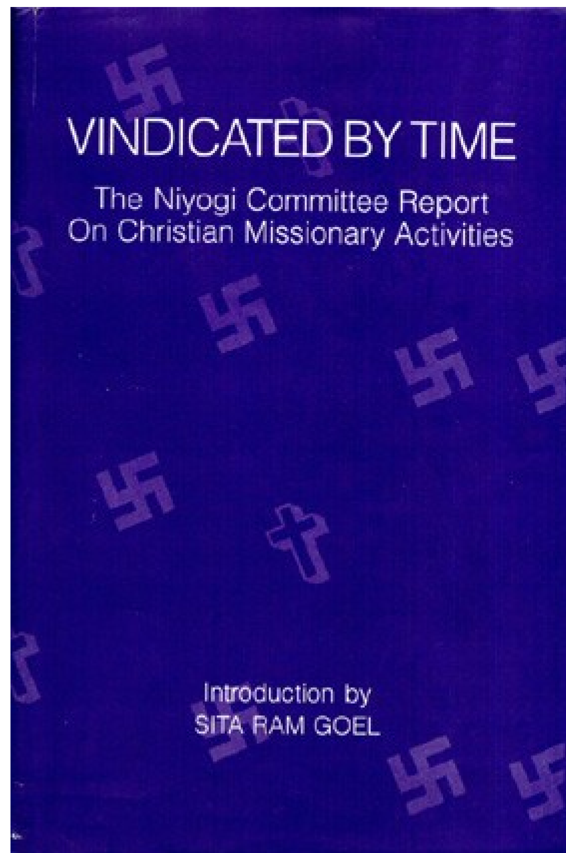
VINDICATED BY TIME

The Niyogi Committee Report
On Christian Missionary Activities

Introduction by

Sita Ram Goel

Voice of India, New Delhi



Install Devnagari Font

Contents

REPORT OF THE
Christianity Missionary Activities Enquiry Committee
1956

VOLUME I

REPORT OF THE
Christianity Missionary Activities Enquiry Committee
1956

VOLUME II
Part A

Explanatory tour notes including important petitions received by the Committee on tour

Replies to Questionnaire

VOLUME II
Part B

Statement made before the Christian Missionary Activities Enquiry Committee.

Camp Ambikapur (19-11-1955)

Activities of Christian Missions in the Eastern States and proselytism in the Udaipur State by the Jesuit Mission

PREFACE

It was the summer of 1982. VOICE OF INDIA had hardly started its programme of publications. One fine morning an aged and visibly ailing sannyasi dropped in at my office in New Delhi. He had travelled all the way from some place (I forget the name) in Andhra Pradesh. Someone had given him a copy of my booklet, *Hindu Society Under Siege*, and having read the chapter, □Residue of Christianism□, he had concluded that I was the guy he had been looking for. He introduced himself as Baba Madhavdas and placed on my table printed copies of a summary of the Niyogi Committee Report in English and Hindi, published by him. Before I could ask him to take a seat, he shot a question at me, □You must have read the full Report? What do you think of it?□

I felt small and confessed that although I had seen the full Report soon after it was published; I had not read it even cursorily. His face fell. I had disappointed him. He brightened only when I told him the story of how I had missed reading the full Report till that time, and promised to read it as soon as I could lay my hands on it from a Government shop or some library. He told me that it was no more available in the Government shops because Christian missionaries had bought all available copies and destroyed them. Even in libraries, it was rarely available because the same missionaries had seen to it that copies were removed, or borrowed and not returned.

When the Report was published by the Government of Madhya Pradesh in 1956, I happened to be in the district town of Shahdol in Vindhya Pradesh (then a separate State, now merged in Madhya Pradesh) for filing my nomination papers from that Lok Sabha constituency in the Second General Elections (1956-57) as a Jana Sangh candidate. Pandit Prem Nath Dogra, President of the Jana Sangh at that time, was also in Shahdol that day. He was on a lecture tour of Vindhya Pradesh. We were staying in the same room as guests of a local gentleman. As we sat and chatted about the shape of things in the country at that time, half-a-dozen Party activists rushed into the room in a state of excitement and placed three volumes on the bed on which Pandit Dogra was sitting. One of them shouted in a tone of triumph, □Here it is at last. Christian missionaries have been disrobed (naNgA kar diyA hai). Now it is for the Party, Panditji, to take it up and make it known to the country at large.□

Pandit Dogra thumbed through the volumes and promised to place it before the Working Committee of his Party at the very next meeting. Then he handed over the volumes to me and asked me to go through them so that I could tell him in the evening the gist of what they contained. I looked at the title. It was *Report of the Christian Missionary Activities Enquiry Committee Madhya Pradesh*, 1956 in 2 Volumes and three Parts, Volume II being divided into Parts A and B. It became famous as the Niyogi Committee Report because its Chairman was Dr. M. Bhawani Shankar Niyogi, a retired Chief Justice of the Nagpur High Court.

I glanced through the Report and was impressed by the evidence marshalled, literary as well as oral. What struck me as very significant was that the Christian missionary activities in India had been viewed as part of the world-wide missionary operations. But that was all. I could not find time to read even Volume I of the Report because I was busy otherwise throughout the day. In the evening Pandit Dogra took away the Report with him as he was going to another place to address a meeting. I was certainly curious to know more about Christian missionaries than I knew at that time. It was only a few months earlier that a Jesuit priest from Patna had tried and failed to convert me. The talk I had had with him during a retreat in a Catholic monastery outside Hazaribagh in Bihar, had left a bad taste in the mouth. The convert I met in the library of St. Xavier□s School at Patna later on had turned me against Christian missions.[1]

Years passed and I forgot all about the Niyogi Committee Report. The struggle to survive after having invited the ire of the, Nehruvian establishment by the opposing Communism, was too grim. Moreover, I wanted to know much more than I knew about my own SanAtana Dharma and its culture, before I could evaluate Christianity and its missions. I was ready for that task to a certain extent when I wrote that essay in *Hindu Society Under Siege* in the last quarter of 1981. But I had yet to learn a lot.

Baba Madhavdas did not tell me why and when he had taken sannyas, and how he had got involved in Hindu resistance to Christian missions. All I could learn from him was that he had moved all over the tribal areas in Andhra Pradesh, Madhya Pradesh, Bihar, Orissa, West Bengal and Assam, starting since a few years before India attained independence in 1947. He had watched the Christian missionaries and their

activities from close quarters, and the knowledge he had acquired about their means and methods was considerable. And he was very happy that the Niyogi Committee Report had confirmed in so many words all that he had learnt first hand about the missionary apparatus and its operations. At the same time, he had felt deeply pained that whatever resistance to Christian missionaries he had noticed before independence, had evaporated fast as soon as Pandit Jawaharlal Nehru emerged as a colossus after the death of Sardar Vallabhbhai Patel.

He had begged for small amounts of money, bought copies of the Niyogi Committee Report, and presented them to leaders of the Jana Sangh, the Arya Samaj, the Hindu Mahasabha, the Vishva Hindu Parishad when it was formed in 1964, and various rich men known for their sympathy towards Hindu causes. All that he wanted them to do was to read the Report and mobilize public opinion for persuading the Indian State to stop the flow of massive foreign funds, which Christian missions were using for conversions by means of force, fraud and inducements. But his appeals had fallen on deaf ears. Different people had advanced different reasons for their unwillingness or incapacity to do anything in the matter. As a last resort he had got several thousand copies of a summary of the Report printed in English and Hindi and distributed them widely as he moved along.

He was happy once more when after the passing away of Pandit Nehru and before the rise of Indira Gandhi to supreme power, the Congress Governments of Orissa and Madhya Pradesh had passed Freedom of Religion Acts in 1967 and 1968 enabling the authorities to prevent conversions by means of force, fraud and inducements. Now citizens who came to know such malafide cases of conversion in these two States could report to the police or move the courts. But he discovered very soon that the Acts remained dead letters because people who could notice and report such cases were simply not there in the missionary fields.

The Jana Sangh and the Vishva Hindu Parishad had disappointed him in particular. When he asked the leaders and workers of these organizations to read the Report, they said that they had no time for books because they were active in the field. But when he requested them to survey the field and report the cases of malafide conversions to the concerned authorities, they had replied that the police was corrupt and the courts too slow to do anything. At the same time, they had boasted that they were developing and employing some “positive” methods to match the missionary network and beat them at their own game. He had yet to see these “positive” methods bearing fruit. Conversions were going on as ever before.

Baba Madhavdas felt totally disheartened when I told him the truth about VOICE OF INDIA, namely, that it had no office of its own, no staff except myself, and very limited funds collected through donations mainly from a few small businessmen with big hearts. He was, he said, a tired old man, sick in body and disillusioned in mind, and wanted to retire to Vrindavana so that he could die in peace. He wanted me to do him a favour - take the few hundred copies of the summary he had left with him. I bought them immediately and included the title in the catalogue we published next. At the same time, I promised to the Baba that I would read the full Niyogi Committee Report and reprint it as soon as I got sufficient funds.

I read the Report soon after and was overwhelmed by the wealth of material it presented, theoretical as well as empirical. But funds for reprinting the Report were not available till now. Meanwhile, I had summarised the Report in my own way in my *History of Hindu-Christian Encounters* published in 1989.[2] That summary is being included in the Introduction to the reprint.

The name of this volume which combines the reprint with an introduction has been suggested by Arun Shourie, as in the case of *Hindu Temples: What Happened to them*.

Sita Ram Goel

New Delhi
25 December, 1997

Footnotes:

[1]I have told the story of what I heard and saw in How I Became A Hindu (1982), Third Enlarged Edition, Voice of India, New Delhi, 1993, pp. 46-49.

[2]A Second Enlarged Edition has been published by Voice of India, New Delhi, in 1996.

ONE

THE SUNSHINE OF □SECULARISM□

Hindus from early seventeenth century Pandits of Tamil Nadu to Arun Shourie in the closing years of the twentieth, have spent no end of ink and breath to demolish the dogma of Christianity and denounce missionary methods. But it has hardly made any difference to the arrogance of Christian theologians and aggressiveness of Christian missionaries. That is because the dogma was never meant for discussion. It is an axiom of logic that that which has not been proved cannot and need not be disproved. Who has ever proved that the nondescript Jew who is supposed to have been crucified by a Roman governor of Judaea in 33 AD atoned for the sins of all humans for all time to come? Who has ever proved that those who accept that man as the only saviour will ascend to a heaven of everlasting bliss, and those who do not will bum forever in the blazing fire of hell? Nor can the proclamation or the promise or the threat be disproved. High-sounding theological blah blah notwithstanding, the fact remains that the dogma is no more than a subterfuge for forging and wielding an organizational weapon for mounting unprovoked aggression against other people. It is high time for Hindus to dismiss the dogma of Christianity with the contempt it deserves, and pay attention to the Christian missionary apparatus planted in their midst.

The sole aim of this apparatus is to ruin Hindu society and culture, and take over the Hindu homeland. It goes on devising strategies for every situation, favourable and unfavourable. It trains and employs a large number of intellectual criminals ready to prostitute their talents in the service of their paymasters, and adept at dressing up dark designs in high-sounding language. The fact that every design is advertised as a theology in the Indian context and every criminal euphemized as an Indian theologian, should not hoodwink Hindus about the real intentions of this gangster game.

Hindus are committing a grave mistake in regarding the encounter between Hinduism and Christianity as a dialogue between two religions. Christianity has never been a religion; its long history tells us that it has always been a predatory imperialism par excellence. The encounter, therefore, should be viewed as a battle between two totally opposed and mutually exclusive ways of thought and behaviour. In the language of the Gita (Chapter 16), it is war between *daivI* (divine) and *AsurI* (demonic) *sampads* (propensities). In the mundane context of history, it can also be described as war between the Vedic and the Biblical traditions.

This is not the place to go into the premises from which the two traditions proceed. I have presented them in some detail elsewhere.[1] Here I will indicate briefly the behaviour patterns they promote.

The Vedic tradition advises people to be busy with themselves, that is, their own moral and spiritual improvement. Several disciplines have been evolved for this purpose *tapas* (austerity), *yoga* (meditation), *jñAna* (reflection), *bhakti* (devotion), etc. A seeker can take to (*adhikAra*) whichever discipline suits his *adhAra* (stage of moral-spiritual preparation). There is no uniform prescription for everybody, no coercion or allurement into a belief system, and no regimentation for aggression against others.

The Biblical tradition, on the other hand, teaches people to be busy with others. One is supposed to have become a superior human being as soon as one confesses the □only true faith□. Thenceforward one stands qualified to □save□ others. The only training one needs thereafter is how to man a mission or military expedition, how to convert others by all available means including force and fraud, and how to kill or ruin or blacken those who refuse to come round.

The Vedic tradition has given to the world schools of SanAtana Dharma, which have practised peace among their own followers as well as towards the followers of other paths. On the other hand, the Biblical tradition has spawned criminal cults such as Christianity, Islam, Communism, and Nazism, which have always produced violent conflicts as much within their own camps as with each other and the rest of mankind.

II

History of Hindu-Christian encounters falls into five distinct phases. In all of them Christian missionaries stick to their basic dogma of One True God and the Only Saviour which Hindus should accept or be made to accept. But they keep on changing their methods and verbiage to suit changing circumstances. To start with, spokesmen for Hinduism offer a stiff resistance to the Christian message as well as missionary methods. But due to a number of factors, Hindu resistance weakens in subsequent stages and then disappears altogether so that Christianity forges ahead with a sense of triumph.

In the first-phase, which opens with the coming of the Portuguese pirates in the sixteenth century, more particularly the Patron Saint of those pirates, Francis Xavier, Christianity presents itself in its true colours. Its language is as crude as in its homeland in Europe, and its methods as cruel. Hindus are helpless and suffer any number of atrocities. Fortunately for them, this phase does not last for long. The Portuguese lose power except in Goa and some other small territories. The other European powers that take over have not much

time to spare for Christianity except the French for a brief period in Pondicherry and their other possessions.

The second phase opens with the consolidation of the British conquest after the final defeat of the Marathas in 1813 CE. The British do not allow Christian missions to use physical methods. But missionary language continues to be as crude as ever. Christianity enjoys a brief period of self-confidence particularly in Bengal. The phase ends with the rise of Hindu reform movements, particularly the clarion call given by Maharshi Dayananda and Swami Vivekananda. Christianity suffers a serious setback.

The third phase starts with the advent of Mahatma Gandhi and his slogan of *sarva-dharma-samabhAva*. Christian missions are thrown on the defensive and forced to change their language. The foulmouthed miscreants become sweet-tongued vipers. Now they are out to "share their spiritual riches" with Hindus, reminding us of a beggar in dirty rags promising to donate his wardrobe to wealthy persons. The phase ended with the Tambram Conference of the International Missionary Council (IMC) in 1938, which decided to reformulate Christian theology in the Indian context.

The fourth phase which commenced with the coming of independence proved a boon for Christianity. The Christian right to convert Hindus was incorporated in the Constitution. Prime Minister Jawaharlal Nehru who dominated the scene for 17 long years, promoted every anti-Hindu ideology and movement behind the smokescreen of a counterfeit secularism. The regimes that followed continued to raise the spectre of "Hindu communalism" as the most frightening phenomenon. Christian missionaries could now denounce as a Hindu communalist and chauvinist, even as a Hindu Nazi, any one who raised the slightest objection to their means and methods. All sorts of "secularists" came forward to join the chorus. New theologies of Fulfilment, Indigenisation, Liberation, and Dialogue were evolved and put into action. The missionary apparatus multiplied fast and became pervasive. Christianity had never had it so good in the whole of its history in India. It now stood recognized as "an ancient Indian religion" with every right to extend its field of operation and expand its flock. The only rift in the lute was K.M. Panikkar's book, *Asia and Western Dominance*, published from London in 1953, the Niyogi Committee Report published by the Government of Madhya Pradesh in 1956, and Om Prakash Tyagi's Bill on Freedom of Religion introduced in the Lok Sabha in December 1978.

The fifth phase, which is continuing now, started with the Hindu awakening brought about by the mass conversion of Harijans to Islam at Meenakshipuram in Tamil Nadu, renewed Muslim aggression in many ways, and Pakistan-backed terrorism in Punjab and Kashmir. The Sangh Parivar which had turned cold towards Hindu causes over the years, was startled by the rout of the Bharatiya Janata Party in the 1984 elections to the Lok Sabha, and decided to renew its Hindu character. The RAmajanmabhUmi Movement was the result. The Movement was aimed at arresting Islamic aggression. Christianity or its missions were hardly mentioned. Nevertheless, it was Christian missions which showed the greatest concern at this new Hindu stir, and started crying "wolf". Christian media power in the West raised a storm, saying *ad nauseum* that Hindus were out to destroy the minorities in India and impose a Nazi regime. The storm is still raging and no one knows when it will subside, if at all.

III

The Constitution of independent India adopted in January 1950 made things quite smooth for the Christian missions. They surged forward with renewed vigour. Nationalist resistance to what had been viewed as an imperialist incubus during the Struggle for Freedom from British rule, broke down when the very leaders who had frowned upon it started speaking in its favour. Voices which still remained "recalcitrant" were sought to be silenced by being branded as those of "Hindu communalism". Nehruvian Secularism had stolen a march under the smokescreen of Mahatma Gandhi's *sarva-dharma-samabhAva*

What was far more favourable to Christian missionaries, was the complete collapse of Hindu resistance which had been pretty strong during the Struggle for Freedom. Mahatma Gandhi had raised Jesus to the status of a spiritual giant, and Christianity itself to the status of a great religion as good as SanAtana Dharma. His mindless slogan of *sarva-dharma-samabhAva* was proving to be an effective smokescreen for Christian missions to steal a march against Hindu religion, society, and culture. In a letter written to C.D. Deshmukh on 22 June 1952, Prime Minister Pandit Jawaharlal Nehru had said, "Nothing amazes me so much as the perversion of well-known words and phrases in political and other controversies today. I suppose every demagogue does it…"[2] He was blissfully unaware that he himself had become the most despicable demagogue in India's hoary history when he borrowed the word "secularism" from Western political parlance and made it mean the opposite of what it had meant when it emerged during the European Enlightenment in the eighteenth and nineteenth centuries. Secularism in the modern West had symbolized a humanist and rationalist revolt against the closed creed of Christianity and stood for pluralism such as has characterized Hinduism down the ages. But Pandit Nehru had perverted the word and turned it into a shield for protecting every closed creed prevailing in India at the dawn of independence in 1947 Islam, Christianity, Communism. It is significant that the word "secularism" cannot be found anywhere in Pandit Nehru's pre-

independence writings and utterances of which we have a huge heap. Nor was this word used by any one in the Constituent Assembly debates which exist in cold print. Even in the Constitution of India it was inserted arbitrarily by Indira Gandhi during the infamous Emergency (1975-77). It was solely due to Pandit Nehru's dishonest demagogy that this word became not only the most fashionable but also the most profitable political term for every enemy of India's indigenous, society and culture. The first Prime Minister of independent India became the leader of a Muslim-Christian-Communist combine for forcing Hindus and Hinduism first on the defensive and then on a run for shelter. Now on everything which Hindus held sacred could be questioned, ridiculed, despised and insulted. At the same time the darkest dogmas of Islam and Christianity were not only placed beyond the pale of discussions but also invested with divinity so that anyone who asked any inconvenient questions about them invited the attention of laws which were made more and more punitive. It is, therefore, no exaggeration to say that the "architect of modern India" was no more than a combined embodiment of all imperialist ideologies which had flocked to this ancient land in the company of alien invaders Islam, Christianity, White Man's Burden, and Communism.

Small wonder that the Prime Minister of India should issue the following command to Chief Ministers of all States in his circular letter dated 17 October 1952:

> I have sometimes received complaints from Christian missions and missionaries both foreign and Indian, about the differential treatment accorded to them in certain States. It is said that there is some kind of harassment also occasionally. Some instances of this kind have come to my notice. I hope that your Government will take particular care that there is no such discrimination, much less harassment. I know that there is a hangover still of the old prejudice against Christian missions and missionaries. In the old days many of them except in the far south, where they were indigenous, represented the foreign power and sometimes even acted more or less as its agents. I know also that some of them in the north-east encouraged separatist and disruptive movements. That phase is over. If any person, foreigner or Indian, behaves in that way still certainly we should take suitable action. But remember that Christianity is a religion of large numbers of people in India and that it came to the south of India nearly 2000 years ago. It is as much a part of the Indian scene. as any other religion. Our policy of religious neutrality and protection of minorities must not be affected or sullied by discriminatory treatment or harassment. While Christian missionaries have sometimes behaved objectionably from the political point of view, they have undoubtedly done great service to India in the social field and they continue to give that service. In the tribal areas many of them have devoted their lives to the tribes there. I wish that there were Indians who were willing to serve the tribal folk in this way. I know that there are some Indians now who are doing this, but I would like more of them to do so. It must be remembered that the Christian community, by and large, is poor and is sometimes on the level of the backward or depressed classes.
>
> We permit, by our Constitution, not only freedom of conscience and belief but also proselytism. Personally I do not like proselytism and it is rather opposed to the old Indian outlook which is, in this matter, one of live and let live. But I do not want to come in other people's ways provided they are not objectionable in some other sense. In particular, I would welcome any form of real social service by anyone, missionary or not. A question arises, however, how far we should encourage foreigners to come here for purely evangelical work. Often these foreign countries raise funds on the plea of converting the savage heathens. I do no want anyone to come here who looks upon me as a savage heathen, not that I mind being called a heathen or a pagan by anybody. But I do not want any foreigner to come who looks down upon us or who speaks about us in their own countries in terms of contempt. But if any foreigner wants to come here for social service, I would welcome him.[3]

A footnote to this letter informs us that "On October 1952, Rajkumari Amrit Kaur drew Nehru's attention to complaints of such treatment of Christian missionaries in Bihar and Madhya Pradesh". Had Pandit Nehru been an Indian and a patriot, he would have referred Rajkumari Amrit Kaur to the Chief Ministers of Bihar and Madhya Pradesh before taking up the matter himself. But being the man he was a coolie carrying the White Man's Burden an allegation from a mouthpiece of Christian missions was sufficient for him to rush with a reprimand to the Chief Ministers of all States only a week after his ear was poisoned. There was no complaint regarding maltreatment of Christian missions from the rest of the States, yet he felt called upon to raise a general alarm. He not only anticipated all possible objections which he thought could be made against missions and missionary activities, he also tried his best to blunt those objections in his usual "if" and "but" way. The worst part of it all was that he repeated the Big Lie that Christianity was 2000 years old in India as, according to him, it was brought to India by St. Thomas in the first century of the Christian era. Even when he had told that story to his daughter in April 1932 in one of his schoolboyish essays which now pass as solid history, Christian historians had been debating for years whether a man called St. Thomas was

a historical figure or a figment of theological speculation, and whether he ever came to South India. But Pandit Nehru who fancied himself as a great historian and was hailed as such by all sorts of fools and knaves around the world, had swallowed the story as soon as he heard it and kept on spreading it.

The followers of Mahatma Gandhi were the first to forget what their Master had said repeatedly on the subject of proselytization, namely, that it was “the deadliest poison which ever sapped the fountain of truth”. Some of them found berths in the new power setup, and fell in line with Pandit Nehru. Some others who felt frustrated in the new situation for one reason or the other became fascinated by Mao-tse Tung and started seeing the Mahatma reincarnated in Red China. Constructive workers of the Gandhian movement gave priority to economic programmes and sidelined all social and cultural problems. A new breed of “Gandhians” became busy -floating Voluntary Agencies and looking forward to being funded by Western Foundations. Some of these Foundations were avowedly dedicated to promoting only Christian causes. Small wonder that the “Gandhians” became, in due course, active or passive accomplices of the Christian missions.

The worst crisis, however, overtook those who became known as Hindu leaders in post-independence India. So long as the Mahatma was alive they had prospered by accusing him of promoting “Muslim and Christian causes” at the cost of “Hindu interests”. Now that he was no more, they did not really know what to do. Some of them continued to live in the past, deriving satisfaction from cursing the Mahatma for misleading the country for all time to come. Others revised their attitude towards him, but they did so more out of convenience than conviction. *Sarva-dharma-samabhAva* acquired a new meaning for them also. Criticism of Christian dogmas became a “negative” approach. The “positive” approach, they started saying, should match the Christian missionary effort in the fields of education, medicine and social services. It did not occur to them that Hindu society being poor and bereft of a State of its own, was in no position to run the race. The “positive” approach thus became, for all practical purposes, an excuse for not facing the problem of Christian subversion at all.

The bright sunshine in which Christian missions started basking can be reported best in the words of a Jesuit missionary. “The Indian Church,” writes Plattner, “has reason to be glad that the Constitution of the country guarantees her an atmosphere of freedom and equality with other much stronger religious communities. Under the protection of this guarantee she is able, ever since independence, not only to carry on but to *increase and develop her activity as never before without serious hindrance or anxiety.*”[4] The number of foreign missionaries registered an unprecedented increase. “One must admit,” continues Plattner, “that the number of missionaries who came to India soon after independence had perceptibly increased. During the war years very few of them ever reached India. So a kind of surplus was building in Europe with corresponding lack of personnel in India… At the same time the Communists were expelling thousands of missionaries mainly members of the American sects from China. Some of them were then transferred to India but not all of them could adapt themselves to Indian conditions.”[5]

Far more foreboding than this forward march of the Christian missions, however, was the fact that they were able to take in their stride two serious exposures of their character and activities made during the fifties. The first jolt they received was from the above-mentioned book by K. M. Panikkar published in 1953. The second was the publication, in 1956, of the Niyogi Committee's report on Christian missionary activities in Madhya Pradesh. The powers that be the Government, the political parties, the national press, and the intellectual elite either protected the missions for one reason or the other or shied away from studying and discussing the exposures publicly for fear of being accused of “Hindu communalism”, the ultimate swearword in the armoury of Nehruvian Secularism.

Thus howsoever serious the flutter which these exposures caused inside missionary dovecotes, the atmosphere outside continued to be favourable for them. Of course, “narrow minded and fanatical Hindu communalists” provided some pen-pricks off and on. But they came to nothing in every instance. “The question was raised in Parliament,” narrates Plattner, “as to whether the right to propagate religion was applicable only to Indian citizens or also to foreigners residing in India, for example, the missionaries. In March 1954, the Supreme Court of India expressed its opinion that this right was a fundamental one firmly established in the Constitution and thus applied to everyone citizen and non-citizen alike who enjoyed the protection of India's laws. With this explanation the missionaries were expressly authorised to spread the faith, thus fulfilling the task entrusted to them by the Church.”[6]

In 1955, a Bill came before India's Parliament “which if passed would have seriously handicapped the work of Christian missionaries”, because it “provided for a strict system of regulating conversions”. The issue was conversions brought about by force, fraud or material inducements. But no less a person than the Prime Minister of India, Pandit Nehru, came to the rescue of Christian missions and persuaded the Parliament to throw out the Bill. “I fear that this Bill,” said Pandit Nehru, “will not help very much in suppressing evil methods but might very well be the cause of great harassment to a large number of people. We should deal

with those evils on a different plane, in other ways, not in this way which may give rise to other ways of coercion. *Christianity is one of the important religions of India, established here for nearly two thousand years*. We must not do anything which gives rise to any feeling of oppression or suppression in the minds of our Christian friends and fellow-countrymen.□[7]

The signing of the defence pact between the U.S.A. and Pakistan in 1954 had, however, made the Government of India somewhat strict about granting of visas to foreign, particularly American, missionaries. □The Catholic Bishops of India,□ writes Plattner, □found it very difficult to reconcile themselves to this new turn of affairs, which they considered highly unpleasant and unjustifiable. In March 1955 a delegation under the leadership of Cardinal Gracias of Bombay requested an interview with Prime Minister Nehru and Home Minister Pandit [Govind Ballabh] Pant, who had succeeded Dr, [Kailash Nath] Katju.□[8] Pandit Nehru, according to the Secretary of the Catholic Bishops□ Conference of India, was □sympathetic but pointed out that the problem was political and national, not religious□. Pandit Pant, on the other hand, gave a practical advice which proved very helpful to Christian missions in the long run. □He could not understand,□ continues Plattner, □why the Catholic Church, which had a long and historic existence in the country, had not succeeded in training Indian priests and professors for seminaries. The interview helped us to realise that in every sphere we have to recruit locally and train selected candidates for responsible positions.□[9] The Home Minister of India, it seems, had no objection to the sale of a narcotic provided the vendors were native. Nor did he see any danger in the spread of a network financed and controlled completely from abroad. The lesson that the East India Company had subjugated the country by training and employing native mercenaries, had not been learnt.

Another Bill was introduced in the Parliament in 1960 for protecting Scheduled Castes and Tribes □from change of religion forced on them on grounds other than religious convictions□. It was also thrown out because of resistance from the ruling Congress Party. □It was rejected,□ records Plattner, □after Mr. [B.N.] Datar declared in no uncertain terms that it was unconstitutional and that there were no mass conversions as alleged by the mover.□ The Minister went much further. □They were carrying on,□ he said, □Christ□s mission by placing themselves at the service of mankind and such work was one of their greatest contributions to the world.□ He credited Christian missionaries with □the uplift of a large number of downtrodden people through their schools and social work.□[10]

□This attitude of Nehru and his government,□ concluded Plattner, □has inspired the Christians with confidence in the Indian Constitution.□[11] Nehru had □remained true to his British upbringing.□[12] Small wonder that the Catholic Bishops□ Conference of India became quite optimistic about the future. □With the Indian Hierarchy well established,□ it proclaimed in September 1960, □and the recruitment of the clergy fairly assured, it may be said that the Church in India has reached its maturity and has achieved the first part of its missionary programme. The time seems to have come to face squarely the *Church□s next and more formidable duty: the conversion of the masses of India*.□[13]

IV

There were good grounds for this optimism. Conversions to Christianity were on the increase as was soon indicated by the Census of 1971. □In India as a whole,□ wrote a Christian historian, F.S. Downs, □the Christian population increased by 64.9% between 1951 and 1971. This may be compared with a general population increase of 51.7% during the same period. In North East India the Christian population increased by 171.1% during the same period, compared with a general population growth in that region of 116.5%. Even these figures do not give the full picture because in 1971, 74.7% of the total North East India population was in Assam where the growth of the Christian community is the lowest. In the 1961-71 decade alone the growth of the Christian community in states and territories other than Assam was as follows:

State	Percentage Growth of Christians	Percentage Growth of General Population
Nagaland	76.29%	39.88%
Meghalaya	75.43%	31.55%
Manipur	83.66%	37.33%
Tripura	56.52%	36.28%

In the 1951-1971 period, the Christian growth in Nagaland was 251.6%, and in Tripura 298.6%□ According to the Census of 1901 Christians in the North East constituted 1.23% of the whole, by 1951 the proportion was 7.8% and in 1971, 12.5%. North East India now had 39.8% of the non-southern Christian population.□[14]

Downs has not given figures for Mizoram, the Lushai Hills District of Assam, which was raised to the status of

a State in 1987. The Christian population in this area had risen from 0.05% of the total population in 1901 to 80.31 % in 1951 due to the efforts of Protestant missions. In 1971, Christianity came to claim 86.09%. As against the general growth rate of 34.69% between 1951 and 1961 and 24.69 percent between 1961 and 1971, the growth rate of Christian population had been 46% and 25% for the two decades respectively.[15]

A major part of this rich harvest in this region had been reaped by the Catholic Church. "Without question," continued Downs, "the most important postwar development has been the rapid expansion of the Roman Catholic Church. At the beginning of the war there were but 50,000 Catholics in the region; in 1977 there were 369,681. In part this was due to an *extraordinary expenditure of resources both in terms of money and missionary personnel*, including personnel brought in from other parts of India. But it was due also to the removal after independence of the restrictions the British had placed upon Catholic missions."[16]

This spate of conversions could be traced directly to the expansion of Catholic education. "The growth of Catholic educational programme in the North East," noted the historian, "was certainly phenomenal. While in 1935 they were operating 299 primary schools, 9 middle and high schools, and 2 colleges, by 1951 the numbers had increased to 591, 65 and 2 respectively. By 1977 there were 744 primary schools, 63 middle and high schools (a slight decrease) and 4 colleges" Altogether there were 811 educational institutions with 79, 891 students."[17]

The North East region reflected the expansion of Catholic education in the country as a whole. "The dawn of independence," wrote the Catholic educationist, T. A. Mathias, in 1971, "is a landmark in the development of Christian educational work in this country. Since 1947 there has been a fantastic expansion in the number of Christian institutions, chiefly among the Roman Catholics. Colleges have gone up from 42 to 114 and secondary schools from 500 to 1,200. The Catholic Directory, 1969, gives fairly accurate statistics for Catholic educational work. There are now 6000 elementary schools, 1200 secondary schools, 114 colleges, and 80 specialised institutions."[18]

The Catholic Directory of India 1984, reported a still more phenomenal growth. The number of kindergarten (elementary schools) in 1981 had reached 2,550, the number of primary schools 6,183 and the number of secondary schools 2,986. The Directory does not give the number of colleges and specialized institutions, though it tells us that 1,141,787 students were studying in Catholic colleges and 35,519 in institutes for other studies.

The Catholic educational network, however, represents only a part of the Catholic apparatus, though it is the most important from the missionary point of view. It alienates Hindu young men and women from their ancestral culture or at least neutralises them against missionary inroads if it does not incline them positively towards the promotion of Christianity. Schools at the lower levels and in rural and tribal areas win converts directly by forgoing tuition fees, providing free textbooks and stationery etc., housing students freely in hostels, and giving free meals to day scholars. Colleges provide many recruits to the higher echelons in government services besides executives in business houses. Most of them look quite favourably at the "humanitarian services which Hindus have neglected". Big sums flow into the coffers of the Catholic missions from bribes given by neo-rich Hindu parents looking forward to their children speaking English in the "proper accent". Convent educated girls are in great demand in the Hindu marriage market.

By 1995 this educational network had become powerful enough to be used as a political weapon as well. The New Delhi edition of the *Indian Express* flashed on 22 November 1995 the following report datelined New Delhi. Nov. 21, 1995: "More than 10,000 Christian schools and 240 Christian colleges in different parts of the country remained closed today in support of the demand for extension of Scheduled Caste benefits to Dalit Christians. The decisions to keep these institutions closed was taken by the National Coordination Committee for Scheduled Caste Christians and the Catholic Bishops Conference of India (CBCI)." In October-November 1997, these institutions were again used as a political weapon in order to pressurize the Government of Bihar for release of a Jesuit priest who was arrested by the police for sodomizing a tribal boy in a school in Dumka where the Jesuit happened to be a teacher.

The other part of the apparatus comprises what are known as medical, social, and humanitarian service agencies. In 1984 the Catholic missions maintained 615 hospitals, 1529 dispensaries, 221 leprosaria, 309 homes for the aged and the handicapped, 1,233 orphanages and 1,271 centres for training people in various crafts and skills. That is also where work of conversion is carried on openly. These services are free or very cheap for those who show readiness to embrace "the only true faith". For others, they are quite expensive, particularly the hospitals furnished with imported equipment of the latest kind.

This apparatus was spread in 1984 over 17,288 mission stations and manned by 49,956 religious women, 4,993 religious priests and 2,801 religious men other than priests. The missionary personnel was grouped in 167 congregations of sisters, 39 congregations of priests and 19 congregations of brothers. The sisters functioned from more than 4000 houses maintained in different parts of the country by a personnel of more

than 56,000. Corresponding figures for priests came to more than 700 houses and a personnel of nearly 14,000, and for brothers it was nearly 200 houses with a personnel of more than 2,000. Besides, there were 14 secular institutes with nearly 30 houses and a personnel of nearly 400. A majority of these congregations had their headquarters abroad 97 of sisters, 25 of priests, 8 of brothers. Though they recruited their personnel for the most part from India, their control was completely in the hands of establishments abroad. As many as 26,541 catechists were in the field for netting new birds and making them cram the Catholic creed.

There was a corresponding expansion of what is called the Catholic Hierarchy which the Pope had taken over, partly from the Portuguese, in 1886. The Hierarchy had grown apace till 1947 when it had 10 Archdioceses and 35 Dioceses. By 1984, a period of only 37 years, the number of Archdioceses had almost doubled to 19 and that of Dioceses more than trebled to 110. A record increase of 18 Dioceses in a single year took place in 1977-78 when the Janata Party was in power. Six of these were created in the sensitive areas of Madhya Pradesh where the State Government had stalled expansion of the Hierarchy after the Niyogi Committee Report on Christian missions had laid bare the missionary mischief in 1956. The Government of Madhya Pradesh in 1977, it may be noted, was dominated by the erstwhile Jana Sangh component of the Janata Party.[19]

The Hierarchy presided over 5,159 parishes and quasiparishes grouped in 110 ecclesiastical territories and manned by 7,058 diocesan priests. The Directory gives the Latin names of Bulls and Decrees proclaimed by the Pope while creating new Dioceses and Archdioceses and appointing Bishops and Archbishops on advice from his Nuncio in New Delhi. Neither the government of India nor any State Government has ever been consulted in the matter. In 1974, Prime Minister Indira Gandhi had started negotiations for a Pre-Notification Treaty with the Vatican but the Pope had stalled them on one excuse or the other. The Janata Party dropped even the negotiations when it came to power in 1977. The Pope was thus free to continue carving out a State within the State.

In addition, the Catholic apparatus controlled some 150 printing presses and more than 200 periodicals in English and Indian languages. Around 350 seminaries of all sorts were busy training missionaries, priests and other specialised functionaries for its missions. The number of students in these seminaries was 2,125 in 1984. In the same year, 3,528 persons turned out by these seminaries were candidates for religious priesthood.[20]

The Catholic Dictionary of India, 1994, provides □data computed from the information sent in by Dioceses, from the Statistical Year Book of the Church 1987 and from CRI Directory 1990□. The number of kindergarten and nursery schools had risen to 7,319, that of primary schools to 7,319 and of secondary schools to 3,765. This time the number of colleges is given as 240 with 213,392 students. The number of technical and training schools (i.e. specialized institutions) is not given but the number of students is noted as 1,514. Some educational institutions had hostels and boarding houses attached to them with 1,765 inmates.

The medical and social welfare agencies in 1994 comprised 704 hospitals, 1,792 dispensaries and health centres, 1085 orphanages, 228 creches, 111 leprosaria, 102 rehabilitation centres and 455 homes for the aged, destitutes and handicapped.

The number of mission stations had gone up to 17,467 manned by 6,451 religious priests, 1,584 religious brothers, and 62,283 sisters. The number of religious men other than priests is not given, nor of the catechists in the field. This religious personnel was grouped in 43 congregations of priests, 17 of brothers and 190 of sisters. At another place (p. 1147) the Directory for 1994 provides another table of □Religious of India Today□. According to this table there were 45 congregations of priests with 108 major superiors, 12,787 priests, 1,117 novices and 4,984 candidates; 16 congregations of brothers with 30 major superiors, 1,652 brothers, 221 novices and 543 candidates; and 202 congregations of sisters, with 378 major superiors, 67,375 sisters, 4,849 novices and 8,783 candidates. Besides, there were 44 cloistered congregations with 711 inmates, 60 novices and 82 candidates spread over 11 regional and 101 local units. The actual number of religious congregations listed in detail in this Directory, however, is 56 for priests, 19 for brothers, 224 for sisters, and 6 for cloistered sisters. It seems that □India Today□ refers to some year earlier than 1994. The number of houses from which these congregations function and the personnel which maintains them is not given, nor the number of secular institutes with their houses and personnel.

And as in 1984, in 1994 also most of the religious congregations had their headquarters abroad. Of the 56 congregations of priests, 30 had their headquarters in Italy, 3 in France, and 1 each in England and Switzerland. Of the rest, 10 represented foreign congregations with only provinces and delegates in India. In the case of sisters, 61 congregations had their headquarters in Italy, 19 in France, 11 in Germany, 6 in Spain, 5 in Switzerland, 4 in Belgium, 2 each in England and the USA, and 1 each in Austria, Holland, Ireland, Pakistan, Portugal and Sri Lanka. Of the rest, 21 represented foreign congregations with provincials

and delegates, and 2 were mixed, that is, foreign congregations in collaboration with Indian ones. Of the 6 congregations of cloistered sisters, 4 had their headquarters abroad Germany, Italy, England and France. Coming to brothers, 7 congregations had their headquarters in Italy and 1 each in England and Ireland.

Of course, some religious congregations had their headquarters in India 11 in the case of priests, 86 in the case of sisters, and 10 in the case of brothers. But that was only the form. In substance these congregations also derived their inspiration from prototypes abroad, or were patterned after them. In any case, most of these "Indian" congregations, like the others, were named after Christian saints who had nothing to do with India and most of whom were criminals or crusaders against infidels, which category has always included Hindus.[21] Or they, like their foreign-based companions, flaunted pompous or pretentious names derived from Christian Theology Blessed Sacrament, Mary Immaculate, Immaculate Heart, Passion of Jesus Christ, Immaculate Conception, Holy Cross, Holy Spirit, Sacred Hearts of Jesus and Mary, Catholic Apostolate, Most Holy Redeemer, Precious Blood, Divine Word, Most Holy Trinity, Assumption, Most Holy Saviour, Charity of Jesus and Mary, Providence of Gap, Divine Providence, Our Lady of Fatima, Good Shepherd, Christ the King, Our Lady of Graces and Compassion, Holy Family, Blessed Virgin, Jesus, Mary and Joseph, Mary Mediatrix, Incarnation, Our Lady of the Missions, Divine Master, Queen of Apostolates, Mother of Sorrows, Maria Auxilium, Redemption, Divine Saviour, Visitation of the Blessed Virgin Mary, Holy Spirit of Perpetual Adoration, etc. The whole of this quaint jargon is alien to India not only in language but also in spirit.

The most significant point about this part of the apparatus is the marked increase in the number of religious sisters. Their number had grown from 45,286 to 46,168 in 1977, 48,466 in 1978, 49,657 in 1979 and 50,936 in 1980. But as per the 1994 Directory the number stood at 62,283 (p. LX) or 67,375 (p. 1147). The number of Religious Priests, on the other hand had grown from 4,655 in 1976, 4,638 in 1977, 4,695 in 1979, 4,943 in 1981 to 6,451 (p. LX) or 12,787 (p. 1147) in 1994. The explanation for expansion of religious sisters is provided by a document "Trends and Issues in Evangelization in India" published by the Catholic Bishops' Conference of India in 1994. It proclaims that "Women Religious will play more decisive role in the missions"[22] We can foresee an accelerating increasing in the number of sisters in the years to come.

It may be pointed out that notwithstanding the pompous words "evangelization" and "mission" used, the reality regarding these religious sisters has been and remains quite ugly. An overwhelming majority of them are girls either raised in Catholic orphanages or bought for a pittance from poor families and brainwashed to believe that they have become "brides of Jesus Christ" by taking "holy orders". They are crowded into convents or cloistered, made to live a life of deprivation, and used as slave labour in the hospitals and social welfare institutions of the missions. The late lamented Mother Teresa had presided for long over a network of these female slaves the Sister of Charity. The network continues and may grow unless it attracts the attention of some champions of human rights. These unfortunate girls are also exported to Europe and the USA where females are no more coming forward to fill the convents. There are some other uses to which these "brides of Jesus Christ" are put quite frequently. We refer the readers interested to documented studies on the subject.[23]

The Catholic Hierarchy according to the 1994 Directory had 2 Cardinals, 19 Archdioceses, 1.26 Dioceses, and 6,277 parishes and quasiparishes, manned by 8,621 diocesan priests and 4,419 scholastics in clerical orders. It had 7 theological institutes, and 560 major and minor seminaries employing 6,310 seminarians. Besides, the Catholic Church owns 169 printing presses and 238 newspapers and periodicals in English and Indian languages. There are quite a few bookshops in different cities selling literature churned out by Catholic scribes in India and abroad.

This whole apparatus in India is presided over by the Catholic Bishops' Conference of India (CBCI) housed in a huge mansion in New Delhi and staffed by specialists from various fields. The CBCI has 5 standing committees, and 11 commissions for social communication; ecumenism and dialogue; justice, development and peace; education and culture, schedule castes/tribes and backward classes; clergy and religious; laity; youth; labour; health; and doctrine. Two special commissions look after evangelization and inter-ritual matters. Each commission is assisted by a number of organisations and bodies drawn from the commission's specialized fields. Its commands are carried out by 12 regional councils, 20 national organisations and 13 major associations.

And this leviathan is controlled by the Pope in Rome through his Nuncio in New Delhi. For all practical purposes, it is a State within the State. The tyrannies that take place within this prison-house are never mentioned in the Indian media, not to speak of being investigated.

We have not been able to obtain and analyse corresponding data regarding the expansion of the Protestant missions and churches. They stopped publishing consolidated figures quite some time ago. It can, however, be safely assumed that there has been a considerable expansion of the Protestant apparatus as well, though it might not have been as phenomenal as the Catholic. Missions from or financed by the U.S.A. and West

Germany, we are told, have become particularly prosperous and are active over wider fields.

The cost of maintaining and expanding this huge missionary apparatus, Catholic and Protestant, should be considerable though it is kept a closely guarded secret by the missions and churches in India. The budgets for maintaining missions and church hierarchies are never made public. Not even a hint is available in Christian publications regarding how much money is received and from where. The Christian community in India is too poor to maintain this colossal and expensive edifice, not to speak of financing its widespread and multifarious operations. The logical conclusion that the apparatus is financed almost entirely from abroad, is confirmed by the budgets published by controllers of missions in Europe and America. A publication house in New Delhi has reprinted in 1996 *A History of the Welsh Calvinistic Methodists Foreign Missions, To the End of 1904*. Operating in Khasia and Jaintia Hills (present-day Meghalaya), this mission spent £ 2,188 between May 1841 and December 1904 (p. 308). Figures of foreign remittances to Christian organisations are also made known by the Government of India from time to time. "One billion dollars," says a recent and reliable report, "that is how much American Protestant Christian organisations spent last year [19881 trying to gain conversions from other religions, and the Catholic Church spent an equal amount. According to official Indian government reports US dollars 165 millions is sent to Christian missions in India each year."[24] This represents a staggering increase on the amount of foreign remittances noted by the Niyogi Committee for the period from January 1950 to June 1954.[25]

Thus it can be maintained no longer that the Portuguese and British imperialists alone were responsible for the expansion of Christianity in India. The native Indian rulers have proved far more helpful to the Christian missions. They have provided constitutional protection to Christian propaganda. They have made it possible for the missions to enter into areas from where the British had kept them out. What is most important, in the years since independence Christianity has come to acquire a prestige which it had enjoyed never before in this country.

It cannot be said that the country has not faced problems created by Christian missions. Converts to Christianity in the North East and Central India have constantly. evinced separatist and secessionist tendencies. The Government of India has recognised the mischief potential of Christian missions by expelling from the country several well known missionaries who were found fomenting political unrest and promoting violence. But the larger lesson that Christian missions in general mean no good and much mischief to the country and its culture, has yet to be learnt.

Even before independence, some Christian missionaries had ganged up with the Muslim League and floated the scheme of a sovereign Christian State composed of tribal areas in the North East and Central India. The two enclaves were to be linked together by a corridor passing through Bengal and Bihar. The Nizam of Hyderabad was expected to provide another corridor towards Christian populations in the Madras Presidency (now Andhra Pradesh and Tamil Nadu) and the princely states of Travancore and Cochin (now Kerala). It was hoped that, in due course, these Christian populations would gravitate towards the sovereign Christian State and provide access to the Christian world outside via the Coromandal and Malabar coasts. The movement for an independent Travancore had drawn enthusiastic support from the local Christians. Cochin was expected to follow suit.

After independence, the hand of Christian missions has been manifest in violent secessionist uprisings in Nagaland, Mizoram, Manipur and Tripura. Christian missions in these areas have not been loathe to join hands with the Communists who have pursued the same aim in cooperation with Red China. It has cost India vast sums of money for meeting the menace militarily. Thousands of lives have been lost. And the fires lighted by the Christian missionaries are still burning or smouldering under the surface in spite of concessions made in the shape of several Christian majority States.

Meanwhile, the Christian sponsored agitation for a separate State of Jharkhand has been gaining strength. "A secret report of Intelligence Bureau," according to the *Indian Express* of January 13, 1989, "has claimed that some voluntary organisations who received foreign contributions had been 'covertly' helping the Jharkhand movement for a separate state comprising 21 districts of Bihar, West Bengal and Orissa. The organisations named by the report are: The Willian Carey Study and Research Centre (WCSRC), the Christian Institution for Study of Religion and Science (CISRC), the Liberal Association for the Movement of People (LAMP), the Gana Unnayan Parishad (GUP), and the Indian People's Welfare Society (IPWS). The Forum for the Concerned Rural Journalists (FCRJ) with its registered office at Jhargram, was also said to be a recipient of subsidy from WCSRC and CISRC."

Some of the foreign organisations from which finances flow to these "voluntary organizations" in India have also been named. "According to the report GUP, WCSRC etc., had been getting foreign contributions from several foreign agencies including 'EZE, ECCO and AGKED (West Germany), NAVIB Foundation (Netherlands). Swedish International Development Agency (SIDA), World Council of Churches (Geneva)

and Bread for the World”.”

The “voluntary organisations” know how to get around the laws of the land for serving their subterranean purposes. “These organisations, the report said, had their own techniques for circumventing Government regulations. The organisations receiving foreign contributions registered themselves with the Central Government, maintained an account of foreign contributions and kept records about the purpose and manner of utilisation of funds. But, while the annual returns of these organisations to the Reserve Bank of India showed that the money was spent on cultural, economic, educational, religious and social programmes, in reality, the report claimed, much less amount than that claimed in the returns was actually spent on the programmes, with the rest being either “misappropriated” or “clandestinely donated to designing organisations and elements to further their ulterior objectives”.”

They also play hide and seek with the law enforcement agencies of the Government. “They operate in cooperation with many other voluntary organisations. If one particular organisation comes to adverse notice it floats some other cover, and front organisations maintain close liason with organisations which have not come under the cloud. GUP and IPWS had thus been floated by the WCRSC and LAMP” WCSRC had been reportedly giving monetary help to the Jharkhand Coordination Committee, a common front with 49 cultural and political groups and mass organisations formed to give a new pitch to the Jharkhand movement” The organisation, the report said, encouraged “struggles of working people, women, tribals, dalits, oppressed and children” of the Jharkhand region “inciting” the organisations for a separate Jharkhand state.”

Such a report in a leading national daily called for some comments from leaders of the nation, if not questions in Parliament. But it was not even noticed, least of all by those who pass as Hindu leaders, not to speak of politicians who swear by Secularism. The only response it elicited was some letters of protest from the functionaries of Christian organisations. In the letters-to-the-editor column of the daily they denounced the report as concocted. The editor maintained that the report emanated from reliable and responsible quarters. That was the end of the matter. The Christian missions in India had not a worry in the world except that caused by their own theological quibbles.

Footnotes:

[1]Sita Ram Goel, Defence of Hindu Society, Third revised edition, Voice of India, New Delhi, 1994.

[2]Selected Works of Jawaharlal Nehru., Second Series, Volume 18, New Delhi, 1996, p. 661.

[3]Ibid., Volume 19, New Delhi, 1996, pp. 733-34. See also Volume 21, pp. 365-66.

[4]Felix Alfred Planner, The Catholic Church in India: Yesterday and Today, Allahabad, 1964, p. 6. Emphasis added.

[5]Ibid., p. 10.

[6]Ibid., pp. 6-7.

[7]Quoted in Ibid., p. 7. Emphasis added. There is no record that Pandit Nehru ever gave any thought to the “different plane” or “other ways” of dealing with “those evils”. It remained his life-long privilege “to talk vaguely and generally about things in general,” as he himself had said. His patent way of showing disapproval was to talk of a “different plane” and “other ways”. Those who understood his language took the hint and fell in line. It “nay also be noted that he again repeats the story of Christianity being 2000 year old in India.

[8]Christians were unhappy with Dr. Katju because in April 1953 he had made a statement in Parliament that “for a long time he had been in possession of information about questionable proselytising activities of missionaries in Central India” (Ibid., p. 10).

[9]Ibid., p. 12.

[10]Ibid., pp. 7-8.

[11]Ibid., p. 8.

[12]Ibid., p. 9.

[13]Ibid., p. 134. Emphasis added.

[14]F.S. Downs, Christianity in North East India: Historical Perspectives, Gauhati, 1983, pp. 3-4.

[15]C.L. Himinga, The Life and Witness of the Churches in Mizoram, Serkwan. 1987, p. 9.

[16]F.S. Downs, op. cit., pp. 151-52. Emphasis added.

[17]Ibid., p. 154.

[18]Quoted in Ibid., P. 153.

[19]I tried to find out from various bigwigs of the then Janata Party including the then Prime Minister Morarji Desai, the reason for this sudden spurt. I drew a blank. No one was even aware that this had happened. The Catholic Church alone knows and can reveal the secret.

[20]For full details, See Sita Run Goel, Papacy: Its Doctrine and History, New Delhi, 1986. It is a Voice of India publication.

[21]In order to understand the character of Christian saints, one has to study the Processes which were compiled in order to qualify them for canonization.

[22]Arun Shourie, Missionaries in India, New Delhi, 1994, Annexure 1, p. 251.

[23]Voice of India has recently (1997) reprinted one of these studies, Women, Church and State by Matilda Joslyn Gage, first published in the USA in 1893.

[24]The Big Business of Evangelisation□, Hinduism Today, February 1989. As always, this article too is based on wide-ranging research.

[25]See Volume I, p. 96 of the Niyogi Committee Report reprinted in Section II.

TWO

RIFT IN THE LUTE

The Christian missionary orchestra in India after independence has continued to rise from one crescendo to another with the applause of the Nehruvian establishment manned by a brood of self-alienated Hindus spawned by missionary-macaulayite education. The only rift in the lute has been K.M. Panikkar□s *Asia and Western Dominance* published in 1953, the *Report of the Christian Missionary Activities Committee Madhya Pradesh* published in 1956, Om Prakash Tyagi□s Bill on Freedom of Religion introduced in the Lok Sabha in 1978, Arun Shourie□s *Missionaries in India* published in 1994 and the Maharashtra Freedom of Religion Bill introduced in the Maharashtra Legislative Assembly by Mangal Prabhat Lodha, M.L.A. on 20 December 1996. We shall summarise in this chapter what these rifts revealed, and the reactions to them not only from the Christian missionaries but also from the □secular□ establishment.

K. M. PANIKKAR

Panikkar□s study was primarily aimed at providing a survey of Western imperialism in Asia from CE 1498 to 1945. Christian missions came into the picture simply because he found them arrayed always and everywhere alongside Western gunboats, diplomatic pressures, extraterritorial rights and plain gangsterism. Contemporary records consulted by him could not but cut to size the inflated images of Christian heroes such as Francis Xavier and Matteo Ricci. They were found to be not much more than minions employed by European kings and princes scheming to carve out empires in the East. Their methods of trying to convert kings and commoners in Asia, said Panikkar, were force or fraud or conspiracy and morally questionable in every instance. Finding that □missionary activities□ which became so prominent a feature of European relations with Asia were connected with Western political supremacy in Asia and synchronised with it□[1] he concluded: □It may indeed be said that the most serious, persistent and planned effort of European nations in the nineteenth century was their missionary activities in India and China, where a large-scale attempt was made to effect a mental and spiritual conquest at supplementing the political authority already enjoyed by Europe. Though the results were disappointing in the extreme from the missionary point of new, this assault on the spiritual foundations of Asian countries has had far-reaching consequences in the religious and social reorganization of the people□□[2]

What hurt the Christian missionaries most, however, was Panikkar□s observation that □the doctrine of the monopoly of truth and revelation□ is alien to the Hindu and Buddhist mind□ and that □to them the claim of any sect that it alone represented the truth and other shall be condemned has always seemed

unreasonable□.[3] He had knocked the bottom out of the missionary enterprise. No monopoly of truth and revelation, no missions. It was as simple as that.

Most people in the targeted countries do not know that the first missionaries sent out by the Pope Innocent IV after the Council of Lyons in 1245 CE were spies commissioned to gather information about the strength and resources of the Mongols who had swept over West Asia and were posing a serious threat to Christendom in Europe. The second mission was that of John de Monte Carvino commissioned by the Pope to visit the court of Kublai Khan at Peking for the, same purpose. He started to smuggle Christianity in China surreptitiously by buying slaves and baptizing them and building a few churches. The Pope in Rome felt great joy that the □only true faith□ was spreading in China. But within a few years of Carvino□s death in 1328 the entire edifice built by him collapsed and not a trace of it was left except in his letters to the Pope.[4]

The Christian missionary enterprise in earnest started with the dogged efforts of Don Henry the Navigator (1394-1460), the third son of the King John I of Portugal. Henry was a militant Christian fired with a bitter hatred for infidels. He was obsessed with the idea of reaching and converting India, and believed that he had received a command from God for this purpose. He had at his disposal the immense wealth of the Order of Christ of which he was the Grand Master.[5] In 1458 Pope Nicholas V issued a Bull granting to the King of Portugal □the right, total and absolute, to invade, conquer, and subject all the countries which are under rule of the enemies of Christ, Saracens or Pagans□□ On March 13, 1456 this first Bull was confirmed by a second one by Pope Calixtus III. Finally, Pope Alexander VI confirmed the Treaty of Tordesilhas signed on June 9, 1494 in terms of which he divided the world, east and west, between Portugal and Spain to conquer and convert.[6] The kings of Portugal fitted and sent several naval expeditions to India, and King Dom Manoel □assumed for himself the title of □The Lord of the Navigation, Conquest and Commerce of Ethiopia, Persia and India□.□[7] The Society of Jesus (Jesuits) though founded by a Spaniard, Ignatius Loyola, □found a staunch supporter and champion in the Portuguese monarch□. Henceforward Portugal became the base of the missionary enterprise in Asia. It is noteworthy that some of the great figures in the history of Christian missionary activities in the East came to adopt Portugal as their second country □with the revival of religious zeal within the Catholic church following the Protestant movement... Francis Xavier, a Spaniard, came out as the Portuguese King□s Inspector of Missions. Father Vagliano, an Italian recruited in Lisbon forty-two missionaries of whom only six were Portuguese. To Ricci, another Italian, who completed his education at Coimbra and Goa, Portugal was the spiritual home.□[8] Small wonder that □with the Portuguese christianization was a state enterprise□ and that the Portuguese kings □paid for the entire ecclesiastical establishment in the East□.[9]

The great merit of Panikkar□s book is that it provides a history of missionary activities in every country of South and South-East Asia as well as in the Far East India, China, Japan, Annam, Cambodia, Cochin-China, Laos, Sian (Thailand), Burma, and Indonesia. We shall take up missionary doings in these countries and the support they received from various Western powers.

India

Christian missionaries had accompanied every Portuguese naval expedition to India after Vasco da Gama reached Calicut in Malabar in 1498. In 1534, Goa which had been occupied by the Portuguese in 1509 □was made a bishopric with authority extending over the entire Far East□. Rooting out of Hinduism was a special task assigned to every Portuguese viceroy. □Hindu temples in Goa were destroyed and their property distributed to religious orders (like the Franciscans) in 1540.□ With the arrival of Francis Xavier in Goa in 1542 and the establishment of the College of St. Paul by him, Goa became the centre for training missionaries to be sent out to other countries in Asia. □For the next hundred years entry of missionaries into the Far East was permitted only through Goa.□ Under advice from Francis Xavier, the king of Portugal established the Inquisition in Goa.[10] □Intolerance of things Indian became henceforth the characteristic of feature of missionary zeal in India. Any compromise with Hindu life or religion was avoided e.g. the eating of beef was held to be necessary as it would put the converts altogether out of the pale of Hinduism.□ But Portuguese power decayed in the second half of the seventeenth century and Portugal□s interest in missionary work declined even in South India. □The establishment of the Inquisition in Goa (1561) and the auto da fé (first instance 1563) revolted the conscience of both Hindus and Muslims alike.□[11] Even in Goa, the majority of population continued to be non-Christian. Thus the □attempt of the Portuguese, secular and missionary,□ to carry the heathen fort by assault□ has failed.[12]

It was now the turn of the Protestant missions to evangelize India by all means short of physical force. Small Protestant missions had been established in some coastal areas of South India from 1660 onwards. But the big boost came with the foundation of the Church Missionary Society by the Anglican Church in 1799 and □other sects followed in their wake□. The Baptist Mission was established at Serampore near Calcutta by William Carey in 1803. □A violent propaganda campaign was launched by Carey and his associates against

Hinduism in Bengal which seemed to them to be in a state of dissolution. But Hindu orthodoxy reacted vigorously and Lord Minto felt obliged to prohibit such propaganda in Calcutta." He had in mind the Vellore Mutiny which had outraged the religious sentiments of the sepoys.[13]

Christian missions achieved some small success in Bengal after India was thrown open to missionaries at large in 1813. But once again, Hindu response in the shape of reform movements was strong, and the missionaries received another severe jolt. More significant gains were made by the missions in Travancore where the Raja was threatened with deposition when he tried to prevent the conversion of some depressed classes. "The action opened the eyes of other ruling princes and there were a number of important states where no missionary activity of any kind, including schools, was permitted upto 1947."[14]

The British Government of India had pretended to be indifferent to Christian missions, particularly after the Revolt of 1857. But it helped the missions indirectly. "Legislature protected the right of converts to their share in Hindu joint families, and High Court decisions enabled converts to blackmail their wives to follow them into the fold of their new religion. The Government also encouraged the missionaries to work among the backward tribes."[15] Another design which the British evolved to promote Christianization of India was T.B. Macaulay's educational system introduced in 1835. "It was the devout hope of Macaulay" and of many others, that the diffusion of new learning among the higher classes would see the dissolution of Hinduism and the widespread acceptance of Christianity. The missionaries were of the same view, and they entered the education field with enthusiasm, providing schools and colleges in many parts of India where education in the Christian Bible was compulsory for Hindu students. The middle classes accepted Western education with avidity and willingly studied Christian scriptures, but neither the dissolution of Hindu society so hopefully predicted nor the conversion of the intellectuals so devoutly hoped for showed any sign of materialization. On the other hand, Hinduism assimilated the new learning, and the effects were soon visible all over India in a revival of a universalistic religion based on the Vedanta."[16] The Grand Design on which "they had spent so much money and energy had failed".[17] The rise of Indian nationalism also had an adverse effect on missionary fortunes. The great leaders of the national movement such as Lokmanya Tilak, Sri Aurobindo and Lala Lajpat Rai were champions of resurgent Hinduism. "The Christian leaders in India themselves began to feel that too obvious a separation from their countrymen could not benefit them. Christianity began to show interest in Indian culture"[18]

Japan

Francis Xavier's vision was not confined to India. He was eying the whole of South East Asia and the Far East, China and Japan in particular. He had sailed to Malacca in Malaya in 1545 and then to Amboyna in Indonesia. While he was in Malacca again on his way back from Amboyna, he met a Japanese named Anjiro who was a fugitive from justice of his own country. "Anjiro gave him glowing accounts of the readiness of the people of Japan to receive the message of Christ." Xavier trained this Japanese criminal at the College of St. Paul in Goa and then set sail for Japan with him in 1549. He was encouraged by a provincial feudal lord but opposed by the Buddhist priests. He travelled to the Capital of Japan, Miyako, in the hope of converting the Emperor of Japan. But the Emperor refused to see him and he returned disheartened to Goa in 1551. "The opposition of Buddhist monks had dashed his hopes and ignorant as he was of Eastern religions, to him the Buddha was a demon under whose influence the Japanese people were living in monstrous sin. But he did not give up hope. He wrote to Ignatius Loyola to send more workers for Japan."[19]

Limited Christian missionary work continued in Japan mainly in the western part of the Island. Japan at that time was divided into a number of principalities. "The feudal rulers of that part of Japan were anxious at that time to attract Portuguese vessels to the harbours mainly with the object of strengthening themselves against other feudal Lords. They realized instinctively the close connection between the foreign powers across the seas and the missionaries who had come to preach the new religion."[20] It was at this time that the great Japanese leader Oda Nobunaga started his career of conquest to unite Japan. He was being opposed by the powerful Buddhist monasteries. "The Jesuits saw a chance of interesting him in their mission to the disadvantage of the Buddhist church. Nobunaga encouraged them and in 1568 he invited the Catholic missionaries to Kyoto and even gave them land on which to build a church. Under his powerful protection the mission made unexpected progress."[21]

Hideyoshi who succeeded Nobunaga was also favourably inclined towards the missionaries. "But he was a keen-eyed observer. He noticed that the Portuguese had landed artillery to protect the area in which Christians lived. On a visit to a Portuguese vessel to see Father Coelho, he observed that the ship, though small, was heavily armed. He was also aware of the interest that the western daimyos were manifesting in the arms and equipment of the Portuguese and of their attempts to strengthen themselves by friendship with foreigners. Hideyoshi acted with firmness and in 1587 the activities of the missionaries were prohibited throughout the length and breadth of Japan." By now the Spaniards had conquered the Philippines and

were negotiating a commercial treaty with Japan. "The commander of a Spanish galleon which was driven ashore spoke of Spanish power and recounted to the local daimyo who had salvaged the vessel and claimed the cargo the glories and prowess of the Conquistadores in a boastful manner. Hideyoshi's suspicious mind, already aware of Portuguese action in the East, ordered the arrest of all Spaniards in the country and had them crucified in Nagasaki as spies."[22]

The Japanese had collected considerable intelligence about the doings of the Portuguese, the Dutch, the Spaniards and the British in the islands of the Pacific. They had also realized that the converts in Japan sympathised with and looked for support to the foreigners. So they put down with a strong hand efforts to convert more Japanese to a creed which was heaping abuse on the gods of Japan." The local Christian community continued to exist as a minor and obscure sect subject to intermittent persecution mainly because of its affiliations with foreigners. However, in 1614 Iyeasu, the Tokugawa Shogun, made it clear that Christian teachings were no longer to be tolerated and an edict banning the religion was issued that year."[23] At the same time, the Japanese sent a special spy to the southern regions to report on the activities of the Europeans there. Information about a Spanish plan to invade Japan reached them in 1622. Then came the Christian rebellion in Japan in 1637. "It took a considerable army and a costly campaign to put down the revolt which was said to have received support from the Portuguese. The reaction of the Shogunate was sharp and decisive the firm policy of eliminating the converts was put into effect and a few years later the country was closed to the Westerners."[24]

Japan remained closed to Christian missions till 1889 when the policy was revised under the Meiji Restoration. The Japanese remained suspicious about Christian missionaries but as the new Constitution included a clause about complete religious toleration. The doors were opened to foreign missions. By that time, however, both Shintoism and Buddhism had revived in Japan and Christianity continued to be looked down upon by the mainstream Japanese as an evil sect. "Finally the educational system in Japan was under national control and Christian teachings were suspected to be in conflict with the tradition of state dominance enjoined by Shintoism."[25]

China

It was in China that Christian missions achieved their greatest success as well as met their greatest failure. Backed by the gangsterism of European powers, particularly Britain and France, the mission's spread their tentacles far and wide shattered the political, social and cultural fabric of China, and prepared the way for Communist take-over after the Second World War.

There were a large number of Chinese in Malacca when the Portuguese captured this place in 1511. It was from these Chinese that the Portuguese heard of the vast riches of China. They started sending commercial embassies to China. But the real purpose of these embassies was to spy and gather intelligence; they were planning invasion and conquest. A Portuguese embassy under Thomas Pires was sent to Peking and the Chinese Emperor showed readiness to receive it. But Simon d'Antrade who had accompanied Pires landed a party of Portuguese on the Chinese land and started building a fort. "The Chinese fleet attacked him and he was driven out. When news of Simon d'Artrade's piracies reached Peking, the Chinese Government naturally refused to receive the ambassador who was sent back to Canton where he died in prison in 1523."[26] Francis Xavier had also cast covetous eyes on China after his return from Japan. "He set out for China. But waiting for a ship on a little island off the Kwantung coast the indomitable old man died (1552)."[27]

On the other hand, unofficial trade between the Portuguese and some Chinese on the coastal areas was proving profitable to both parties. A Portuguese ship helped a Chinese admiral who was chasing pirates, and the Portuguese had given rich presents to the local governor of Chuang Chao and Ningpo. So the viceroy allowed the Portuguese to establish a trading post on the small deserted promontory of Macao in 1557.[28] In 1565 the Jesuits built a residence in Macao and Christian missionaries started arriving. By now the missionaries had evolved a new policy. They tried to be of special service to high Chinese officials and use their patronage for propagating Christianity. Matteo Ricci reached Macao in 1582 and travelled to the Chinese Capital at Peking in 1595 He gained the favour of the Court by presenting chiming clocks, other scientific toys and by showing his skill in mathematics. At that time a conflict had arisen in China between Buddhism and Confucianism. Seeing that the Court was inclined towards Confucianism, he sided with this creed. "He quoted from the Confucian texts in support of the Christian doctrines and tried to show that Confucian doctrines did not conflict with Christianity."[29]

The Jesuits who followed Ricci served the Ming Emperors as astrologers and gun manufacturers, which activities brought them patronage but in no way promoted-Christianity. Adam Schall who had succeeded Ricci in 1630 "was nominated Vice-President of the Imperial Sacrifice, the Superintendent of the imperial Stud and High Honourable Bearer of the Imperial Banquet strange posts for a Christian priest to hold."[30]

The mission at Peking was closed after the Ming dynasty was overthrown by the Manchus and Schall was jailed. He died in 1666. But another Jesuit, Ferdinand Verbiest, succeeded in winning the favour of the Manchu King, Kang Hsi who needed the Jesuit□s skill for manufacturing cannon for suppressing a rebellion. The new king permitted the missionaries to preach their religion. Verbiest appealed to the king of France to send missionaries to China from the newly established (1664) Congregation de Missions Estrangers in Paris, and six French priests left for the Far East in 1685. One of these French fathers, Gerbillion was □a brilliant linguist who rendered brilliant service to the Chinese Government during the Sino-Russian border disputes which led to the Treaty of Nertchinsk (1689). As a reward for his ability and tact an □Edict of Tolerance□ was issued by the Emperor (1692) which declared that the doctrines taught by the Europeans in charge of Astronomy and the Tribunal of Mathematics, □are not evil□ and permitted people □to go to the churches freely to worship God□.□[31]

But the Jesuits had gone too far in compromising the Christian doctrines and rites. They were practising astrology for the Chinese Court. □The head of the Jesuit mission as the Honourable Bearer of Dishes at the Imperial Banquet, or as the President of the Rites was not likely to find favour either in Rome or in Paris, and this was the problem that was raised at the Vatican itself, by the Dominicans,□[32] The Pope sent to China the Vicar General who gave a decision against the Jesuits. The Jesuits appealed to the Chinese Emperor for declaring that the Chinese rites were not in conflict with the Christian practices. The Emperor confirmed the Jesuit position, which was resented by the Pope. He sent a Legate for further enquiry. The Legate prohibited the Jesuit practices. The Emperor sent the Legate to jail where he died in 1710. On the other hand, a Papal Bull was issued against missionaries in China practising any Chinese rites. □In 1724, the preaching of the Christian religion was officially suppressed and the foreign missionaries, except those employed at the Court, were deported to Canton. Thus came to an end the grandiose scheme of the Jesuits in China.□[33]

Christian missions entered China in a big way with the arrival of Britain, France and the U.S.A. on the scene in the second quarter of the nineteenth century. Opium trade which was forced on China by the British East India Company led to the opium wars, defeat of China, and acquisition of extraterritorial rights by the various Western powers. Christian missions gained the right to operate not only in the extra-territorial enclaves but all over China. They also shared the indemnities exacted from China in the aftermath of various wars. All sorts of questionable characters became converts to Christianity and sought the protection of imperialist powers. □Christianity in China was involved with the Taiping rebellion□ Protected by foreign authority these converts looked down upon the Chinese and took up an aggressive attitude towards them□□ The Christian missionaries created mischief everywhere but were protected by the consuls of foreign powers.[34]

□But there was not a single province or area during all this time where the common man, as well as the mandarin, did not make it clear that the missionary was an unwelcome intruder□ Not a single year passed without violent manifestations in some town or other against missionary activity. The Boxer rebellion could only be understood against this background. It was the missionary and the □secondary devil□, the native convert, who were the special objects of the Boxer□s fury. Indeed the Chinese Christians had to pay dearly for being □secondary devils□ suspected to be supporters of foreign aggressors.□[35]

One particular incident in the history of Christianity in China deserves special notice. The French had built a cathedral on the site of a Chinese temple in Tientsin. An orphanage was also established by Catholic nuns. □These sisters arranged for the payment of a sum for every child brought to the orphanage, that is, in plain words established a kind of purchase system, encouraging the less scrupulous Chinese middlemen to kidnap children□ Naturally, the Chinese public was greatly agitated by the procedure.□[36] The matter was represented to the Imperial Commissioner who took it up with the French consul. The consul resisted enquiry by a committee of the Chinese and fired at the mob which had collected outside the orphanage. The consul was murdered and the Cathedral as well as the orphanage was destroyed. The French threatened war and were supported by the British, the Americans, the Russians and the Italians. The situation was saved by the Franco-Prussian war in Europe in which the French were defeated.[37]

The Boxer war gave an opportunity to the Christian missions to acquire monopoly over education in China. The Treaty that followed □provided for the suspension of official examinations for five years in towns where foreigners had been molested - a device meant to give a chance to the missionary educated young men and Christians to be employed in service□□[38] In the next ten years the missionaries established a monopoly over education in China. Missionary education in turn created spiritual chaos. Instead of a Chinese renaissance based on Confucianism or Buddhism what followed was a basically antireligious movement - the Chinese New Tide which paved the way for □penetration of revolutionary ideas of Marxism□. The leader of the New Tide, Chen. Tu-hsiu, became in due course the founder of the original Communist Party of China.[39]

Christian hopes in China revived when Sun Yat-sen, a Christian, emerged as the leader of the Chinese

Republic after the overthrow of the Manchus in 1911. □But he showed that he was more interested in the greatness and welfare of China than in the promotion of Christianity. The disappointment which Sun Yat-sen felt at the attitude of the Christian powers of the West and the influence which the October Revolution in Russia exercised on him led him away further and further from the missionaries to whom he had at one time looked for support. Moreover, the rising tide of nationalism, against unequal treaties and against imperialism, was unfavourable to Christianity The Anti-Christian Federation founded in Shanghai in 1922 asserted that Christianity was an ally of capitalism and imperialism and thus an instrument for oppression of weaker nations.□[40]

Seventy years of sustained missionary effort for Christianizing China had inflicted great damage on Chinese society and culture. The missionaries had also helped the Western powers in destroying the political system of China. □Anarchical conditions in China were expected to be favourable to missionary hopes. Anarchical conditions did come about in Chinese society, but the beneficiaries were others.□[41]

Indo-China

Christian missionary intrusion in Indo-China started with the activities of Alexander de Rhodes, a Jesuits who started work among Japanese Christian refugees (1662-27). But his success was not significant. His appeal to the Pope for support bore no fruit. The newly established Mission Estrangers in France (1659), however, provided help. □Some businessmen in Rouen had established a society for the double purpose of trade and religion. It was in their ship that Bishop Lambert, selected by Father Alexander de Rhodes for the mission, reached Tongking in the guise of a merchant (1662). The Trinh monarchs of Tongking however showed no desire to welcome missionary activity□ The Dutch soon succeeded in destroying the French factory at Tongking, and the local people remained indifferent to the new religion. So there was nothing to report for nearly a century.□ It was only in 1765 that Pigneau de Behaine of the Mission Estrangers arrived in Cochin China. The Nguen King of Hue was in exile at this time. Behaine fitted out an expedition and restored him to his throne. But Behaine died soon after (1779). Meanwhile, the Revolution had broken out in France and the mission could expect no help from the mother country. By the time of the Bourbon restoration in France □the new Emperor of Annam, Minh Mang, had become very hostile to Christian activity. In 1848 Emperor Tu-Doc declared the religion of Jesus to be a □perverse religion□ and ordered ministers of this religion to be thrown into the sea.□[42]

Tu-Duc□s hostility to Christianity provided an excuse to Napoleon III of France. He decided to use force. In a communique published on 14 November 1858, he announced that □ruthless persecutions of our missionaries have brought our warships on more than one than occasion to the coast of the Annamite Kingdom□. The Spaniards in the Philippines came out in support of the French expedition, □the commander-in-chief emphasizing the necessity □to avenge the insults to our sacred religion and our pious missionaries□.□[43]

The struggle between Tu-Duc and the French continued for fifteen years. The Annamite King appealed to China for help and the French suffered a defeat. But the relief was temporary. In the end Tu-Duc had to come to terms with France. He signed a treaty in 1874 ceding Cochin China to France and opening the Red River to French commerce. □This treaty□ brought into existence the political structure of Indo-China with its separate areas of Cochin China, the Empire of Annam, the Kingdom of Cambodia and the Principality of Laos.□[44]

The cultural resistance offered by Buddhism and Confucianism in Cambodia, Laos and Annam proved to be weak and not very widespread. The missionaries had a field day. The social system showed signs of breakdown everywhere. Nor was there a strong national movement in this region till after the First World War. □When that movement started, the Russian Revolution had already become a major factor in Eastern Asia, and therefore from the beginning the new nationalism of Indo-China had a Marxist bias, which later developed into Communist leadership.□[45]

Slam (Thailand)

Siam was able to resist Western pressures for unequal treaties till 1855 when the changed position in China and the British annexation of a part of Burma persuaded her to negotiate with Britain. □Sir John Bowring, who negotiated the treaty of 1855, was able to secure the principle of extra-territoriality for British subjects, permission to build churches and *exemption of all duty for import of opium*.□[46] France also found pretexts for using strong arm methods and acquired some sort of extraterritorial rights for all her Asian subjects by a treaty signed in 1893. But rivalry between France and Britain enabled Siam to maintain her independence as a buffer state. The greatest factor which came to the rescue of Siam, however, was a succession of strong and able kings who introduced reforms and revived native culture.[47] Missionary activity had but little impact on the people in Siam due to the strength and vitality of the Buddhist Church. □The monarch of Siam assumed the title of the Defender of the Buddhist Faith in imitation of the British King□s title. The

conservative but generally enlightened policy followed by the monarchy during the critical period between 1870 and 1920 had the effect of getting Siam through the transition without violent tumult and a disorganization of society, so that in the period following the First [World] War she was enabled to recover her natural independence in full by the gradual abolition, through negotiations, of the rights of extraterritoriality which the foreign nations possessed.□[48]

Burma

Burma after its annexation by the British remained a part of India till 1937 so that the rise of Indian nationalism had a strong impact on Burmese nationalism. Though Buddhism had ceased to be the state religion of Burma after its annexation, its influence amongst the people was not seriously affected. Nationalist leaders in Burma had to profess to be devout Buddhists to gain popular support. □An instance of this was the case of Dr. Ba Maw, who was baptized as a Christian in his childhood; when he had become a prominent national figure, he declared that he had returned to the mother (Buddhist) church.□[49] Missionary activity in Burma was able to affect neither its social structure nor its religion except among the Karens, the backward tribals. □There was thus considerable missionary sympathy for Karen separatism - a movement which was at one stage a major threat to the cause of Burmese independence.□[50]

Missionary Response to Panikkar

The message that Panikkar had tried to convey to Asians in general and to his own countrymen in particular was that the history of Christianity surveyed by him was a running commentary on the imperialist character of the Christian doctrine. But the Brown Sahibs who had taken over from the British - the politicians and the intellectual□s elite in India - failed to grasp his message and ignored his monumental study altogether. On the other hand, the missionaries were up in arms against him. □To prove his point,□ they said, □Panikkar picks and chooses historical facts and then deals with them one-sidedly.□ But none of them came out with facts which could redeem or even counterbalance those. presented by Panikkar. Efforts to explain them away or put another interpretation on them, also remained a poor exercise. Fr. Jerome D□Souza had jibed, □A very fine narrative Mr. Panikkar, but you must not call it history.□[51] But he or his missionary colleagues never bothered to tell what was that history which Panikkar had not taken into account. Subsequent Christian writings show that the missionaries have never been able to stop smarting from the hurt caused by Panikkar□s book. They have also learnt a lesson, namely, that the Christian doctrine has to be salvaged from the history it had created. By now there is a plethora of Christian literature which bemoans the □colonial handicap□ which has stood in the way of Jesus scoring over Rama and Krishna and the Buddha. And there has been a determined and sustained effort to present to the Indian people what Stanley Jones has named as the □disentangled Christ□.

THE NIYOGI COMMITTEE

The appointment of the Committee was announced on April 16, 1954 by a press note of the Government of Madhya Pradesh which said, □Representations have been made to Government from time to time that Christian Missionaries either forcibly or through fraud and temptations of monetary and other gain convert illiterate aboriginals and other backward people thereby offending the feelings of non-Christians. It has further been represented that Missions are utilised directly or indirectly for purposes of extra-religious objectives. The Christian Missionaries have repudiated these allegations and have asserted on the other hand that their activities are confined solely to religious propaganda and towards social, medical and educational work. The Missionaries have further alleged that they are being harassed by non-Christian people and local officials. As agitation has been growing on either side, the State Government consider it desirable in the public interest to have a thorough inquiry made into the whole question through an impartial Committee.□[52]

The Government of Madhya Pradesh had to take notice of the agitation worked up by Christian missionaries. It had already led to violence in the adjoining States merged with Orissa. The missionaries had become too powerful in Madhya Pradesh to be ignored any longer. □It must be noticed,□ recorded the Committee, □that about 30 different Missions are working in Madhya Pradesh with varying number of centres in each district. Almost the entire Madhya Pradesh is covered by Missionary activities and there is hardly any district where a Mission of one denomination or the other is not operating in some form or the other. More than half the people of Madhya Pradesh (57.4 percent) consist of members of the Scheduled Castes, Scheduled Tribes and Other Backward Classes and it is amongst these that Missionary activities are mostly confined.□[53]

The Committee had seven members including the Chairman, Dr. Bhawani Shankar Niyogi, retired Chief Justice of the Nagpur High Court. Mr. K.C. George, a professor in the Commerce College at Wardha, represented the Christian community. It started by studying the material in government files. As a result it was led to enlarge its terms of reference to include political and extra-religious activities also. □The material

gathered in the initial stages of the enquiry revealed to the Committee that its significance far transcended the bounds of any one country or region in the world and that it was calculated to have worldwide repercussions. That compelled the Committee to view the subject as an integral part of a larger picture on the broad canvas of world history. The Committee had to consult a number of published books, pamphlets and periodicals for determining the nature and form of their recommendations."[54]

The terms of reference enabled the Committee to evolve a Questionnaire which was sent to such individuals and organisations as could help in the investigation. It received 385 replies to the Questionnaire, 55 from Christians and 330 from non-Christians. Besides, the Committee toured 14 districts in which it visited 77 centres, contacted 11,360 persons, and received 375 written statements. Hospitals, schools, churches, leper homes, hostels, etc., maintained by various missions were among the Christian institutions visited by the Committee. The persons interviewed came from 700 villages.

"In all these places," recorded the Committee, "there was unanimity as regards the excellent service rendered by the Missionaries in the fields of education and medical relief. But on the other hand there was a general complaint from the non-Christian side that the schools and hospitals were being used as means of securing converts. There was no disparagement of Christianity or of Jesus Christ, and no objection to the preaching of Christianity and even to conversions to Christianity. The objection was to the illegitimate methods alleged to be adopted by the Missionaries for this purpose, such as offering allurements of free education and other facilities to children attending their schools, adding some Christian names to their original Indian names, marriages with Christian girls, money-lending, distributing Christian literature in hospitals and offering prayers in the wards of indoor patients. Reference was also made to the practice of the Roman Catholic priests or preachers visiting newborn babies to give 'ashish' (blessings) in the name of Jesus, taking sides in litigation or domestic quarrels, kidnapping of minor children and abduction of women and recruitment of labour for plantations in Assam or Andaman as a means of propagating the Christian faith among the ignorant and illiterate people. There was a general tendency to suspect some ulterior political or extra-religious motive, in the influx of foreign money for evangelistic work in its varied forms. The concentration of Missionary enterprise on the hill tribes in remote and inaccessible parts of the forest areas and their mass conversion with the aid of foreign money were interpreted as intended to prepare the ground for a separate independent State on the fines of Pakistan."[55]

To start with, Christian missions put up a show of co-operation with the Committee. But they realized very soon that the Committee was well-informed and meant business. "The authorities and members of the Roman Catholic Church cooperated with the Committee in their exploratory tours in Raigarh, Surguja, Bilaspur, Raipur and Nimar districts. Shri G. X. Francis, President of the Catholic Regional Council, and Shri P. Lobo, Advocate, High Court, Nagpur, associated themselves with the Committee. But subsequently the Catholic Church withdrew its co-operation, not only filing statement of protest, but also moving the High Court for a Mandamus Petition (Miscellaneous Petition No. 263 of 1955)."[56]

The Petition was dismissed by the High Court on April 12, 1956, "holding that it was within the competence of the State Government to appoint a fact-finding Committee to collect information and that there had been no infringement of any fundamental rights of the petitioner." At the same time the High Court made some adverse remarks about certain questions in the Questionnaire. The Committee considered the remarks and "informed the petitioner and the public that none of the questions represented either the views of the Committee or any individual member thereof and our anxiety to have information on various points was due to our desire to find out to what extent, if any, could any activity be considered to infringe the limits of public order, morality and health imposed by the Constitution."[57]

The Report of the Committee, published in July 1956, presented the "history of Christian missions with special reference to the old Madhya Pradesh and Merged States."[58] Coming to the agitation for Jharkhand, it gave the background. "The separatist tendency," it said, "that has gripped the mind of the aboriginals under the influence of the Lutheran and Roman Catholic Missions is entirely due to the consistent policy pursued by the British Government and the Missionaries. The final segregation of the aborigines in the Census of 1931 from the main body of the Hindus considered along with the recommendations of the Simon Commission which were incorporated in the Government of India Act, 1935 apparently set the stage for the demand of a separate State of Jharkhand on the lines of Pakistan."[59]

The subsequent formation of the Adiwasi Mahasabha and the Jharkhand Party followed in stages as the separatist forces gathered strength. "This attempt of the Adiwasis," observed the Report, "initiated by the Christian section thereof is a feature which is common to the developments in Burma, Assam and Indo-China among the Karens, Nagas and Amboynes. This is attributed to the spirit of religious nationalism awakened among the converted Christians as among the followers of other religions. But the idea of change of religion as bringing about change of nationality appears to have originated in the Missionary circles" Thus while the Census officer isolates certain sections of the people from the main bodies, the Missionaries by converting

them give them a separate nationality so that they may demand a separate State for themselves.□[60]

Next, the Report considered □Christian postwar world policy,□[61] and quoted from several Christian sources. The aim of this policy in India was threefold: □(1) to resist the progress of national unity□ (2) to emphasise the difference in the attitude towards the principle of coexistence between India and America□ (3) to take advantage of the freedom accorded by the Constitution of India to the propagation of religion, and to create a Christian party in the Indian democracy on lines of the Muslim League ultimately to make out a claim for a separate State, or at least to create a □militant minority□.□[62]

The newly adopted Constitution of India, according to the Committee, had encouraged the controllers of Christian missions in Europe Ad America to concentrate on India. □Although Europe itself,□ observed the Report, □required □re-Evangelisation and re-Christianisation□ because of the spread of the Gospel of Communism according to Marx, the W.C.C.[63] and I.M.C.[64] *turned their attention to India* and other colonial countries. They were encouraged by the promulgation of our Constitution which set up a secular State with liberty to propagate any religion in the country. They noted that the Churches in India were growing steadily in number partly by natural increase, partly from evangelisation and that the mass or community movements to Christianity did not die out though slowed down, but that the spiritual life of the congregation was low and that the Indian Church lacked economic maturity. Though India has the most highly organised *National Christian Council* it had to be largely *paid for from abroad*. Even the institutional activities of Missions, viz., schools, colleges and hospitals were dependent upon *foreign support*. Even the ordinary congregational life and pastoral duty still required some form of foreign aid.□[65]

The Report surveyed the state of religious liberty in various countries in the past and at present. It cited High Court judgements in India to the effect that religious liberty is □not an absolute protection to be interpreted and applied independently of other provisions of the Constitution.□[66] Then it turned to □missionary activities in Madhya Pradesh since independence as disclosed by oral and documentary evidence.□[67] This was the most substantial as well as the most revealing part of the Report. It laid bare what the Christian Missions had been doing not only in Madhya Pradesh but all over India in the name of exercising religious liberty.

There was a detailed account of □how this programme of mass proselytisation was inspired and financed by foreigners□[68] and how the paid pracharaks of various missions had canned out in the rural and tribal areas. The pracharaks were particularly noticeable in the erstwhile Native States which had kept missionary operations under control before their merger in Madhya Pradesh. □It is thus indisputably clear,□ recorded the Report, □that financial assistance from abroad had been extended in far more liberal manner than even before the Constitution of India was promulgated, and that it is mainly with this help that Mission organisations are carrying on proselytisation amongst backward tribes, especially in areas freshly opened.□[69]

This greatly extended scale of missionary operations was dressed up ideologically in a new theological concept. □It may be recalled,□ commented the Report, □that the expression □Partnership in Obedience□ came into vogue at the meeting of the Committee of the International Missionary Council held at Whitby in 1947 (page 94, World Christian Handbook, 1952) and it has a bearing on the expression □need of particular churches to be rooted in the soil and yet supranational in their witness and obedience□ (page 29, ibid.). These particular churches are in the old Mission fields □which are touched by new nationalisms independent in temper and organisation and yet needing help from other churches□ (page 29, ibid.). The expression □Partnership in Obedience□ was being interpreted variously and it was after discussion at a meeting of the Lutheran World Federation Executive and also of the Executive of the World Council of Churches held at Geneva in 1951, that it came to be interpreted as implying full and unreserved co-operation between the old and the younger churches in the effort of extending the Kingdom of God.□[70] In plain language, the pompous proclamation meant that missions and churches in Europe and America which provided the finance would continue to plan, direct and control missionary activities in India.

The Report quoted Christian sources to show the extent to which Christianity in India was dependent on foreign finance. Rolland Allan had written in his book, *The Spontaneous Expansion of the Church*, published in 1949, that □it is money, money everywhere, all the time, everything depends on money.□ In another book, *Missionary Methods: St. Paul□s or Our□s*, published by the same author in 1953, he had felt □sad to sit and watch a stream of Christian visitors calling upon a Missionary and to observe that in nearly every case the cause which brings them is money.□ *Christianity in the Indian Crucible* by Dr. E. Asirvatham had been published in 1955. □One chief reason,□ he had observed, □why Indian Christians in general still welcome foreign Missionaries is economy; it is an open secret that the Indian Church is not yet out of the swaddling clothes, so far as its economic support is concerned. To give an extreme illustration only Rs. 6,000 of the total income of Rs. 1,12,500 of the National Christian Council of India□ is from Indian sources and the rest comes from the Mission Boards abroad.□[71] It was curious that Christianity was presented as a two-thousand

years old banyan tree when it came to its right to spread its tentacles, and as a tender seedling when it came to its capacity for growing up on its own.

The Report provided details of how much had been contributed by which Western country to the total of Rs. 29.27 crores received by Christian missions in India from January 1950 to June 1954:

Country	Amount in Rs.
U.S.A.	20,68,63,000
U.K.	4,83,89,000
Canada	1,67,56,000
Sweden	64,41,000
Denmark	33,91,000
Norway	27,97,000
Rest of Sterling Area	25,29,000
Switzerland	15,77,000
Aid from non-Sterling Area	14,72,000
Germany	11,72,000
France	7,61,000
Belgium	6,47,000
	2,90,27,000[72]

The Report revealed that the bulk of this foreign money received ostensibly for maintaining "educational and medical institutions" was spent on proselytization. "It has been contended," said the Report, "that most of the amount is utilised for creating a class of professional proselytisers, both foreign as well as Indian. We have not been able to get the figures of the salaries which the foreign Missionaries receive for their service in India. Only Rev. Hartman (Amravati No. 1) was pleased to declare that his salary was 63 dollars per month paid from Rome, plus free quarters and vehicle allowance. One can have some idea of the scale of salaries of American Missionaries from the fact that in the American Evangelical and Reformed Church there are 28 Missionaries on the India roll and under the head of Missionary salaries and appurtenances the figure comes to 90,072,23 dollars (American Evangelistic and Reformed Church Blue Book, 1955, pages 56,60). They are supplied with well-furnished bungalows, and they command resources in vehicles and other things."[73] At the same time it noted a great disparity between the scales of salaries and allowances paid to foreign missionaries on the one hand and to their native mercenaries on the other.

There were 480 foreign missionaries working in Madhya Pradesh at that time. Out of them as many as 236 were Americans. The Report gave a count of foreign missionaries, Americans and others, stationed in the 22 districts of the then Madhya Pradesh. "Besides those," it added, "included in the number given by the National Christian Council in the Christian Handbook of India 1954-55, it appears from the statement of Rev. R.C. Das that there is a large number of unattached evangelists. Rev. Das's statement receives support from the remark made in the Compiler's introduction to the Christian Hand-Book of India 1954-55 that the increased personnel has occurred in the smaller Missions most of which do not yet have any organised Churches."[74]

The methods of proselytisation had remained the same as in days of old. The Report gave concrete instances of how mission schools were used to influence the minds of young people. Harijan and "Adivasi" students came in for special attention. They were "given free boarding, lodging and books" provided they attended Christian prayers. Bible classes were made compulsory by treating as absent for the whole day those students who failed to be present in those classes. School celebrations were used for showing the victory of the cross over all other symbols. Hospitals were used for putting pressure on poor class patients to embrace Christianity. The richest harvest, however, was reaped in mission orphanages which collected orphans during famines and other natural calamities such as floods and earthquakes. "No wonder," observed the Report, "that the largest number of converts are from such backward classes living in areas where due to various causes only Mission schools and hospitals exist. Most conversions have been doubtless insincere admittedly brought about in expectation of social service benefits and other material considerations."[75]

Another device employed for proselytisation was money-lending. Roman Catholic missions had specialised

in this field. Poor people often approached the local missionary for loans which were written off if the debtor became a convert; otherwise he had to repay it with interest which were often found difficult. Protestant missionaries and others cited before the Committee instances of how this method worked. One of the conditions forgetting a loan, for instance, was that the recipient agreed to chop off the topknot (*choti*), the symbol of his being a Hindu. "Some of the people," the Report noted, "who had received loans were minors and casual labourers. It also appeared that when one member of a family had taken a loan, all the other members of that family were entered in the book as potential converts. The rate of interest charged was 10 per cent and in a large number of cases examined, one year's interest was deducted in advance. On being questioned, the people without any hesitation, said that their only purpose in going to the Mission had been to get money; and all said that without the lure of money none would have sought to become Christian."[76] Some other allurements such as the "promise of gift of salt, plough, bullocks and even milk powder received from abroad" were used to the same effect.[77]

There were several other ways of attracting converts. For instance, the new converts were employed as *pracharaks* on salaries ranging from Rs. 40/- to Rs. 100/- per month. This by itself proved an attractive proposition to those who were not in a position or qualified to earn even Rs. 20/-. Christians working in various government departments were exhorted and expected to participate in the game. Those who did not help were cursed in missionary publications. Christians placed in higher positions and missionaries who became influential members of the Janapad Sabhas put pressure on junior officers for influencing people in favour of Christianity.

The Report also noted "various methods of propagating Christianity."[78] Missionary publications "attacked idol worship in rather offensive terms." Dramas in which idol worship was ridiculed were performed in schools and elsewhere. Songs to the same effect were composed and sung. Rama was "described as a God who destroyed Ravan and was contrasted with Jesus who died for the wicked." Methods evolved for conveying Christianity in Hindu cultural forms were also in evidence. Some of them were plainly dishonest, as for instance, "the expression occurring in Tulsidas's *Ramayan*, viz. "Gidapujan" was interpreted to the people as "Girjaghar" i.e., a Church."[79] But, on the whole, preference was given to vicious attacks on Hinduism, which was held up as a false religion. "Such virulent and sinister attacks on Hinduism," observed the Report, "are in no way a departure from the manner which characterised the Christian preaching in the past, which Gandhiji referred to, particularly Bishop Heber's famous hymn, "where every prospect pleases and only man is vile"."[80]

The Report contained a section on Mass Conversions brought about by material inducements. "If conversion is an individual act," it noted, "one would expect deep thought and study of the particular religion one wanted to embrace. But what we have found is groups of illiterate Adivasis, with families and children getting their topknots cut and being shown as Christians. Most of them do not know even the rudiments of the new religion... The Government has supplied us with a list of persons recently converted in the Surguja district after the promulgation of the Constitution. A perusal thereof will show that about 4000 Uraons were converted in two years. Persons of varying ages from 60 years to 1 year are shown as converts and the list includes women and children also. We have met many Uraons in the course of our tours and we were struck very much by their total absence of religious feeling."[81]

The Committee had "reliable information that Mission organisations possess upto-date records of Baptisms."[82] But they refused to produce these records. "It would not be unsafe," concluded the Report, "to presume that the reluctance on the part of the Roman Catholic Mission organisations to produce such evidence was in no small measure due to the fear of the Truth being out" As a rule, groups have been converted, and we find "individual conversion" has been an exception rather than the rule. We have come across cases of individual conversions only of persons who are village leaders and they have invariably been followed by "Mass conversions" of the entire village soon after. We have not found it possible to accept the contention that the immediate material prosperity of these converted leaders bore no causal relation to their conversions."[83]

The Report expressed the view that conversions led directly to denationalisation. Greetings such as "Ram Ram" and "Jai Hind" were substituted with "Jai Yeshu". "The idea of the unique Lordship of Christ," recorded the Report, "is propagated in rural areas by the exhibition of the film "King of Kings", which we had the pleasure of witnessing at Buldana. The supremacy of the Christian flag over the National flag of India was also depicted in the drama which was staged in a school at Jabaipur."[84] The missionary paper, *Nishkalanka*, had written, "Why does India desire that Portugal which has been exercising sovereignty for 400 years over Goa should surrender it? The fact is that a large majority of residents of Goa are quite contented with their present condition. Only a handful of Goans resident in Goa and in India are shouting for the merger of Goa with India. This attitude is not justified and those who are following this course are giving unrighteous lead to India."[85] The missions thus sided with Western imperialism and pooh-poohed India's

aspiration to reclaim national territory under foreign occupation.

Finally, the Report found no substance in the Christian complaint that the Government of Madhya Pradesh was following a policy of discrimination against Christians. "The Government of Madhya Pradesh," it said, "have throughout followed a policy of absolute neutrality and non-interference in matters concerning religion and allegations of discrimination against Christians and harassment of them by Government officials have not been established. Such allegations have been part of the old established policy of the Missions to overawe local authority and to carry on propaganda in foreign countries."[86]

The Report was quite clear in its larger perceptions. "Evangelisation in India," it said, "appears to be part of the uniform world policy to revive Christendom for re-establishing Western supremacy and is not prompted by spiritual motives. The objective is to disrupt the solidarity of the non-Christian societies, and the mass conversion of a considerable section of Adivasis with this ulterior motive is fraught with danger to the security of the State."[87] The Christian missions were making a deliberate and determined "attempt to alienate Indian Christian Community from their nation."[88] The Community was most likely to become a victim of foreign manipulations in times of crisis.[89] The history of the Christian missions provided ample proof that religion had been used for political purposes.[90] Evangelization was not a religious philosophy but a force for politicisation.[91] The Church in India was not independent but accountable to those who paid for its upkeep. The concept of "Partnership in Obedience" which covered the flow of foreign finances to the Church was of a piece with the strategy of Subsidiary Alliances which the East India Company had employed earlier for furthering and consolidating its conquests.[92] And conversions were nothing but politics by other means.[93]

The recommendations made by the Report followed logically from these perceptions. It recommended that (1) those missionaries whose primary object is proselytisation should be asked to withdraw and the large influx of foreign missionaries should be checked; (2) the use of medical and other professional services as a direct means of making conversions should be prohibited by law; (3) attempts to convert by force or fraud or material inducements, or by taking advantage of a person's inexperience or confidence or spiritual weakness or thoughtlessness, or by penetrating into the religious conscience of persons for the purpose of consciously altering their faith, should be absolutely prohibited; (4) the Constitution of India should be amended in order to rule out propagation by foreigners and conversions by force, fraud and other illicit means; (5) legislative measures should be enacted for controlling conversion by illegal means; (6) rules relating to registration of doctors, nurses and other personnel employed in hospitals should be suitably amended to provide a condition against evangelistic activities during professional service; and (7) circulation of literature meant for religious propaganda without approval of the State Government should be prohibited.[94]

Storm in Missionary Circles

The Report which was accompanied by two volumes of documentation raised a storm in missionary circles in India and abroad. The missions were in no position to dispute the facts presented or contest the conclusions arrived at by the Enquiry Committee. All they could do was to raise the spectre of "Hindu communalism" and warn against the "danger of Hindu Raj". It was said that "members of Hindu Mahasabha had begun to wield considerable influence" in the Government of Madhya Pradesh and that "their aim was to make one Hindu state out of India."[95]

The fact of missions in India seeking financial and other aids from missions abroad was equated with the Government of India seeking "foreign technical knowledge and the assistance of friends from many European and American countries in the development of the nation-building activities." The replacement of foreign missionaries was found impossible as the Government of India had "found impossible to replace foreign personnel with Indian personnel."[96] It was promised that "in the not distant future the coming of missionaries from abroad into India will be matched by the going out of Indian missionaries from this country."[97] The logic was quite in keeping with the way the Church in India had come to look at itself.

If this self-image of the Church as a State within the State looked pretentious to some people, it could be accounted for only by their tendency towards totalitarianism. "There is a striking contrast," wrote a leading theologian, M. M. Thomas, "between the democratic idea of the State and the totalitarian idea of the State which is both implicit and explicit in the Recommendations of the Niyogi Report" The philosophy of State underlying the Report and advocated by it is unashamedly totalitarian. It therefore is a matter of vital concern to every one in this country whether Christian or non-Christian who believes in democracy."[98] The test of a state being democratic was that it recognised and honoured "supranational loyalties". In support of his proposition Dr. Thomas quoted Mahatma Gandhi who had "recognized truth and non-violence as realities demanding loyalty above the nation," and President Soekarno of Indonesia who had "stated that

Nationalism should be limited by Humanism".[99] Thus servility to foreign financiers and controllers of missions in India became transformed into loyalty to universal moral values! "In deploring this," concluded Dr. Thomas, "and characterising supranationalism as 'extraterritoriality', the Niyogi Report has shown the kinship of its ideology with totalitarian Facism."[100]

The missions also tried to rally support from some persons of public standing in India. Dr. Hare Krishna Mahtab, then Governor of Bombay, obliged them readily. "We should not think," he said, "of closing our doors to anyone. If we think in terms of exclusiveness, we shall not make any progress."[101] But they found a hard nut in C. Rajagopalachari. "It seems," he wrote to a foreign missionary, "you expect from me an expression of my views on the specific question: What type of missionary workers are wanted in India, rather than on the question whether any missionary workers should come at all to India? I shall respectfully speak my opinion on the latter point. I feel it is not really possible on the ground of logic or on the evidence of miracles to hold that amongst the religions known as Hinduism, Buddhism, Islam, and Christianity, anyone is nearer the truth than any other. You will permit me to object to the exclusive claims for Truth made on behalf of any one of these faiths. If this my first point is granted, the only justification for missionary work is proselytism. But is it good on the whole for men and women to change from one religion to another? I think it is not desirable to make any effort at proselytism. I feel that such efforts undermine the present faith of the people, which is good enough for promoting right conduct in them and to deter them from sin. They tend to destroy family and social harmony, which is not a good thing to do."[102]

Rajagopalachari was repeating the views expressed very often and very forcefully by Mahatma Gandhi. But the men who ran the Government in New Delhi could not afford to defend the Father of the Nation. They had to defend their Secularism and Democracy which had come under shadow in the powerful Christian press in India and abroad. They found the recommendations of the Niyogi Report "in discordance with the fundamental rights of the Constitution" and "the Report was shelved."[103]

The Government of India's stand vis-a-vis the Report became clear within two months after its publication. In September 1956, "a question was raised in the Parliament about an alleged increase in the anti-Indian activities on the part of foreign Christian missionaries." The Minister of State for Home Affairs, B: N. Datar, came promptly to their defence. "There is no factual basis," he said, "for the assumption made in the question, according to the information available with the Government of India." At the same time he affirmed that "no steps would be taken to check the work of foreign missionaries."[104]

OM PRAKASH TYAGI'S BILL

Om Prakash Tyagi was a Janata Party Member of Lok Sabha elected after the Emergency (1975-77) in 1977. On 2 December 1978, he introduced in the Lok Sabha Bill No. 178 of 1978 under the title THE FREEDOM OF RELIGION BILL, 1978 "*to provide for prohibition on conversion from one religion to another by use of force, or inducement or by fraudulent means and for matters incidental there to*". The Draft of the bill was dated "New Delhi, The 21st November, 1978".

STATEMENT OF OBJECTS AND REASONS in the Bill stated as follows:

> One of the Fundamental Rights enshrined in the Constitution is the right to profess, practice and propagate religion of one's choice.
>
> Conversion from one religion to another, done by free consent and will, cannot be questioned. But State protection is required where it is sought to be obtained by threat, undue influence, allurement or wrongful inducement. The importance of providing this protection to persons belonging to the Scheduled Castes and Scheduled Tribes is all the more necessary and cannot be ignored. The policy of the State should be directed to achieve this aim.

The Bill had 8 sections of which the first two dealt with definitions. The other relevant sections were as under:

> 3. No person shall convert or attempt to convert, either directly or otherwise, any person from one religious faith to another by the use of force or by inducement or by deceit or by any fraudulent means nor shall any person abet any such conversion.
>
> 4. Any person contravening the provision in section 3 shall without prejudice to any civil liability, be punishable with imprisonment of either description which may extend to one year or with fine which may extend to three thousand rupees or both:

Provided that in case the offence is committed in respect of a minor, woman or a person belonging to the Scheduled Caste or Scheduled Tribe, the punishment shall be imprisonment to the extent of two years and a fine up to five thousand rupees.

5. An offence under this Act shall be cognisable and shall not be investigated by an officer below the rank of an Inspector of Police.

8. The Central Government may make rules for the purpose of carrying out the provisions of this Act.

The Bill followed the pattern of Bills passed by the Congress Governments of Orissa (1967), Madhya Pradesh (1968) and Arunachal Pradesh (1977) following the recommendations of the Niyogi and Rege Committees to the effect that activities of foreign Christian missionaries in these States had to be restrained. Christian organizations had challenged in the Supreme Court the Orissa and Madhya Pradesh Acts as unconstitutional. But the Supreme Court had dismissed their appeal in 1977. Now the same organizations were up in arms once again.[105]

The first shot was fired by Mother Teresa in a letter she wrote to Prime Minister Morarji Desai on 25 March 1979. The text of the letter is not available to us. But its substance comes out in the reply which Desai wrote to her on 21 April 1979. She appears to have protested against the Bill as a hurdle in the way of charitable and philanthropic activities of the Christian missions. She seems to have pointed out at the same time that the Roman Catholics were always engaged in praying, fasts and celebration of sacrifices made in the interests of peace, communal amity and religious freedom. Desai wrote back, □If charity and philanthropy is not connected with any ulterior motive, they are beneficial. But charity and conversions cannot go together. Religion prospers only when charity and philanthropy are undertaken without any motive. The Bill you have mentioned does not affect adversely the propagation of religion. In fact, the Bill is an attempt to see that the poor and illiterate may enjoy religious freedom without any fear. We have to be particularly vigilant about the Scheduled Tribes whose protection is not only guaranteed by the laws of the land but is also enshrined in the Constitution. It is our duty to preserve every aspect of their way of life along with their religion and ways of worship. No group belonging to any creed should interfere with their religion and rituals. Other organizations are also engaged in the philanthropic work which you claim. But that work can be helpful only when it is done without any ulterior motive. It is my opinion that you should revise your attitude to O.P. Tyagi□s Bill in the light of what I have stated.□[106]

Meanwhile, Morarji Desai had met 36 delegations in Pune on 31 March 1979 and received their memoranda in connection with the Bill. He explicitly rejected the plea of the Christian delegation that the Bill which provided for prohibition of conversions by force should be withdrawn. He told Father Valerian D□Souza who was leading the Christian delegation that he saw nothing objectionable in the Bill. At the same time he gave the assurance that he would study the Bill thoroughly and try to remove the misgivings felt by its opponents.

Another delegation which met him was from the Masur Ashram and the Patit Pavan. They demanded that the Bill be passed. Desai assured them that they (his Government) are in favour of the Bill and no one should have the apprehension that the Government would bend before any tactics of pressure. Kaka Joshi of Masur Ashram congratulated the Prime Minister for the courage he had shown in the matter of conversions. Joshi said that he was the first Prime Minister to adopt that attitude.[107]

Leading newspapers wrote editorials and published articles in support of the Bill. Two retired High Court Judges issued statements to the same effect. N. Krishnaswamy, former judge of the Madras High court, declared on 13 April 1979 that □This Bill is timely and Christians are only exposing themselves by opposing it□. Shiv Nath Katju, former judge of the Allahabad High court, said on 29 April 1979: □The Bill should be passed immediately. In days to come it will prove beneficial to all minority groups including the Christians.□[108]

Various Hindu organizations also passed resolutions endorsing the Bill. The Hyderabad session of the Sarvadeshik Arya Pratinidhi Sabha held on 13 April 1979 appealed to all Sanatana Dharma Sabhas and organizations of Jains, Sikhs and Buddhists to hold meetings in support of the Bill and congratulate Prime Minister Morarji Desai for the firmness shown by him. The four Shankaracharyas held a joint meeting at Sringeri and passed a resolution in support of the Bill. Dr. Girdharilal Goswami, President of the Sanatana Dharma Maha Sammelan, issued a statement on 7 May 1979 saying that the Bill was in keeping with the secular policy as well as the Constitution of India, and that it will prove very helpful in stopping the large-scale conversion of Hindus by foreigners who were using material inducements as well as force for this purpose.[109]

Tyagi himself issued a statement in Hyderabad on 15 April 1979 stating that the Bill did not prevent anyone

from propagating one□s religion nor came in the way of anyone changing one□s religion out of conviction. If any group opposed such a just measure, he said, it only showed that it was guilty of committing offences specified in the Bill. The only aim of the Bill, he added, was to protect the large number of socially and educationally poor people in such backward areas as the foreign missionaries had chosen for effecting conversions with the help of money and materials brought from abroad. He cited the instance of 31,000 bales of cloth which had been imported by missionaries for distribution among the poor people in Madras but which had been sold surreptitiously and the proceeds utilized for other purposes. The matter was under investigation, he said.[110]

The Hindu of Madras dated 29 April 1979 published a detailed report of a Press Conference which Tyagi had held in New Delhi on 27 April 1979. After repeating the points he had made in his statement of 15 April 1979, he said that conversions by force naturally created tension between religious groups, and that such conversions had to be stopped in order to maintain- communal amity and national unity. He added that it was only after religious tensions were brought to the notice of the Governments in Orissa, Madhya Pradesh and Arunachal Pradesh that these Governments had felt obliged to enact Acts guaranteeing freedom of religion. The Supreme Court, he said had judged these Acts as consistent with the Constitution. His statement was followed by a question and answer session. In answer to the first question he said that he was prepared to accept any amendment to the Bill provided it did not violate its spirit. The Prime Minister Morarji Desai was in agreement with the intention of the Bill because he was opposed to conversions. The second question was whether he would welcome a national debate on the subject. Tyagi said he would welcome such a debate because he knew that all patriotic and intelligent people were in favour of the Bill, and that only those groups were opposed to it who were against national interests as well as their own long-term interests. His observation in answer to a third question was that foreign missionaries who were entrenched in backward areas and among backward people were bent upon exploiting the poverty of our people and that the Government could exercise no control on the flow of foreign funds nor supervise use of those funds. He added that ostensibly these funds were meant for opening schools but were actually used for some other purposes. The fourth question demanded evidence about the misuse of foreign funds and materials. Tyagi cited the Niyogi and Rege Committees□ reports in this context. The fifth question asked was why Christians were opposed to the Bill. Tyagi□s answer was that he knew it for definite that there was a foreign hand at the back of this opposition and that conversions were politically motivated. The spectre of Hindu Rashtra, he added, had been raised in order to frighten the minorities. He assured the minorities that there was no ground for their misgivings so far as propagation of religion and genuine conversions were concerned. The sixth question was regarding the need for concrete steps to remove the fear of the minorities. Tyagi cited the Acts in Orissa and Madhya Pradesh and wanted to know instances of their being misused. The fear felt by the minorities had no legs to stand upon. The seventh and the last question was whether the Bill would not harm the Janata Party by causing division in its ranks. Tyagi dismissed the question by saying that only power hungry and opportunist elements were talking about the harmful effect of the Bill on the Janata Party, and that the Bill should not be dropped due to fear of a temporary controversy if it was fundamentally a right step in the interest of the nation.[111]

It was, however, true that the Janata Party at this time was riven with sharp controversies, though not on account of Tyagi□s Bill. It was also true that the Socialist group within the Janata Party led by George Femandez was demanding that the Bill be withdrawn. The Communist Party of India could not miss the opportunity and raised the matter in the Lok Sabha. The CPI Member, Bhupesh Gupta, alleged on the floor of the House on 3 May 1979 that there was widespread resentment against the Bill among various communities and that it had actually led to large-scale rioting in Jammu and Kashmir. He pleaded that the Government should withdraw the Bill. H.M. Patel, Home Minister in the Janata Party Government, clarified that Tyagi□s Bill was a Private Bill on which the Government had yet to make up its mind. He added that the Government could not withdraw a Private Bill. Regarding riots in Kashmir, Patel said that Tyagi□s Bill had nothing to do with them and that they had been caused by the hanging of Zulfiqar Ali Bhutto in Pakistan.[112]

A few months later the Janata Party split and the Morarji Government had to resign. Tyagi□s Bill could not even be discussed in the Parliament. It became infectious. An opportunity for enacting an all-India legislation against conversions by force, fraudulent means and material inducements was missed.

ARUN SHOURIE

The Catholic Bishops□ Conference of India (CBCI), the highest body of the Catholic Church in India, was celebrating its 50th anniversary in January 1994. Arun Shourie, the noted scholar-journalist, was invited by the CBCI to give □Hindu assessment of the work of Christian missionaries□ in a meeting held at the Ishvani Kendra Seminary at Pune on 5 January 1994. Many Archbishops, Bishops, senior clergy and Christian scholars from all over India were present. The meeting lasted for more than two hours. His lecture was followed by a question and answer session. Everyone present seemed to be pleased and Arun Shourie was invited to write a paper on his talk so that it could be included in a volume containing the proceedings of

anniversary celebration. He finished the paper pretty soon and sent it to the Secretary of the CBCI.

The CBCI had, however, used the occasion to review the work of the Catholic Church in India. The discussions were guided by two documents prepared in advance - □Trends and Issues in Evangelization of India Based on the CBCI Survey Reports□ and □Paths in India Today: Our Common Search [submitted by] CBCI Commission for Proclamation and Communication Working Group□. Arun Shourie had received two sets of these documents - one which came to him in New Delhi along with the invitation for his lecture and another when he reached the venue of the meeting at Pune.

As he studied these documents, Arun Shourie felt that the paper he had sent to the CBCI had not done full justice to the subject. So he delved deeper into the theology of Christianity and its history in India and studied a lot of primary material - the writings and speeches of important British administrators like T.B. Macaulay, Charles Trevelyan and Richard Temple; works of outstanding scholar-missionaries such as Max Muller and Monier-Williams; evidence tendered by leading Christian missionaries in 1853 before a Select Committee of the British Parliament regarding prospects of Christianity in India and the responsibility of the Christian ruling power in that context; report of the Simon Commission published in 1930; reports of the Rege and Niyogi Committees regarding missionary activities in Madhya Bharat and Madhya Pradesh published in 1956, etc. At the same time he acquired an adequate knowledge of Hindu response to the missionary assault from the *Collected Works* of Mahatma Gandhi and the *Complete Works* of Swami Vivekananda. He also discovered that the earlier Hindu response had not only been silenced but actually reversed in the post-independence India so that India□s intellectual elite had started speaking the missionary language vis-à-vis Hinduism with a vengeance in the name of Secularism. The result of this painstaking research was a whole book - *Missionaries in India: Continuities, Changes, Dilemmas* - published from New Delhi in 1994.

The starting point of Shourie□s review of Christianity was his grasp of the hoary Indian traditions which the Christian missionaries had chosen to calumniate and erase so that their own creed could be imposed on the people of this country. □The traditions of India,□ he wrote, □were rich as can be. They had attained insights of the first water□ And they were inclusive. A person devoted to a tree was not traduced as an □animist□, a person devoted to a bull or an elephant, or a lion or a snake or even the lowly mouse was not laughed away. The objects of his devotion were received with reverence - they became parts of a pantheon... Nor was this artifice. The inclusiveness flowed from deep conviction, from what had been experienced at the deepest□ But no one could impede reform by an appeal to □fundamentals□, for these, fundamentals made the individual□s own experience the ultimate referent. That everything should reform and transform, the tradition regarded as natural. Differences were harmonised through discourse□□[113]

□But all this,□ he continued, □the missionaries traduced. The inclusiveness they condemned as a sinister stratagem to swallow up other religions. The efflorescence of different speculations they condemned as cacophony. The openness and tentativeness they condemned as intellectual flabbiness. The inner directed search they condemned as morbid self-denial. The offering of many ways they condemned as unsettled mush. The many gods they condemned as chaos. What had become the norm for Islam was made the norm for Christianity: freedom of speech meant the freedom to discover its glories□ Asymmetry was the principle as in the case of Islam; conversion was held to be and acted upon as something that was an essential principle of Christianity; but when a person like Swami Shraddhananda argued in favour of taking back into the Hindu fold the converts who wanted to return, they were condemned as persons who were inventing a practice for which there was no warrant in Hinduism.□[114]

Why do the missionaries speak as they do? Why do they fail to understand the richness of Indian traditions and appreciate its various dimensions? Shourie answers the question after reproducing a dialogue between Mahatma Gandhi and Professor Krzenski, a Professor of Philosophy from Poland, who maintained that Christianity was the only true religion. □For the position that Krzenski was articulating,□ observes Shourie, □is the standard position, it is the ineluctable position that every adherent of a revelatory, millenniast religion must take. The premises of such religions - of Christianity, of Islam, of Marxism-Leninism-Maoism - are that there is One Truth, that it has been revealed to One Man□ that it has been enshrined by him or on his behalf in One Book□ that the text is very difficult to grasp and therefore one must submit to and be guided by One (external, overarching) Agency... Now, as the Millennium shall come only when, but immediately when all accept the Revelation, it is the duty of the Agency□ to see that everyone sees The Light. If, even after The Light has been shown to a person he refuses to subscribe to it, he must be put out of harm□s way. For in that circumstance the man is not only harming himself, he is coming in the way of the Mandate of God, of Allah□s Will, or as in Marxism, History... What must be done also follow inevitably from those premises: the Church must convert, Lenin and Mao must export the Revolution, Khomeini must export the Revelation. These are inescapable responsibilities.□[115]

Coming to Christianity, Shourie continues, □Conversions have therefore been going on for 2000 years□ An

incredibly vast organization has been built up and incredibly huge resources are expanded to save souls. It costs "145 billion dollars to operate global Christianity", records a book on evangelization. The Church commands four *million* full time Christian workers, it runs 13000 major libraries, it published 22000 periodicals, it publishes four *billion* tracts a year, it operates 1800 Christian Radio and TV stations. It runs 1500 universities, and 930 research centres. It has a quarter of a *million* foreign missionaries, and over four hundred institutions to train them. And these are figures from a book published in 1989 - since then there has been the surge in Eastern Europe and Russia."[116]

India has been a major target for Christian missions since the Portuguese pirates reached its shores. Shourie quotes from the *Mission Handbook: North American Ministries Overseas* published in 1986. "Today," it says, "the most fruitful ministries are carried by more than 100,000 pastors, evangelists and preachers. Full time Indian missionaries from organized societies increased from 420 in 1973 to 2941 societies in 1983. These missionaries have seen remarkable growth in northern India in places such as Bihar, Orissa, West Bengal, Assam, Himachal Pradesh, Punjab, Uttar Pradesh, and Sikkim. In Western India, Christian workers estimate that two new worship groups are formed every week through indigenous missionary effort. The Indian Evangelist Team has set a goal of 2,000 new churches by the year 2000. In Tamil Nadu, the Indian Church Growth Mission hopes to plant 1,000 churches in unreached villages."[117]

The missions have stopped at nothing in what one of their own theologians describes as the "game of numbers". Shourie continues, "There are volumes upon volumes that document the way the Church has spread by violence - in North and South America. The sudden jumps in the number of adherents during famines and other privations, testify to the use to which such times were put…"[118] He mentions a chapter, "*Spiritual Advantages of Famine and Cholera*", in a Catholic publication, *India and Its Missions*, brought out in 1823. The chapter carries a report from the Archbishop of Pondicherry to his superiors in Europe. This high dignitary of the Catholic Church exults, "The famine has wrought miracles. The catechumenates are filling, baptismal water flows in streams, and starving little tots fly in masses to heaven… A hospital is a readymade congregation. There is no need to go into the highways and hedges and 'compel them to come in'. They send each other."[119]

The best part of Shourie's study, however, dwells - and dwells at length on the "Division of Labour" between British administrators and Christian missionaries, and between the two of them and the Indologists. These three groups might have differed among themselves about the means and methods to be employed. "But in fact none of the three groups had any difference over the ultimate objectives - the conversion of the heathens to Christianity; and the extension and perpetuation of British rule… All eventually came to agree on the following:

1. India is a den of ignorance, iniquity and falsehood;

2. The principal cause of this state of affairs in Hinduism;

3. Hinduism is kept going by the Brahmins;

4. As the people are in such suffering and also because Jesus in his parting words has bound us to do so, it is a duty to deliver them to Christianity;

5. For this it is that 'the walls of the mighty fortress of Brahminism' are to be 'encircled, undermined and finally stormed by the soldiers of the Cross';

6. To do so the most effective weapon will of course be the enlargement, consolidation and indefinite prolongation of British rule;

7. For the Government to exert directly to spread Christianity will ignite resentment among the natives, so, it should maintain a position of neutrality;

8. Its contribution will none the less be decisive; to take just the Government schools, their emphasis on the English language itself will open students to Christianity, their imparting modern notions of science and geography will by itself undermine and eventually finish Hinduism - for it is not a religion that can stand a 'moment's scrutiny'… Hindu notions of time, space, geography, history… are bound to be not just shown up but utterly destroyed with the first wafts of western learning;

> 9. The work of the missionaries will in turn help in the consolidation and perpetuation of British rule; not just the converts but all those who have been weaned on western learning and values will seek the perpetuation of that rule for their own interest;
>
> 10. The work of the scholars - of missionary scholars and scholar-missionaries will expose the roots of Brahminism and thereby uproot everything that has flowed from it.
>
> 11. In the natural course, the missionaries will be focussing particularly on the outcastes and the tribals. Hindu society - such as it is - will be rent asunder;
>
> 12. The work of the scholars will have a similar effect... it will widen the earth-faults in Hinduism and thus prepare the way for Christianity; it will convert the fissures between the people into earth-faults and thus perpetuate British rule.

“Having been brought up on books which made British conquest of India to have been an accident, if not something which the Indians dragged the unwilling British to accomplish, I myself would have been inclined to view a listing of this kind as an *ex post* construction, as reading design into events which happened spontaneously and quite independently of one another. One look at the writings of the principal scholars, of the chief administrators and most of all at the writings and memoranda of missionaries and missionary societies is enough to dispel that presupposition.”[120]

Shourie devotes several chapters to verbatism citations of strategies suggested by some leading administrators, missionaries and scholars. He concludes, “In a word, the work of the Church was not done by the missionaries alone, the religiously ‘neutral’ administrators did a good bit of it. Correspondingly, the work of the Empire was not done by administrators alone, the missionaries did a good bit of it. And that contribution was acknowledged by ruler after ruler.” He quotes Lord Palmerston, Lord Halifax, Lord Reay and Sir Macworth Young about the missionaries being “an additional source of strength to the Empire”.[121]

In a chapter, “Creating -Vacuums, filling them”, which carries more citations from the same sources, Shourie observes, “Several things strike one as one reads the writings and speeches of those days. First of course there is the candour: political power is what induced it - there was no reason to be circumlocutory, there was no fear that any one of consequence would take offence as no one else was of much consequence. The second thing is that in spite of the incessant frequency and explicitness with which all concerned spelled out their objectives and stratagems, these are no where in our collective consciousness.”[122]

That leads him to raising a very pertinent question: “I hope the reader will not just read through the examples but will also ask why it is that such material is not placed before our students. After all it is not difficult to come by, and, as the reader will agree after going through it, it has the most direct bearing on our denationalization. Yet, even though he may have considerable interest in our current problems, even though he may have been following closely the public discourse on such problems, in all probability the reader would not have come across the material. Why is this so?”[123]

His answer to the question is as follows:

> In large part no doubt because of the thoroughness with which the colonial design came to be carried out. Macaulay’s design to create ‘a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect’. Sir Charles’ reading his prognosis, written in 1838: ‘Familiarly acquainted with us by means of our literature, the Indian youth almost ceases to regard us as foreigners. They speak of our great men as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindus…’
>
> But there is an even more potent cause for the near total erasure of such material from our public discourse and our instruction. And that is the form of ‘secularism’ which we have practised these forty-five years: a ‘secularism’ in which double-standards have been the norm, one in which everything that may remove the dross by which our national identity has been covered has become anathema.[124]

The last section of Shourie’s book is mostly an analysis of the two CBCI documents which show that though adjustments in language and methods have been made after India became independent, missionary goals remain the same. The questions that were put to him at the end of his lecture at Pune remind us of the

questions which Mahatma Gandhi had faced and answered. The questions were the same because the mind which had asked them has remained unchanged. But spokesman after spokesman on behalf of Christianity assured Shourie that the Church had changed and its old record should not be held against it. Shourie laid down five tests in this context:

> First, we will know the Church has truly changed when it undertakes and disseminates an honest accounting of the calumnies it heaped on India and Hinduism
>
> The second thing to look for would be the extent to which the Church acquaints Christians in India as well as the groups it is aiming at with the results of scholarly work on two central claims of the Church - that the Bible is the revealed word of God, that it is wholly free from error, and that the Church, in particular the Pope in infallible
>
> Similarly, developments in various sciences have caused a sea-shift in what is sustainable and what is not in regard to creation, evolution, the division between man and other forms of life, between mind and matter. The third bit of litmus would therefore be what is the extent to which the Church in India is disseminating information amongst its flock and its target groups about the consequence these developments have for its basic premises?
>
> The fourth bit of litmus would be the extent to which the Church overcomes its present tremulous anxieties regarding dialogue and the opening up to other faiths. And that would happen only when what is today just a grudging acknowledgement that salvation is possible through other faiths becomes an acceptance, when the current condescension and grudging admission give way to a wholehearted acceptance of the fact that reality is indeed multilayered, that there are many ways of perceiving it, that each must assess for himself by an inner-directed search which is liable to be the most effective for him or her at that time
>
> Finally, of course there is the question of conversions. In view of the fact, now proclaimed by the Church, that salvation is possible in each religion, what is the ground for converting people to Christianity, particularly by the sorts of means which we saw are in use in the North-East to this day? The litmus test of the new ecumenism would therefore be the extent to which the Church brings its traditional zeal for saving souls through conversion in line with this new acknowledgement.[125]

Missionary Response

Fr. Augustine Kanjamala, Secretary of the CBCI, who had invited Shourie for the lecture at Pune and who had been amiability itself before Shourie's indictment appeared in print, now came out in his true colours. He was in the forefront of a campaign which was launched by the Catholic scribes in various newspapers, especially in publications of the Catholic Church. Shourie was attacked personally and distorted accounts of his book were flashed. As the campaign against Shourie snowballed, Prajna Bharati, an intellectual forum with headquarters in Hyderabad, invited several senior churchmen to discuss *Missionaries in India* with Shourie on a public platform. All of them declined the invitation on one plea or the other except Kanjamala who accepted to appear on the platform provided he was given the opportunity to present a critique of Shourie's book to start with. Shourie agreed and an interesting debate took place on 4 September 1994.

Arun Shourie took care of all points raised by Kanjamala, and emphasized that the change in missionary language and theological blah blah was not due to any change in missionary mentality and objectives but had been induced by the collapse of Christianity in its traditional homelands in the West.[126]

MANGAL PRABHAT LODHA'S BILL

A BJP Member of Maharashtra Legislative Assembly, Mangal Prabhat Lodha, introduced Bill No. XLII of 1996 in the Nagpur session of the Assembly on 20 December 1996. It was titled "A Bill to provide for prohibition of conversion from one religion to another by the use of force or allurement or by fraudulent means and for matters incidental thereto." Drafted on 29 October 1996 the Bill says as follows in its STATEMENT OF OBJECTS AND REASONS:

> Conversion in its very essence involves an act of undermining one's faith. The process becomes all the more objectionable when it is brought about by taking recourse to methods like allurement, force, fraud and exploitation of one's poverty. Conversion or attempt to conversion in the above manner, besides creating various maladjustments in social life, also give rise to problems of law and order and also indirectly impinge on the freedom of religion. It is, therefore,

expedient to provide for measures for checking such activities.

The Bill seeks to achieve the above objectives.

Clauses 1 and 2 of the Bill are devoted to definitions of various terms used in the Bill. The operative clauses are 3 to 6 which read as under:

3. No person shall convert or attempt to convert either directly or otherwise, any person from one religious faith to another by the use of force or by allurement or by any fraudulent means nor shall any person abet any such conversion.

4. Any person contravening the provisions contained in section 3 shall without prejudice to any civil liability be punishable with imprisonment which may extend to one year or with fine which may extend to five thousand rupees or with both:

Provided that, in case the offence is committed in respect of a minor, a woman or a person belonging to the Scheduled Castes or Scheduled Tribes the punishment shall be imprisonment to the extent of two years and fine up to ten thousand rupees.

5. (1) Whoever converts any person from one religious faith to another either by performing himself the ceremony for such conversion as a religious priest or by taking part directly or indirectly in such ceremony shall, within such period, after the ceremony as may be prescribed send an intimation to the District Magistrate of the district in which the ceremony has taken place of the facts of such conversion in the prescribed form.

(2) If any person fails without sufficient reasons to comply with the provisions contained in sub-section (1) he shall be punishable, with imprisonment which may extend to one year or with fine which may extend to one thousand rupees or with both.

6. An offence under this Act shall be cognizable and shall be investigated by an officer not below the rank of an Inspector of police.

Introducing the Bill in the Assembly as a Freedom of Religion Bill, Lodha said, □It is a matter of pride to introduce this Bill in the Assembly session at Nagpur which is the headquarters of the Rashtriya Swayamsevak Sangh. Such a Bill was passed in Orissa, Madhya Pradesh and Arunachal Pradesh in the wake of the Niyogi Committee□s Report, and later on the Supreme Court had also approved it. Religious conversion is brought about at first and, in due course, a change of nationality takes place. At the time of independence there were nearly 250 Christian families in Nagaland. Today, in the same Nagaland 85 per cent families have become Christian, and missionaries are demanding that the State be declared a Christian State□ Only yesterday the newspapers in Bombay published the news that Christian missionaries have fixed a target of one lakh conversions in Maharashtra. Conversions are continuing by means of force, allurements, and use of foreign funds. Not to speak of tribal areas and remote villages, conversions are going on in prominent areas of Bombay city itself. Christian missionaries deem it their duty to convert Hindus to Christianity. The Constitution recognizes everyone□s right to practice one□s religion, but assault on another religion is neither a legal nor a moral right□ I appeal to the Honourable Chief Minister to get this Bill passed□□

But Lodha, it seems, had counted without the power of the Catholic Church. In early January 1997 Cardinal Simon Pimenta, Bishop Thomas Dabre and Fr. Denis Pereira, Secretary Archdiocesan Board of Education (ABE) met the Chief Minister, Manohar Joshi, who assured the Catholic community not to be anxious about the introduction of the anti-conversion Bill by a BJP MLA since this Bill was a Private Bill. The Bill was never beard of again in the Maharashtra Assembly although leading newspapers in Maharashtra had come out in its support.

The finishing touch to the controversy wag given by L.K. Advani, President of the BJP. In a press interview in Chennai on 4 May 1997 he declared that his party □did not believe in use of legislation□ to stop conversions.

Footnotes:

[1]K.M. Panikkar, *Asia and Western Dominance,* London (1953), Seventh Impression, 1967, p. 15.

[2]*Ibid.,* p. 314.

[3]*Ibid.,* p. 297.

[4]*Ibid.,* pp. 279-80.

[5]*Ibid.,* p. 25.

[6]*Ibid.,* p. 27.

[7]*Ibid.,* p. 34.

[8]*Ibid.,* p. 45.

[9]*Ibid.,* p. 280.

[10]*Ibid.,* p. 280.

[11]Ibid., p. 28 1.

[12]Ibid., p. 283.

[13]Ibid., p. 290.

[14]Ibid., pp. 290-91.

[15]Ibid., p. 291.

[16]Ibid., p. 242.

[17]Ibid., p. 249.

[18]Ibid., p. 295.

[19]Ibid., p. 282.

[20]Ibid., p. 288.

[21]Ibid., p. 289.

[22]Ibid., p. 242.

[23]Ibid., pp. 67 and 289.

[24]Ibid., pp. 66-67.

[25]Ibid., p. 293.

[26]Ibid., pp. 56-57.

[27]Ibid., pp. 282-83.

[28]Ibid., p. 58.

[29]Ibid., P. 283.

[30]Ibid., p. 286.

[31]Ibid., pp. 286-87.

[32]Ibid., p. 287.

[33]Ibid., pp. 287-88.

[34]Ibid., pp. 291-92.

[35]Ibid., pp. 292-93.

[36]Ibid., p. 13 8.

[37]Ibid., pp. 138-39.

[38]Ibid., p. 149.

[39]Ibid., pp. 150-51, 254, 259, 267.

[40]Ibid., p. 296.

[41]Ibid., pp. 296-97.

[42]Ibid., p. 294.

[43]Ibid., p. 163.

[44]Ibid., p. 164.

[45]Ibid., pp. 273-74.

[46]Ibid., p. 171. Emphasis in source..

[47]Ibid., pp. 172-73.

[48]Ibid., pp. 272-73.

[49]Ibid., p. 27 1.

[50]Ibid., pp. 294-95.

[51]Felix Alfred Planner, *The Catholic Church in India: Yesterday and Today,* Allahabad, 1964, p. 14.

[52]*Report of the Christian Missionaries Enquiry Committee Madhya Pradesh,* Nagpur, 1956, Volume I, Appendix II.

[53]Ibid., Part I, p. 23.

[54]Ibid., p. 4.

[55]Ibid., p. 13.

[56]Ibid., p. 4.

[57]Ibid.

[58]Ibid. Part 11, Chapter R.

[59]Ibid., p. 49.

[60]Ibid., pp. 50-51.

[61]Ibid., Part H, Chapter RI.

[62]Ibid. pp. 59-60.

[63]World Christian Council.

[64]International Missionary Council.

[65]Ibid., p. 54. Emphasis in source.

[66]Ibid., p. 94.

[67]Ibid., Part III, pp. 95-129.

[68]Ibid., p. 99.

[69]Ibid., p. 102.

[70]Ibid., p. 100.

[71]Ibid., p. 102.

[72]Ibid., p. 96.

[73]Ibid., p. 103.

[74]Ibid., p. 105.

[75]Ibid., p. 113.

[76]Ibid., p. 115.

[77]Ibid., p. 116.

[78]Ibid., pp. 118-122.

[79]Ibid., p. 119.

[80]Ibid., p. 121.

[81]Ibid., pp. 122-123.

[82]Ibid., p. 123.

[83]Ibid., pp. 123-124.

[84]Ibid., P. 125.

[85]Ibid., P. 126.

[86]Ibid., Part IV, p. 132.

[87]Ibid.

[88]Ibid., p. 144.

[89]Ibid., pp. 145-148.

[90]Ibid., pp. 148-149.

[91]Ibid., p. 149.

[92]Ibid., pp. 149-150.

[93]Ibid., pp. 151-152.

[94]Ibid., pp. 163-64.

[95]Felix Alfred Planner, *op. cit.,* p. 10.

[96]*The National Christian Council Review,* October 1956, p. 403.

[97]Ibid. p. 405.

[98]Ibid., P. 395.

[99]Ibid., pp. 395-96.

[100]Ibid., pp. 396-97

[101]Ibid., p. 397.

[102]Ibid., December 1956, p. 490.

[103]Felix Alfred Plattner, *op. cit.,* p. 11.

[104]Ibid., p. 7.

[105]What follows is taken from a Hindu booklet, *Dharma SvAtantrya Vidheyaka KyoN?,* written and published by Raghunath Prasad Pathak, Delhi. The publication carries no date but seems to have been published after May of 1979. I have translated from Hindi.

[106]Ibid., p. 42.

[107]Ibid., p. 41.

[108]Ibid., p. 33.

[109]Ibid., pp. 24-25.

[110]Ibid., pp. 3-5.

[111]Ibid., pp. 5-10.

[112]Ibid., pp. 42-43.

[113]Arun Shourie, *Missionaries in India,* New Delhi, 1994, pp. 41-42.

[114]Ibid., p. 43.

[115]Ibid., pp. 12-13.

[116]Ibid., pp. 13-14. Emphasis in source..

[117]Ibid., pp. 14-15.

[118]Ibid., p. 15.

[119]Ibid., p. 16. Compel them to come in is with reference to the Gospel of St. Luke 14.23 which has been used by Christian missions as a divine command to use all means including force for getting converts.

[120]Ibid., pp. 58-60. I have numbered the 12 points while Shourie has marked them by squares; I have also left out some passages from some of the points which Shourie has elaborated at greater length.

[121]Ibid., p. 109.

[122]Ibid., p. 161.

[123]Ibid., p. x.

[124]Ibid., pp. x-xi.

[125]Ibid., pp. 229-30.

[126]Full details of the missionary response to Arun Shouries book and the debate that followed can be read in *Arun Shourie and His Christian Critic,* Voice of India, New Delhi, 1995 and *History of Hindu-Christian Encounters* (AD 304 to 1996), Voice of India, New Delhi, 1996, pp. 465-82.

No. 993

CHRISTIAN MISSIONARY ACTIVITIES ENQUIRY COMMITTEE,
MADHYA PRADESH

FROM

Dr. M. B. Niyogi, M.A., LL.M., LL.D. (Hon.), Kt., C.I.E.,
Chairman, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur,

To

Shri K. B. L. Seth, I.C.S.,
Chief Secretary to Government, Madhya Pradesh, Nagpur.

Nagpur, 18th April, 1956.

SIR,

I forward herewith the report of the Christian Missionary Activities Enquiry Committee appointed by the Government of Madhya Pradesh, by Resolution No. 318-716-V-Con., dated the 14th April, 1954, to enquire into the activities of the Christian Missionaries in Madhya Pradesh, and other matters.

2. The particulars of the process of the enquiry are fully set forth in the opening part of the Report. The Committee are presenting their report containing their conclusions on facts as contemplated in the Terms of Reference, as also their Recommendations. The Committee are unanimous as to their recommendations on the question.

3. There has been, indeed, a delay which may appear inordinate in the preparation of the Report, but this was unavoidable for the reasons that the members could not devote their full time to the task on account of their usual preoccupations with their professional work and that considerable time was taken up with the visits of the Committee to some of the most interior and almost inaccessible rural areas inhabited mostly by Tribals who form the chief target of Missionary activity. To study the question from the historical point of view many books had to be referred to and as some of the books were not readily available they had to be obtained from the open market.

4. At the concluding stages of its labours judgment was delivered by the Nagpur High Court in the petition filed by Shri G. X. Francis under Article 226 of the Constitution of India. In discussing the petition their Lordships considered the powers of State Governments in appointing such Committees, the extent to which such Committees can enquire into facts, the extent of religious liberty guaranteed in our Constitution and the extent to which State Governments car, restrict or regulate the activities of religious bodies. Independently of this judgment the Committee had come to almost the same conclusions, and the suggestions made therein fully considered by them. It may be stated that throughout their deliberations the Committee were guided solely by the necessity to maintain intact the solidarity and security of the country, to prevent disruption of society and culture, and to emphasise the essential secular character of the Constitution. If they have drawn attention to certain disruptive tendencies inherent in, or incidental to, the exercise of certain liberties in matters of religion, they have done so not with a view to curtailing individual rights and freedom, but to the exercise thereof in a manner consistent with public order, morality and health. After all, the goodwill of the majority community in any country is the greatest and the safest guarantee for the fulfilment of Constitutional obligations, even more than law courts or executive authorities. The Committee have noted with great satisfaction that amongst a large section of Christian people there is a realization of this basic factor. The Committee hope that their recommendations will lead to further searching of the heart. They have touched upon some highly controversial matters and would, therefore, request Government to elicit public opinion before taking any action.

5. I take this opportunity to tendering for myself and on behalf of the Committee, heart-felt thanks to all those, including the Missionaries, who gave to the Committee the benefit of their knowledge of facts, and their views, by personally appearing before the Committee or by sending their memoranda in response to the Questionnaire issued to them. The public spirit, which prompted them to accord their ready and willing co-operation, merits high appreciation. Acknowledgment of indebtedness is also due to those in the Committee□s office, who rendered valuable assistance in various ways, as also to the Member-Secretary of the Committee, who rendered considerable help to the Chairman in drafting the report and last but not the least to those who assisted in the enquiry in the role of amicus curiæ.

Yours faithfully,

M.B. NIYOGI.

REPORT OF THE CHRISTIAN MISSIONARY ACTIVITIES ENQUIRY COMMITTEE, MADHYA PRADESH

VOLUME I

PART I

CHAPRER I. - INTRODUCTION

The Christian Missionary Activities Enquiry Committee was appointed by a Resolution of the Government of Madhya Pradesh No. 318-716-V-Con., dated the 14th of April, 1954 (Appendix I).

2. It was represented to Government from time to time that the conversion of illiterate aboriginals and other backward people was effected by the Christian Missionaries either forcibly or through fraud or temptations of monetary gain, and the Government were informed that the feelings of non-Christians were being offended

by conversions brought about by such methods. The Christian Missionaries repudiated before Government these allegations and charged local officials and non-Christians of harassment and as the State Government found that an agitation was growing on either side, it considered it desirable in. the public interest to have a thorough enquiry made into the whole question. This Committee was, therefore, appointed, with Dr. M. Bhawani Shankar Niyogi, M.A., LL.M., LL.D., Ex-Chairman, Public, Service Commission, Madhya Pradesh, and retired Chief Justice, High Court of judicature at Nagpur, as Chairman, and Shri Ghanshyam Singh Gupta, B.Sc., LL.B., Ex-Speaker, Madhya Pradesh Legislative Assembly, Durg, Shri Seth Govind Das, M. P., Jabalpur, Shri Kirtimant Rao, B.A. M.L.A., Ahiri, Tahsil Sironcha, District Chanda, Shri S. K. George, M.A., B.D., Professor, Commerce College, Wardha, and Shri B. P. Pathak, M.A., LL.B., Secretary to Government, Madhya Pradesh, Public Health Department, as members. Seth Govind Das resigned membership on 8th May, 1954 due to his preoccupation with other work and was substituted by Shri Ratanlal Malviya, B.A., LL.B., M. P., Manendragarh, (vide Resolution No. 419-860-V-Con., dated 8th May, 1954). On his appointment to the Madhya Pradesh Cabinet, Shri Kirtimant Rao also resigned and was succeeded by Shri Bhanupratapsingh Giri Raj Singh Deo, M.P., of Komakhan, Tahsil Mahasamund, District Raipur, (vide Resolution No. 18-279-XXX-MR, dated 4th January, 1955).

3. The Committee was entrusted with the task of making a thorough enquiry into the whole question and to make recommendations on a review thereof from historical and other points of view.

4. The Committee was authorised to frame its own procedure for conducting the enquiry and to appreciate the circumstances in which the Government considered it necessary to appoint this Committee, access to certain files of Government was permitted. On going through all the relevant material, the Committee thought it necessary and desirable to meet representative members of the contestant parties at various important centres in the State and to ascertain the specific points in the controversy. The Committee undertook a tour of the following 14 districts :-

(1) Raigarh.	(8) Akola.
(2) Surguja.	(9) Buldana.
(3) Raipur.	(10) Mandla.
(4) Bilaspur.	(11) Jabalpur.
(5) Amravati.	(12) Betul.
(6) Nimar.	(13) Chhindwara.
(7) Yeotmal.	(14) Balaghat.

Seventy-seven centres were visited and an approximate number of 11,360 people were contacted. 375 written statements were received and the Committee took down notes at each centre. To gain firsthand knowledge of the working of the various Mission institutions, the Committee visited institutions like hospitals, schools, churches, leper homes, hostels, etc., maintained by the various Missions operating in Madhya Pradesh and also had an opportunity of contacting local people amongst whom activities of the Missions were carried on and also the areas in which the various Missions were functioning. A copy of the tour programme is appended (Vol. II). The persons whom we interviewed came from about 700 villages and the statements of a large number of spokesmen from amongst them were recorded.

5. On the vital matter of religion, which is ordinarily surcharged with emotion, occasionally there was a flare-up of vehemence but such occasions were extremely rare, as ample precaution was taken at the outset of the proceedings to explain the object of the enquiry as being to clear up doubts and disputes that may exist and to promote goodwill, friendliness and peace among the various sections of the people. The exploratory work of the Committee accordingly proceeded very smoothly and helpfully, except for two minor incidents, at Takhatpur in Bilaspur district and Jabalpur. At Takhatpur Shri Ottalwar, Advocate, who was the only spokesman addressing the Committee on behalf of a large concourse of rural people, made some critical remarks of a political nature on the admission made by Rev. Maqbul Musih that he had received Rs. 38,000 from America for the Abundant Life Movement carried on by him in the rural areas with a view to stave off the danger of Communism. No protest was made by Rev. Masih, but only by the representative of the Catholic Association, Mr. Francis. At Jabalpur, an Arya Samajist referred to some passages in the Bible which he thought inculcated immorality, while he was speaking about religious education. As the Christians present resented the reference the Committee asked the speaker to drop it and he obeyed.

6. In all the places visited by the Committee there was unanimity as regards the excellent service rendered by the Missionaries, in the fields of education and medical relief. But on the other hand there was a general

complaint from the non-Christian side that the schools and hospitals were being used as means of securing converts. There was no disparagement of Christianity or of Jesus Christ, and no objection to the preaching of Christianity and even to conversions to Christianity. The objection was to the illegitimate methods alleged to be adopted by the Missionaries for this purpose, such as offering allurement□s of free education and other facilities to children attending their schools, adding some Christian names to their original Indian names, marriages with Christian girls, money-lending, Distributing Christian literature in hospitals and offering prayers in the wages of in-door patients. Reference was also made to the practice of the Roman Catholic priests or preachers visiting new-born babies to give □ashish□ (blessings) in the name of Jesus, taking sides in litigation or domestic quarrels, kidnapping of minor children and abduction of women and recruitment of labour for plantations in Assam or Andaman as a means of propagating the Christian faith among the ignorant and illiterate people. There was a. general tendency to suspect some ulterior political or extra-religious motive, in the influx of foreign money for evangelistic work in its varied forms. The concentration of Missionary enterprise on the hill tribes in remote and inaccessible parts of the forest areas and their mass conversion with the aid of foreign money were interpreted as intended to prepare the ground for a separate□ independent State on the lines of Pakistan. In the Raigarh and Surguja districts, the Christians complained against the petty Government officials, but there were practically none in other districts including Berar. At the meetings held in Surguja, Raigarh and Bilaspur districts there were present prominent Christian representatives, like Rev. Lakra of Ranchi, Rev. Kujur (Lutheran Mission), Rev. Gurbachansingh (American Evengelical Mission), Rev. Masih (Disciples of Christ), Shri Minz (General Secretary the Catholic Sabha). Shri Minz complained against the sinister activities of Boko Sardar, of Shri Deshpande. Advocate, of Baijnath Mishra and of the Tribal Welfare Department. Shri Jagdish Tirkey, Secretary of the Adiwasi Jharkhand Party, claimed that Jharkhand was necessary to preserve the unity of the Uraons. He and Rev. Kujur repudiated the imputation against the Missionaries that they instigated the movement for an independent State. There was no specific complaints against officials or non-Christians besides the above. But there was a general complaint above the non-recognition of Mission schools. Rev. Nath of Khandwa complimented the Missionaries for elevating the Ballahis from their down-trodden condition in the Hindu society. In the Betul district meeting, Rev. E. Raman and many American Missionaries had no complaints to make against the Government officers or members of the public.

7. On the basis of the allegations made orally and in writing a large number of people including Christians, supplemented by information derived from official sources and published literature bearing on the subject-matter of the enquiry it was thought necessary to make a thorough and searching probe into the problem. Accordingly, an elaborate questionnaire came to be issued so as to afford full opportunity to the parties concerned to assist the Committee in every way possible.

8. It may be noted that the Committee was not appointed under any enactment such as the Commission of Enquiry Act IX of 1952 but only under the inherent powers of the grate Government. The Committee consequently functioned on a purely voluntary basis. It had neither the power to compel any one to attend before it, nor to make any statement, oral or written, nor to administer an oath. The Committee thus had no coercive power in any shape or form. No one was bound to answer all or any question contained in the Questionnaire or to answer it in a prescribed manner. The enquiry was riot judicial, in the sense that it was calculated to have an operative effect. As the Committee interpreted the Terms of Reference, it appeared to it that the object of the enquiry was to ascertain the facts from the people directly at first-hand, unlike a judicial enquiry which proceeds on the material brought before it by an investigating authority. The attitude of the Government, as well as that of the party in power, was perfectly neutral.

9. The scope of the enquiry was considerably enlarged by reason of the broad Terms of Reference relating to □Political and extra-religious objectives.□ and □a thorough review of the question from the historical and other points of view□. At first sight the subject of the enquiry presented itself as a purely local one but that turned out to be more apparent than real. The material gathered in the initial stages of the enquiry revealed to the Committee that its significance far transcended the bounds of any one country or region in the world and that it was calculated to have world- wide repercussions. That compelled the Committee to view the subject as an integral part of a larger picture on the broad canvas of world history. The Committee had to consult a number of published books, pamphlets and periodicals for deter- mining the nature and form of their recommendations.

10. On the true construction of the Terms of Reference the Committee found that the subject in hand should be divided under specified beads, viz., Conversions, Social Relations. Hospitals and Schools with a separate head for Remedies. The questions set out under each of these heads are indeed exploratory and searching, but in no way unconnected with the issues involved in the enquiry.

11. The response to the Questionnaire was encouraging, indicating as it did, the co-operation of the public as well as of the Protestant Missionary Bodies operating in the various districts of the State. 385 replies to the questionnaire were received in the office of the Committee out of which 55 were from Christian individuals or

organisations and 330 from non-Christians. The authorities and members of the Roman Catholic Church co-operated with the Committee in their exploratory tours in Raigarh, Surguja, Bilaspur, Raipur and Nimar districts. Shri G. X. Francis, President of the Catholic Regional Council, and Shri P. Lobo, Advocate, High Court, Nagpur, associated themselves with the Committee. But subsequently the Catholic Church withdrew its co-operation, not only ling a statement of protest, but also moving the High Court for a Mandamus Petition (Miscellaneous Petition No. 263.of 1955).

Their Lordships dismissed the petition on 12th April, 1956, holding that it was within the competence of the State Government to appoint a fact-finding Committee to collect information and that there had been no-infringement of any of the fundamental rights of the petitioner. The Committee have gone through the Lengthy judgment of the Hon□ble High Court very carefully and have given respectful consideration to the views expressed therein. We may however like to state that some of the remarks concerning a few questions in our Questionnaire proceed from an apparent lack of full knowledge of the nature of the allegations made before us which formed the basis of those questions. We had repeatedly informed the petitioner and the public that none of the questions represented either the views of the Committee or any individual member thereof and our anxiety to have information on various points was due to our desire to find out to what extent, if any, could any activity be considered to infringe the limits of public order, morality aria health imposed by the Constitution. As will be clear from the body of this report, we have confined ourselves entirely to the spirit and letter of our Constitution.

CHAPTER II. - CIRCUMSTANCES LEADING TO THE APPOINTMENT OF THE COMMITTEE

In another part we pro se to give the history of Christian Missions in old Madhya Pradesh and also in the Merged States. In this Chapter it is intended to detail the circumstances which led the Government to appoint this Fact-finding Committee. Our source of information has been the various files made available to us by Government. As the immediate cause which ultimately led to our appointment was the activities of some Mission organizations in the recently Merged States of Raigarh, Udaipur, Jashpur and Surguja, it will be useful to describe the principal or toot causes of whatever trouble was reported in the integrated States soon after their merger on 1st January, 1948. Even in the old Madhya Pradesh the Government, was not unfamiliar with the problem of Missionary activities amongst aboriginals, because many of our districts contained a large number of Adiwasi population and Government had been carrying out, welfare measures for them for a good length of time. It is reported that about 18 per cent of the total population of Madhya Pradesh prior to Integration consisted of aboriginals and that the Integration of the States added nearly 28 lakhs to the population of Madhya Pradesh, out of whom about 53 per cent were aboriginals. According to official reports the integration of Chhattisgarh States was carried out smoothly and was hailed with joy by all sections of the community including the aboriginals. When the then Premier toured the Integrated States, attempts were made by Christian and other Uraons of Jashpur State to create-some trouble, but it never presented a formidable problem.

2. The chief cause of unrest could be located against the following background :-

(a) Oppression and misgovernment which existed prior to Integration: In other parts of this Report a detailed reference to the various forms of oppression practised on the Adiwasis by the Malguzars, the Zamindars and the ex-Rulers will be found.

(b) The expectations of the people of the Integrated States of immediate improvement in their moral and material conditions as a result of Integration were pitched so high that almost inevitably they were bound to be disappointed to some extent. Improvement of conditions in a specially backward area has necessarily to be a gradual process, which was not recognized.

(c) Almost from the very beginning interested parties, including Christian Missionaries, began to intermeddle and create dissatisfaction by exploiting the situation. These interested parties were firstly the Rajas and their supporters and hirelings and also politicians of the neighbouring States, who wished to secure integration of some of the former States in their area despite history, geography and economy. An end was put to the activities of such persons by the decision of the Union Ministry of States in May 1948, but according to Government reports the activities of Missionaries continued further though surreptitiously.

(d) The reports which the Government of Madhya Pradesh had obtained from the former States in respect of the activities of Missionaries show that their role in the past had not been healthy, their methods not savoury. Two or three times there were rebellions in the States and even the Political Department, which was in the hands of the European Christians, was compelled to put restrictions on the entry of Missionaries and their movement in the former States. Details of the Acts passed by the former States of Surguja, Udaipur and Raigarh regulating conversion and restricting the movement, etc., of Missionaries will be found elsewhere in this Report. On the integration of the States, Missionaries became afraid of losing their influence. So they

started an agitation, playing on the religious feelings of the primitive Christian converts, representing the Madhya Pradesh Government as consisting of infidels and so on. Some of the articles published in Missionary papers, such as "Nishkalank" "Adiwasi" and "Jharkhand" were hardly distinguishable from the writings in Muslim papers advocating Pakistan, before, before the 15th of August 1947. The Missionaries launched a special attack on the opening of schools by Madhya Pradesh Government under the Backward Area Welfare Scheme. The then Commissioner of Chhattisgarh Division, contacted the Father Superior of the Roman Catholics at Jashpurnagar in February 1948 and explained to him the secular nature the Indian Union and the freedom of religion and worship which every citizen enjoyed in it. He pointed out that there was no hindrance to Missionaries carrying on their religious activity in a lawful manner, but if the leaders of the Missions mixed up religion with politics and appealed to the religions fanaticism of the easily gullible Adiwasis they could not naturally claim the sanctity and consideration which attaches to religious organisations. He further explained that having once suffered grievously from the communalistic policies of some persons, India could not afford to have another such movement in its very heart. The Catholic Father Superior gave the Commissioner an undertaking that the Mission would confine itself only to religion and not dabble in politics at all. The following letter written by Father Vermiere of the Jashpur Roman Catholic Mission may be quoted in extenso, to show the attitude of the Missionaries including foreigners, at the time of the Integration of the States :-

> "We need help very much as we are so deep in debt and have to face worse times with a new Government so much against the Christians.
>
> "Rev. Father Rector has probably acquainted you with what I wrote some time ago. Things have riot much improved, although aye are rather on good terms with the local authorities. Even so it is no more is before. As more than one of the new or old officials points out, the men sent this side are too inferior, and cannot compare with, for instance, the late Dean. Next those employed do riot seem to have half the powers necessary. Things have continually to be referred higher tip, (which means most of the time no answer to the letters) and petitions, are delayed for five or six months. What I say is the common complaint all over Jashpur from officials no less thin from the common people. Moreover it seems to be a common complaint all over the Province, that this is the way.
>
> "We should, e.g., settle about the transition from Patna syllabus to that of Nagpur. But the new Inspectors have still to come. They are always coming, but never arrive. The best and probably the most sympathetic, to whom I wrote a personal letter, and is practically for us the head, would come in April, they in May; lately he informed me that he would come this month. July is over and there is no trace of him. They have been wasting the month of May and part of June on Adult Education, good in itself but much of a farce as it was conducted. Hindu propaganda with open attempts to draw the Christians into the Hindu fold, occupied a large part of the programme. In the end the Christians refused to go, on account of that propaganda and the Education came to an end. Meanwhile the Inspectors have no time for any other work than that.
>
> "The Bishop wishes me to discuss with them the question of our attempted High School at Ginabahar, but cannot do this with such fellows who come as makeshifts, till they can get away.
>
> "You may have read lately in the Herald some-very spirited answers purported to come from Jashpur Christian students, against the vile slander by one who came with a large retinue to spy our Institutions at Gholeng and Ginabahar. He dares call himself a member of the much esteemed Servants of India Society. He and his colleague have nearly wrecked the nascent Mission of the Norbertine Fathers in Mandla, District Jubbulpore. They were sent here by the Prime Minister, but if they hope to ruin this Mission, they are very much mistaken. Our Catholics are too advanced to he taken in. or frightened by such slanderers. Protest meetings against their vile report continue to be held, chiefly to wreck their treacherous machinations. As one of the two, is a sort of Minister for the uplift of the backward people, he has a considerable Government budget to dispose of. Their aim is more to prevent us front converting, than to care for the uplift of those they used to keep them in bondage. Just now they are starting 40 new schools for these backward Adibasis. The third I hear of, is in a village where we possess a school since 30 years. But knowing that many pagan children come to our schools and that we had sent a petition for a building to enlarge that school, they surreptitiously try and draw aw the pagan children from us. But we are ready for them. Today my men are gone there to attend a big panchayat to draw tip a protest, and get all the pagans to refuse withdrawing their children

from us. I am giving you all this for the sake of those in the community interested in Jashpur affairs.□

In a subsequent visit to the then Premier at Nagpur, Father Vermiere was confronted with this letter and lie then gave an undertaking in writing that he would have no objection to schools being established by Government in the States.

3. Let us turn our attention to the activities of the Missionaries in the Merged States of Surguja and Udaipur during the months following their Integration. It has already been mentioned that the former Rulers of these States had consistently stopped the infiltration of Missionaries in their territories and with the full knowledge and consent of the then Political Department Anti conversion Acts were passed. In spite of these Acts individual Missionaries, specially Rev. Stanislus Tigga, a Roman Catholic Priest with his headquarters in Ranchi, kept on visiting these areas surreptitiously and carried on propaganda in the garb of religion. The strip of land comprising Surguja, Korea, Jashpur, Udaipur, Changbhakar and some other small. States of Orissa is surrounded by Bihar and Orissa States and is inhabited by a very large percentage of aboriginals. The tract is full of forests and mineral resources. Foreign Missionaries from Belgium and Germany had established themselves in Bihar and Orissa and also in Jashpur in 1834 and had succeeded in converting a very large number of people to Christianity. In order to consolidate and enhance their prestige, and possibly to afford scope for alien interests in this tract, the Missionaries were reported to be carrying on propaganda for the isolation of the Aboriginals from other sections of the community and the movement of Jharkhand was thus started. This movement was approved by the Aboriginals, local Christians and Muslims and the Missionaries sought to keep it under their influence by excluding all the nationalists elements from this movement. The demand for Adiwasisthan was accentuated along with the one for Pakistan in 1938. The Muslim League is reported to have donated Rs. one lakh for propaganda work. With the advent of political independence in India, the agitation for Adiwasisthan was intensified, with a view to forming a sort of corridor joining East Bengal with Hyderabad, which could be used for a pincer movement against India in the event of a war between India and Pakistan. The Christian community, supported by the Missionaries of the Ranchi district, organised themselves into a □Raiyat Warg□, ostensibly to do social work, but in reality to propagate the Adiwasi movement. To counteract the isolationist doctrine of this organization of Christians, the non-Christians formed a Praja Mandal. Although there was a tussle between these two organizations which continued till the integration of the States with Madhya Pradesh, they joined bands on learning that Surguja and Jashpur States were being merged with Madhya Pradesh and started a pro-Bihar agitation. At the prospect of the integration of the States with Madhya Pradesh Mr. Jaipal Singh, member of the Constituent Assembly and President of the All-India Adiwasi Association, who is also commonly described as the father of the Jharkhand movement, protested in November 1947 against the merger of Surguja and Jashpur with Madhya Pradesh and accused the Bihar Government with failure to serve the people by not insisting on the integration of those States with Bihar. After having seen the then Premier of Bihar at Ranchi, Shri Jaipal Singh convened a conference of All-India Adiwasi Maha Sabha, on 14th January of 1948. This pro-Bihar agitation, which was originally started at the instance of the Roman Catholic and Lutheran Missionaries of Ranchi in Bihar district, soon obtained the support of other Christians, non-Christians, aboriginals and members of the Bihar Congress party and it was also reported that the then Hon□ble Premier of Bihar and the Hon□ble Revenue Minister had sympathy with this cause. Accordingly a party consisting of some Bihar Congressmen, Rev. Lakra, the head of the Lutheran Mission and a Jamidar visited Surguja in the second week of January 1948 to mobilise public opinion in favour of the integration of those States with Bihar. Two members of this party, however, informed the District Superintendent of Police, Surguja, that they were not fully agreeable to the views of the remaining members and further brought to the District Superintendent of Police□s notice that there was a conspiracy between Pakistan and some American and German Missionaries to instigate the aboriginals to take possession of their own land, commonly known as Jharkhand. In Kharsaon and Sarikela States of Orissa there was violence necessitating the use of force to suppress it. At the All-India Adiwasis□ conference on 14th January, of 1948, called by Mr. Jaipal Singh, speeches after speeches were made narrating the disadvantages and worries associated with the merger of the States with Madhya Pradesh and the benefits accruing from their amalgamation with Bihar. Two Christians and a non-Christian were appointed propagandists to carry on pro-Bihar agitation. The Praja Mandal which consisted mostly of non-Christians and which was lacking in funds refused to support the pro-Bihar propaganda and in a meeting held at Bargaon (Jashpur) on 20th January, 1948 it was unanimously resolved to agree to the integration of Surguja and Jashpur with Madhya Pradesh.

4. The activities of the Missionaries in the Jashpur area from January 1948 to the, end of May when the Union Ministry of States decided finally the question of merger of Surguja and Jashpur with Madhya Pradesh may be narrated. According to official reports these activities, though ostensibly carried on by Indian Christians, were in fact sponsored by Missionaries to secure a-strong foothold in the hitherto forbidden territories of Udaipur and Surguja.

January 1948.-The agitation for the inclusion of Jashpur, Udaipur, Surguja and Changbhakar States in the Bihar Province was continued and prominent persons of Ranchi visited Jashpur. Rev. J. Lakra, the head of German Lutheran Mission, carried on propaganda for a separate Jharkhand Province, which would be administered by Christians, who predominated in the area concerned. Three meetings of Christians were held in the Jashpur State for the purpose of carrying on this propaganda.

February 1948.- Three more meetings were held in Jashpur sub-division in connection with the Christian agitation in favour of amalgamation with Bihar. Speakers pointed out that inclusion in the Central Provinces would mean economic and social retardation and the evaporation of their dream of Jharkhand. At a meeting at Ichkelah (Jashpur) on 13th February it was announced that an Adiwasi fund for defending the interests of Adiwasis had been started. Rev. J. Lakra was suspected of dissuading Christians from participating in Mahatma Gandhi□s Ashes Immersion Ceremony observed at Jashpur on 12th February. Julias Tigga, Secretary Adiwasi Sabha, Ranchi, visited Jashpur and Ambikapur about the 14th of February and was warned by the District Magistrate, Surguja, for indulging in objectionable activities. On 21st February 1948, Bowfus Lakra, a parliamentary Secretary of Bihar and Joseph Tigga, Pleader of Ranchi, addressed a small meeting at the prominent Roman Catholic Mission Centre of Ginabahar in which, although opposition to the formation of Jharkhand was voiced, it was stated that people should be allowed to decide whether they should be associated with Madhya Pradesh or Bihar. These intense political activities of the Christians under the leadership of foreign Missionaries created a sense of apprehension and consequently the non-Christian organization called the Praja Mandal mobilized their resources to counteract this movement. A few meetings were called and addressed by this party on or about the 23rd of February. Rev. J. Lakra called a session of the All-India Adiwasi Maha Sabha at Ranchi on the 26th of February and delegates from Orissa, Chhattisgarh States and Bihar attended it. Mr. Jaipal Singh, who was elected President of the Maha Sabha criticized the Bihar Government for splitting the tribal people and emphasised that the salvation of the Adiwasis lay in the creation of a separate province including the States of Chhattisgarh. He proposed to raise and send 1,000 volunteers for propaganda purposes.

March 1948.-A meeting was organised by the Lutheran Christians at Bargaon in Jashpur to further the propaganda of merger with Bihar. There was propaganda on the border villages of Surguja district by Christian Missionaries of Palamau and Ranchi.

5. It was during this time that the then Premier of Madhya Pradesh undertook a tour of those areas and it was reported that a good deal of misapprehension regarding Government□s policy, etc., was removed and that open and extensive activities of the Missionaries through Indian Christian Fathers and Preachers were subdued, and Police officials reported that thenceforth the agitation was carried on in a surreptitious, manners In October 1948 a Gaonthia of Surguja was detained under the Public Safety Act for objectionable Activities and a search of his house revealed him in possession of letters which showed that he was an active worker of the Jharkhand movement, on behalf of the Missionaries and that the agitation was still being carried on for the creation of a separate Adiwasi Province. The Gaonthia was ultimately released on his giving a written undertaking that he would not take part in any subversive activities.

6. In the neighbouring State of Udaipur activities were mostly confined to Rev. S. Tigga. The laws which were in force in the former Merged States were continued on integration and consequently the Anti-conversion Act had also been continued. The Anti-conversion Act of Udaipur had been promulgated on 9th July 1946-nearly an year and a half after the, Ruler of the State was installed in December 1944. But to put a check on the unfair activities of the Roman Catholic Priests the then Political Agent had passed an order on 28th February 1941 [D.O. No. G-59-CR/37 (III)] permitting the entry of Roman Catholic Priests only on the following conditions:-

(1) Priests could be allowed to enter the State when called to the bed-side of a dying or dangerously ill person. The Priest concerned must in such cases personally give information of his visits at the Police Station nearest to the route by which he travelled.

(2) Priests may be permitted to enter the State once every quarter to celebrate Mass at some village near the border. Previous permission for this should be obtained from the Superintendent of the State on each occasion. The Priests should not tour in the State but their parishioners should come to them at the place which was selected for the celebration of Mass.

(3) A Priest should not stay more than 48 hours in the State on any occasion unless unavoidably delayed by circumstances over which he has no control, provided firstly that in such a case he informed in writing the Officer-in-charge of a Police Station nearest to his route when leaving the State, giving particulars of the obstacle which caused the delay and secondly that no visit was extended to more than 96 hours without previous sanction of the Superintendent of the State.

Priests should not do any religious propaganda or proselytization while in the State.

(4) Only Ordained Priests and not lay Preachers from outside should be allowed to enter the State.

7. After Integration Rev. S. Tigga, a Roman Catholic Missionary thwarted these restrictions add visited the State several times up to the month of May 1948. He was warned against doing so by the Sub-Divisional Officer, but he did not pay any attention to it. Ultimately the Sub-Divisional Officer ordered his prosecution under section 188, Indian Penal Code for disobeying those restrictions and Rev. Tigga was sentenced to pay a fine of Rs. 20. Although he was in possession of the requisite amount he refused to pay the fine and had to be imprisoned for four days in consequence to suffer imprisonment which had been ordered in default of the payment of the fine. This sudden invasion of areas in Udaipur State by Roman Catholic Missionaries created a sharp reaction in the mind of the local people and they represented to the Government as well as the district authorities against encouraging the Missionaries to establish their centres in the Udaipur State and thereby to prevent mass conversions of Uraons. Government apprehended an imminent danger of breach of the peace and disturbance of public tranquility and it also felt that Communist bodies functioning in areas outside Madhya Pradesh on the immediate borders of Surguja, Udaipur and Jashpur States might take advantage of the situation and create trouble, similar to the one which was then raging in the neighbouring States. Accordingly an order, under section 144, Criminal Procedure Code was passed restricting the entry of Christian Missionaries in the Udaipur Sub-Division except for purposes of religious work. The order was on the lines of the restrictions mentioned in paragraph 6 above and remained in force for nearly a year from 27th January 1949. It is reported that about 20 to 25 persons were arrested for defiance of this-order. Throughout the year 1949 the Roman Catholic Bishop of Ranchi and some Roman Catholic leaders of Nagpur made repeated efforts to seek the permission of the State Government to establish centres in the Udaipur Sub-Division. The restrictions which were imposed in the former State Regime were still in force and Government had information with them to show that Christian Missionaries in the Udaipur State were indulging in political activities of an objectionable kind, really reminiscent of the two nation theory which had awful consequences in the history of India. Considering that such dangerous activities could not be tolerated by any responsible Government, they were not prepared to remove the restrictions, altogether. In view of the political bias with which Christian Missionaries had carried on proselytism during the last half a century in the merged territories and in view of their active support of the dangerous Jharkhand movement. Government considered it necessary to put down the activities which led to fissiparous tendencies. In a conference held by the Honble the Premier on 29th March, 1949 with three Roman Catholic leaders (Major Bernard, M.L.A., Shri G. X. Francis and Major A. F. W da Costa) the policy of the State Government was fully and carefully explained and it was pointed out that India being a secular State, there was perfect freedom of thought and religion, but difficulties cropped up only when religious organisations mixed this up with politics. At this conference it was pointed out by the Government spokesman that several non-Christians had represented to Government about the activities of the Missionaries in the Integrated States, in particular about religious instruction being imparted in their schools. This had become necessary because ever since the opening of schools by the Tribal Welfare Department, Roman Catholic Missionaries had carried on persistent propaganda against such schools and had represented this to the State Government also. Although Father Vermeire had intimated that he had no objection to Government starting schools in Jashpur side by side with the Mission schools, the Roman Catholic Bishop of Ranchi kept on representing that this should not be done. It was, therefore, pointed out at the conference that the duty of Government being to provide non-sectarian educational instruction for the people, no legitimate objection could be taken against it. On the question of restrictions imposed on the entry of-Christian Priests in Udaipur State, the official point of view was pointed out and it was explained how the situation had developed on account of the mingling of religion with politics. The leaders present were told that the policy of Government towards matters of religion was one of allowing complete freedom of conscience and worship to all and there was not the slightest intention to have a different policy in Udaipur or other States. The gentlemen present were requested to remove any misconception from the minds of the people and to tell them that Government would not interfere in their peaceful religious pursuit so long as they did not mix up politics with religion. Major da Costa on behalf of the Catholics assured Government of the loyalty of Catholics and informed that Catholics had no connection whatsoever with the Jharkhand movement. The three leaders present assured the Premier of their unflinching loyalty to Government and of their determination to co-operate and help Government in every possible manner and they requested that the question of allowing reliable Christian Priests to reside in Udaipur might be favourably considered by Government after making due enquiries about their bonafides and Government promised to examine the suggestion. Shri Francis informed the Premier that he would take an early opportunity of visiting Udaipur and Jashpur to tell the people of the policy of Government and to remove all misconceptions. In accordance with this promise Shri Francis undertook a tour of the newly integrated States of Udaipur and Jashpur between 20th and 25th April, 1949. It appears that the representations made by Shri Francis and other Roman Catholic leaders of Nagpur to the Government of

Madhya Pradesh were at the instance of the Roman Catholic Mission working in the Jashpur area. After the conference of these leaders with the Premier on 29th March, 1949 details were apparently reported to the then Roman Catholic Bishop of Ranchi, who on 18th April, 1949 came to Nagpur and gave a written pledge on his behalf as well as on behalf of his Priests, undertaking to give all due obedience and respect to the lawfully constituted Government of India, and the lawfully constituted Government of Madhya Pradesh and also stated that while carefully abstaining from participating in political affairs it was his desire and purpose that his influence in so far as may be possible in such matters shall be so exerted in loyal co-operation-with Government. In view of this undertaking Rt. Rev. OSevrin, Bishop of Ranchi, requested Government to allow without further delay his Priests to reside in Udaipur without whose presence the Catholics were effectively prevented from practising their religion in a normal way. As regards the apprehension that the Priests might meddle in politics the Bishop assured the Government that as far as his Priests were concerned they would not do so and that they had not done so in the past. He stated that although soon after Integration he was approached more than once by Bihar Congressmen and other supporters of the Jharkhand movement to lend his support to the movement towards amalgamation with Bihar he had refused to co-operate. On account of this he had incurred the hostility, not only of the Lutherans in Jashpur, but of Catholics in Ranchi. In this letter the Bishop stated, If we, Catholic Priests, had chosen to urge them on in the direction of joining the Jharkhand movement the situation in Jashpur and Udaipur would have been much worse than it is now, considering at very close to one-fourth of the population of Jashpur is Catholic. This is a significant admission of the control exercised by Roman Catholic Priests in matters outside religion and of the existence of a state of political agitation in the newly merged States of Jashpur, Udaipur and Surguja, soon after Integration. Along with his request to allow Catholic Priests to reside in Udaipur State, the Bishop levelled charges against petty local officials and also non-officials. It was also stated that patent discrimination which was officially adopted by the Central Provinces Government against Christian aboriginals in denying them scholarships and other concessions was much resented by the Catholics. The following are some of the reported grievances of Catholics in Jashpur voiced by the Bishop of Ranchi:-

(1) There have been several cases of Catholic candidates for Government posts being asked as a condition for employment to give Christianity and become Hindus. Although the letter admitted that this allegation was made on what is being whispered about, the Government was asked to remedy the situation.

(2) The Catholics are not enrolled as Home Guards and are not given other posts.

(3) Many Catholics at the request of Congress leaders at Raigarh had collected a fair sum of money for Gandhi Memorial Fund. They were severely rebuked by some officials.

(4) The attitude of some leaders of the Backward Area Welfare Sabha was against the Roman Catholics.

(5) The whole policy of the Adiwasi Sudhar Sabha was one of sheer waste of money and conducive to breach of peace.

(6) Government schools should not be opened where Roman Catholic schools already exist.

8. In his report of the tour undertaken in April, 1949 Shri G. X. Francis voiced almost the same grievances which had already been put forward by the Bishop of Ranchi in his communication dated 18th April, 1949.

9. Enquiries were ordered by Government into the allegations made by the Bishop of Ranchi and Shri Francis and it was reported by the authorities that in spite of the denial by the Bishop of the part played by the Jashpur Roman Catholics in the Jharkhand political movement definite evidence existed to prove that the Roman Catholic Mission authorities at Ranchi had made common cause with other elements and were taking active part in this movement. The vehement opposition of the Roman Catholic Bishop to the Backward Areas Welfare Scheme was explained by the blow given to the proselytising activities of the Roman Catholics through their schools by the Backward Areas Welfare Scheme. Government however could not take an immediate decision to permit the Priests to reside in Udaipur because of the strong feelings of a considerable section of the people there against such action and therefore it was considered desirable to await the Constitution which was then being drafted by the Constituent Assembly.

10. The efforts of the Christian Association of which Shri G. X. Francis is the Chairman and of the Bishop of Ranchi to secure cancellation of the orders in respect of the residence of the Priests in Udaipur State continued unabated till the promulgation of the Constitution in January, 1950. Besides, written individual

representations of Shri Francis and other Catholic leaders, the demand was raised in some of the All-India conferences of this body. On the other hand, non-Christian bodies kept on representing to Government against relaxing the ban.

11. The promulgation of the Constitution was soon followed by the entry into Surguja and Udaipur of the Belgian Jesuits, the Lutherans and some other Missions, who had hitherto worked from the Ranchi district. Strong action was taken by these Mission authorities to spread Christianity amongst Uraons. Having firmly and perpetually installed themselves in the State of Jashpur against the will of the then Rulers and owing to official pressure brought upon the Rulers by the foreign administration, it was used as a base of operation for further expansion into Udaipur and Surguja territories. The Priests had either commenced their operations by sending Christians into the country who concealed the fact that they were Christians and took service as field labourers or lived with relations. When in course of time a sufficient number of such people had taken up their residence in the area the Preachers went into the country and appointed assistants from amongst the Christians who had gone to live there and a mass movement of conversion to Christianity ensued. Reports started pouring in upon the Government that these Pracharaks and other paid servants were mere pawns in the hands of the Priests, they acted as Vakils for the people in all matters and interfered continually in all temporal affairs. The Catholic, Lutheran and Swedish Churches soon established centres all along the Surguja-Bihar border. In 1950, branches were opened at Ambikapur and Sitapur in the Surguja district. The authorities reported to Government that the method adopted by Christian Missionaries was as follows:-

> After preliminary investigation by a responsible (usually foreign) member of a Mission they would establish themselves in a small village and try to gain the confidence of the village people. They would gradually start advising the village folk in their local problems and very often make out applications and complaints to be presented to the authorities. They would personally follow the matter in courts and thus gain the confidence of the party. Selected Uraon boys would be sent out with the help of scholarships to the Missionary headquarters in Jashpur or Bihar for training in handicrafts or for higher education. Meanwhile earlier converts from Bihar would be brought down to the Centres to move amongst the village folk to propagate the benefits of conversion. Local intelligent villagers (in many cases Muslims) would then be selected and appointed as Pracharaks on a pay of about Rs. 50 per month. These paid Pracharaks would move in the country-side doing propaganda, paving the way for the Missionaries to tackle responsible individuals in near about villages. Meanwhile recent converts at the Centre would receive social attention, new clothes, personal advice on agriculture, free chemical manures and attention at home to make the houses look distinct from others in the village. They would open schools wherein only prospective converts would be admitted. Free medicine would he distributed on bazar days, prospective converts being treated free while others were charged. They would make arrangements to distribute paddy and other seeds free to certain selected families. In some cases cash grants were also reported to have been given. Loans were advanced and the borrower was told directly or indirectly that if he became a convert he need not repay the money. Thus, by the system of preferential treatment and with temporary physical benefits displayed before them an atmosphere in favour of conversion was being created. In some cases reports of coercive methods being used were also received.

12. As Missionary activities spread in Surguja district local non-Christians got alarmed. In 1952, leading citizens of the district, including the Maharaja of Surguja distributed pamphlets and addressed gatherings advising the Adivasis not to give up their religion for the sake of monetary benefits or temptations. Members of the Rashtriya Swayam Sewak Sangh and the Arya Samaj joined hands and intensified propaganda against Missionary activities. The services of a large number of enthusiastic workers could be secured by them and reconversions took place in some numbers. A conference of Virat Hindu Rashtriya Sammelan was convened at Ambikapur where all non-Christian organisations were asked to present a united front against the Christians and the Jharkhand movement. Thus, acute tension prevailed in the area and the authorities thought that the situation may result in serious trouble unless handled properly.

13. This tension was attributed chiefly to the objectionable methods followed by Missionaries, some of which may be narrated. On 5th May, 1951 at about 8 p.m. in village Chando, Rev. K. C. Burdett, a foreign Missionary took out a procession with about 25 followers in a truck and moved into some villages, singing provocative songs denouncing the Hindu religion. The matter was reported to the police and an offence was registered. As Shri Burdett offered an unconditional written apology the case was not prosecuted. In village Salba, Police Station Baikunthpur, 16 Christian Preachers entered the house of one Charan Uraon on 7th November, 1952, threw away his utensils and threatened him with violence, because he had opposed conversion. These persons were prosecuted and each of them was convicted. On another occasion in the same village, recently-appointed Christian Pracharaks, as alleged, used threats and intimidation against local Uraons for which they were prosecuted under section 506, Indian Penal Code. Reports of the use of

violence and threats by a group of recently-appointed Pracharaks were received from other villages in the area and offences were registered. Rev. J. C. Christy, head of a Mission with headquarters in Palamau district who was organising centres in the Surguja district adjoining Palamau district, was also reported to have indulged in smuggling rice to Bihar in contravention of Government orders and to have assaulted public servants who tried to check the smuggling activities. Cases were registered against him and he was prosecuted. In both these cases he has recently been convicted. Another case of a village Headman was reported in which the Headman complained that when he had gone to village Amadoli near Madguri to make enquiries about new arrivals Lutia and other Christians of the village caught hold of the Headman and snatched his dress and beat him. A report was made to the police and investigation was started. The four Christians concerned were convicted in a court of law. In connection with this case Rev. F. Ekka of the Catholic Ashram made a false complaint against the Head Constable who had investigated the case. Ekka□s complaint was investigated by the Sub-Divisional Officer, Police, Ramanujganj, and was found to be entirely false, presumably made to gain favour of the Uraon converts and to discourage police officers from performing their duties.

14. Besides these criminal offences registered and investigated numerous ordinary complaints made by villagers against the objectionable activities of Christian Missionaries were presented to the district authorities at Ambikapur. Some of them may be enumerated here:-

Thirteen villagers of village Dhajji and Sukhari, Police Station Samri, complained against Patras Kerketta of the Roman Catholic Mission along with other Pracharaks who addressed a meeting in the village stating that the Congress Raj was bad because it was trouble to the Christian people; that Christians were getting a Raj in which people would get all facilities. They asked the villagers to refrain from paying Malguzari dues to Government, cut the Government forest, assault officers who would check them and also to beat the persons who refused to join hands with them. He asked them to unite together against Government and threatened that those who did not co-operate would be turned out of the villages when Christians cot Jhar-Khand. Complaints against Rev. Kerketta were made to the authorities at different times by the villagers of Mandwa, Nawadikalan, Karcha, Khujuridi, Shahapur and Kandri. It was brought to the notice of the local officials that Patras Kerketta had baptized two Uraon babies when their grandmother had taken them for getting medicine for some eye trouble. Apprehending a breach of the peace the Sub-Divisional Officer, Ramanujganj, held a spot enquiry. According to the wishes of the villagers the babies were reconverted to Hindu religion and Patras Kerketta tendered an apology to the Additional District Magistrate.

15. Instances also came to the notice of the authorities to show that Missionaries deliberately put up false and frivolous complaints against Government servants, so that the activities of the Missionaries could be carried on without being brought to the notice of the higher authorities. Enquiries were made by superior officers on all complaints made by the Missionaries and invariably most of them were found to be baseless. A few instances may be mentioned :

Rev. Kerketta reported to the Sub-Divisional Officer (Police), Ramanujganj, on 20th March, 1950 against Head Constable, Devraj, of Police Station Samri, alleging that two recently converted Uraons had been beaten by the Head Constable and hand cuffed. The Sub-Divisional Officer (Police) enquired into the matter and found the allegation untrue. On 16th October, 1951, Rev. J. C. Christy made a complaint to the District Superintendent of Police. Surguja, against the Sub-Inspector of Police, Samri, that the latter had directed four Mission workers to leave villages Sarbana and Khajuri within two days. The District Superintendent of Police enquired into the matter and found that the only action taken by the Sub-Inspector was making enquiries about new arrivals in his area and eventually the District Superintendent of Police issued a warning to Shri Christy that he should refrain from bringing frivolous reports. On 6th November, 1932, Father L. Von Royee of Ambikapur complained against the Head Constable for having molested a Christian lady teacher. It was enquired into by the Circle Inspector and the allegation was found false. Father Tigga of the Roman Catholic Mission complained against the Station House Officer Sitapur, and his staff for organizing a raid on the Christian Ashram of Sitapur and for harassing the Christians. It was found that Christians of the village were found distilling liquor in the Ashram which they thought beyond the approach of the authorities. Eight cases were registered, eventually tried in court and ultimately ended in conviction. Father Tigga□s complaint had been made with a view to get the cases dropped. Father L. Von Royee made numerous complaints against the Station House Officer, Rajpur, for unnecessarily harassing Christians and asking them to leave the Police Station area and these allegations were also found to be false. Father Royee was also warned by the District Superintendent of Police, for putting up baseless and frivolous complaints. In that village a case under section 107, Criminal Procedure Code had been registered against Christians and Gonds who were quarrelling over the possession of a field. Father Royee made a complaint against the Sub-Inspector with a view to obtain his assistance in getting the land secured for the Christians. On 15th December, 1952, a heavy house-breaking by roof-cutting was committed in the village Batoli of Sitapur Station House and a villager was suspected by the police. A Roman Catholic Father took one Putu, son of Hori to the District Superintendent of Police and alleged that Putu was beaten by the Sub-Inspector, Sitapur, during

investigation. A Magisterial enquiry was held and the allegation was found false. Putu Uraon stated in writing before the Magistrate that he was instigated by the Roman Catholic Missionary to give such a complaint against the police.

16. Government got enquiries made as to the number of persons reported to be converted. It was found that whereas only four Uraons were converted in the year 1948, none in the year 1949, five in the year 1950, there were 40 conversions in the year 1951. In 1952, the number of conversions went up to 4,003 and in 1953 the total number of persons converted was 877, and in 1954, 223. It was noticed that conversions had been confined solely to Uraons and in numerous cases entire families bad been converted. Whereas, Mission activities were confined to only three villages prior to 1951, it was extended to 23 villages of Surguja district where large number of conversions took place.

17. We may refer to Rev. Christys case in some detail, because soon after he was detected smuggling rice to Bihar and a case was started against him, he made numerous complaints to authorities all over India, and there was intense press propaganda in foreign countries about the treatment meted out to Christians in Madhya Pradesh. The Government of Madhya Pradesh had prohibited export of rice from the border States to the neighbouring States of Bihar ant Orissa. This order had been issued in the year 1950 when the foodgrain position in India was riot very satisfactory. For enforcement of this order outposts had been established throughout the border in important villages and it was the duty of the Government servants concerned to prevent smuggling. From the very large number of cases started against persons, it appeared that smuggling was going on a large scale. On 14th April, 1952 a servant or nominee of Rev. Christy was caught by the Naka staff carrying rice to Bihar. A letter written by Rev. Christy dated 14th April, 1952 was found in possession of the servant. In that letter Rev. Christy stated that he had purchased rice worth Rs. 24 for sending it to his village in Bihar district. This letter was found inside the rice bag which was seized by the Naka staff. Rev. Christy admitted before the Magistrate having written the letter and having arranged to get rice. His defence was that he had applied for a permit to the Deputy Commissioner, Surguja, on 5th March, 1952 and that he had been orally assured by the Extra-Assistant Commissioner in charge that the permit would be sent to Rev. Christy in due course. Rev. Christy, therefore, pleaded that he came in possession of the rice believing that he would secure a permit. The Magistrate found that the application given by Rev. Christy for permit bad been rejected by the Deputy Commissioner and that no assurance was ever given to Rev. Christy by any one. He was accordingly convicted. In another case Rev. Christy along with two others was prosecuted under section 7 of the Essential supplies (Temporary Powers) Act, read with section 2 (1) (a) of the Foodgrains Export Restriction Order, 1943, for exporting a bag of rice from this State to the adjoining State of Bihar. They were also prosecuted under section 332, Indian Penal Code, for causing injury to a public servant. In this case too they were found guilty and convicted. According to the prosecution this incident happened on 27th February, 1952. Rev. Christys defence was that the case had been falsely started because he assisted Christians in the villages in his jurisdiction in lodging complaints against the high-handedness and harassment by the Naka staff. It is apparent that Rev. Christys complaints were not restricted to the Naka staff only but to other authorities as well. The National Christian Council of Nagpur asked Mr. P. Lobo, Advocate, to visit the area concerned and to look into the matter concerning the prosecutions against Rev. Christy. The following is the substance of complaints which the National Christian Council made to the Prime Minister of India:-

> It is stated that Christian Missionaries are being harassed in Madhya Pradesh. In view of the numerous instances of this kind, the National Christian Council, Nagpur, asked Mr. P. Lobo, Advocate, of Nagpur, to make an enquiry into this matter. Mr. P. Lobo has made an enquiry and has submitted a report. Mr. Lobo gives many instances of harassment by local officials and frivolous charges and often of fabricated evidence. One particular case viz., the case of Rev. J. C. Christy and two others of village Jodhpur was pointed out as an outstanding example of harassment. They are being prosecuted on framed up charges of smuggling rice in contravention of Food Control Regulations. According to Mr. Lobo the case of Mr. Christy is typical of several such instances of harassment by local officials. The fact that in a very large number of cases the persons concerned have been charged with the same offence, viz., smuggling of rice, lends colour to the view that this resemblance is not without significance.

18. The Government of Madhya Pradesh got an official enquiry made as to whether there had been any differentiation or harassment of Christian population or of Christian Missionaries and whether the allegations made by Mr. Lobo were correct. A reference to Rev. Christys case was also made by Raj Kumari Amrit Kaur in her letter, dated 9th October, 1952, to she Chief Minister, Madhya Pradesh, in course of which she stated that various complaints of discontent, prevailing in Madhya Pradesh against the Christian community, had come which bad rather perturbed her. Along with this letter she enclosed letters from Rev. Christy and Shri Lobo to her and also Rev. Christys memorandum on the persecution of Christians in Surguja district. After careful enquiry Government found that the complaints made by Rev. Christy directly or through Shri

Lobo and the National Christian Council had no basis whatsoever, in fact. All the allegations of discrimination and harassment were totally false. They found that the allegations had been clearly magnified and what was being done in the ordinary process of law was given the shape of deliberate harassment so as to conceal the objectionable activities of Rev. Christy and other Missionaries in the areas concerned. Government noticed that a considerable amount of discontent and resentment prevailed amongst the local population of the Surguja district over the antireligious and anti-national activities of Christian Missionaries engaged in efforts to gain a foothold in the Surguja district which was hitherto a closed ground for them. Government had received representations from almost all members of the Legislative Assembly and other respectable citizens in this behalf and public opinion was being organized. A pamphlet was issued under the signature of the Maharaja of Surguja and other leading citizens of Ambikapur town in which an appeal was made to the people to he cautious against the activities of the Missionaries. The Maharaja of Surguja had written to Government in October, 1952 protesting against the political activities carried on by the Missionaries in the name of religion and exploitation of the rural Adivasis.

19. It will thus he seen that whereas on the one hand an impression was being created all over India at the instance of foreign Missionaries engaged in the Udaipur and Surguja States that the Madhya Pradesh Government was following a policy discrimination or harassment of the Christian population and Missionaries, on the other hand numerous complaints were being received of the objectionable activities of these foreign Missionaries, especially in the tribal areas and public resentment was mounting up. Government was not clear whether the agitation was confined only to the newly-merged States or whether other areas of Madhya Pradesh where the Missions were working were also affected. It must be noticed that about 30 different Missions are working its Madhya Pradesh with varying number of centres in each district. Almost the entire Madhya Pradesh is covered by Missionary activities and there is hardly any district where a Mission of one denomination or the other is not operating in some form or the other. More than half the people of Madhya Pradesh (57.4 per cent) consist of members of the Scheduled Castes, Scheduled Tribes and other Backward Classes and it is amongst these that Missionary activities are mostly confined. The background of Missionary activities in the old Madhya Pradesh and the merged States was repeatedly brought to Government□s notice as a warning to be taken notice of and the almost similar methods adopted by the Roman Catholic and other Missions in the new areas of Surguja and Udaipur States was reported to be of great significance. Missionaries had vehemently denied allegations of proselytism and anti-national activities and had levelled charges against local officials whenever enquiries were made by such officers. In respect of authorities outside Madhya Pradesh these Missionaries also complained against the attitude if the Madhya Pradesh Government and vile propaganda against the Government was carried on in the foreign press. In these circumstances, Government decided to get the matter examined thoroughly through an open and public enquiry and our Committee came to be appointed.

CHAPTER III. - CASTES AND TRIBES OF MADHYA PRADESH

As Missionary activity in Madhya Pradesh is confined mostly to members of certain Tribes and to certain border areas, it is desirable to have an idea of some of the important Tribes, their occupations, characteristics, and social customs. In subsequent chapters we shall deal with the Missions working amongst these Tribes and the history of their advent and progress amongst these Adivasis.

2. We shall first refer to the important aboriginal Tribes of Uraon, Baiga, Marias and the Gonds. Before doing so, it may be useful to remember that the Aboriginal Tribes mostly called Adiwasis or Adimjatis claim to be the original inhabitants of India. The Aryans, who came into the country subsequently, gradually pushed them back from the fertile lands of the Indo-Gangestic plain into forests and hilly tracts of the areas on the borders of the present States of Bengal, Bihar, Orissa and Madhya Pradesh. Even in these areas, exploitation of the simple-minded and illiterate aboriginals continued by the Jamindars, the businessmen and other communities. Loans at exhorbitant rates of interest were advanced, agricultural produce was purchased at cheap rates, forced or free labour was taken and land made cultivable after years of toil, was taken back on one pretext or the other. By this process the aboriginals were gradually pushed further and further back into the jungle areas, and practically no attempt to improve the educational, medical, mental or economic conditions of the aboriginals was ever made. The first positive step was taken by the British Government in the 19th century after important aboriginal rebellions in the Santhal Parganas of Bengal and the Ranchi district of Bihar, and a special law was enacted forbidding sale of land by an aboriginal to a non-aboriginal and other protective measures were introduced. With the idea of encouraging the uplift of aboriginals and possibly with the motive of encouraging their conversion to Christianity, Christian Missionaries were encouraged to open schools and hospitals in the Tribal areas and till a few years ago these Christian schools and dispensaries were the only ones in the hilly Adiwasi country in addition to a few institutions which the Government had established. The Christian Missionaries did their work with considerable devotion and selflessness and brought about many conversions in spite of the deep-rooted Tribal tradition and Tribal customs. One noticeable effect of this long association of Christian Missionaries

with the Tribal people to the exclusion of other sections of the community has been that the aboriginals have come to look upon the Hindus as hostile to their interests and the Christian Missionaries as their friends.

3. How simple-minded and capable of being duped easily the Tribals are, will be apparent from some of the Tribes whose characteristics and customs we have studied in some detail. The Uraons, according to the 1941 Census, were 1,64,731 in number. It is a Dravadian Tribe inhabiting the Korba Zamindari of Bilaspur district, the former States of Udaipur and Jashpur in the Raigrah district and the Surguja district. In the Korba Zamindari, in Udaipur and Jashpur, they are mostly found in the plains, whereas in the Surguja district they mostly reside in jungles and on the hills. In the more settled areas they have taken to regular cultivation, but in the Surguja district the main occupation the Uraons still continues to be hunting and gathering of fruits, although attempts are being made by Government to make them settle down in plains and to follow modern methods of agriculture. The Uraons have no sub-castes among them. They have numerous Gotras after the names of plants, trees, animals and birds. etc. Marriage within the Gotra is not permissible. They use very simple dress mostly of cloth prepared by the village weaver. Their staple food is rice and dal with such meat as may be available through hunting. In marriages and other social customs and habits they follow the conventional practices of the Hindus. Liquor plays a very important part in their festivities. It will be interesting to note that the Roman Catholics had a greater number of converts because they did not insist on prohibiting consumption of liquor, whereas the Lutherans, who at one time advocated Prohibition, could secure a small number of converts only.

4. The Baigas are found in the Dindori tahsil of Mandla district. Baihar tahsil of Balaghat district and part of Bilaspur district adjoining the Mandla district. It is one of the most primitive Tribes of India and the Baigas are generally interested in "bewar" cultivation on the slopes of the hills or on the hill-tops. The Baiga is a good hunter, who loves his bow and arrow. Besides hunting, another occupation is the gathering of wild fruits. He occasionally prepares baskets and bamboo mattings. He is generally shy of civilized man and dresses scantily. Bodies are tattooed from head to foot and women take delight in wearing brass ornaments and necklaces of coloured beads.

5. The Marias are members of another primitive Tribe found in the Chanda and Bastar districts. Hunting is their important vocation on which they occasionally spend months together. Wild-fruit gathering is undertaken to supplement their food and also for purposes of barter for salt, iron, etc. We were not able to pay a visit to the territories inhabited by Marias, but we were informed authoritatively that there are practically no converts to Christianity from this Tribe.

6. The most numerous of the aboriginal Tribes, the Gonds, reside in Sanjari-Balod and Bemetara tahsils of Durg district, Baihar tahsil of Balaghat district and throughout the Mandla, Raipur, Chhindwara, Betul, Chanda and Bilaspur districts. They are mostly agriculturists although some are landless labourers. Fruit gathering and collection of Tendu leaves form their sources of subsidiary income. At one time they were Rulers of Gondwana and consequently an aristocratic section of the Gonds has arisen. Hindu rites and customs in respect of marriages and observance of festivals are followed, Holi, Dasera, Diwali and Shivaratri are observed and they dress like other Hindus.

7. Whether the aboriginal Tribes are Hindus or not has been a question of great controversy. The Missionaries have throughout claimed that they are not Hindus. A continuous attempt has been made by these organizations to foster a sense of separateness amongst the Tribes from the rest of the Hindus.

8. Speaking about the separation of the aborigines from the mass of the Indian population Gandhiji remarked: "We were strangers to this sort of classification- "animists" -aborigines, etc., but we have learnt it from the English rulers". To the question put by Dr. Chesterman whether Gandhiji's objection applied to areas like the Kond hills where the aboriginal races were animists, the unhesitating reply was, "yes, it does apply, because I know that in spite of being described as animists these tribes have from times immemorial been absorbed in Hinduism. They are, like the indigenous medicine, of the soil, and their roots lie deep there" (Pages 192 and 299 Christian Missions. Navajiwan Press).

9. Gandhiji's statement is amply borne out by the researches of scholars like the late M. M. Kunte who wrote a thesis on "The Vicissitudes of Indian Civilization" in 1880. In the introduction lie says: "Budhism was a revolution caused by the energy of the aboriginal races". While discussing the social changes during the Acharya period he says : "intermarriages between the Aryas and the Shudras. Kolis and other aborigines were frequent". "The Vijasneys sanhita" considers the growth of the mixed classes an evil and condemns it, but the mixed classes gradually acquired power and influence in the State. At the time of the Mahabharat such great men as "Vyas" and "Vidur" were the offsprings of the connection of the Aryan with the aborigines. Satyavati, who was the daughter of the Koli chieftain became the queen of King Shantanu. Dhritrastra, Pandu and Vidur were the offsprings of Vyas. At that time no stain was attached to intermarriages between the Aryas and the aborigines. Bhima married Heedimba and Arjun married Naga girl called Ullupi. A class of Aryas called Upakrishta was created. Upakrishta means those who were admitted

to the privilege of performing a sacrifice. (Pages 252-253 ibid).

10. The Nishadas were an aboriginal tribe. They were sometimes included in the Pancha-Janah, i.e., the five-fold Aryas. Gradually the Nishadas were incorporated. (Page 254 ibid).

11. As to the evolution of castes it has to be noticed that among the various ways in which they came to be formed was the absorption of the tribes into the Hindu social system as stated in the "Imperial Gazetteer of India" 1907, Volume I, page 314. Where a tribe has insensibly been converted into a caste, it preserved its original name and customs, but modified its animistic practices more and more in the direction of orthodox Hinduism. Numerous examples of this process are to be found all over India and it has been at work for centuries.

12. We may quote here the well-known verse about the mixed origin of those who are honoured as religious leaders in Hindu society: It is as follows:-

> ''जातो व्यास्तु कैवर्त्या :
> श्व पाक्याश्च्य पराशर :
> शुक्या शुकः कणादाख्यस्तथोलूक्य :
> सुतो भवत्................''

(Bhavisya Mahapuran Chapter 42). Valmiki, the author of the Epic Ramayan and Hanuman the so-called monkey God were also aborigines.

13. The process by which this transformation takes place is as follows: The leading men of an aboriginal tribe having somehow got on in the world and become landed proprietors manage to enroll themselves in one of the most distinguished castes. They usually set up as Rajputs and their first step is to consult a Brahmin to discover for them a mythical ancestor of some great Rajput Community. By the process of inter-marriages they come to be absorbed in the fullest sense of the word and are locally accepted as high class Hindus. (Imperial Gazetteer of India, Volume I, Page 312.)

14. It is interesting to see how the matter came to be dealt with by the Census officers. Here we gratefully draw upon the result of the study of the Aboriginal problem by Dr. G. S. Ghurye (Cantab.), Head of the Department of Sociology, Bombay University, pp. 2-8, The Aborigines so-called and their Future. In 1891 J.A. Baines, the Commissioner of Census considered the distinction between tribal people who were Hinduized and those that followed their tribal form of religion as futile because, "every stratum of Indian society is more or less saturated with Animistic Conceptions but little raised above those which predominate in the early state of religious development. (Census of India 1891 Report, Volume I, Part I, page 158). In the census of 1901 Sir Herbert Risley observed that animism comprised a medley of heterogeneous and uncomfortable superstitions and that it figured in the original returns of the census under as many different designations as there are tribes professing it. According to him Hinduism itself was animism more or less transformed by philosophy or as magic tempered by metaphysics and his final opinion was that no sharp line of demarcation could be drawn between Hinduism and Animism as the one shaded away insensibly into the other. (The People of India second edition, pages 218, 233 and 245.)

15. In 1911 Sir E. A. Gait, the Commissioner of the Census remarked that because a man sought the help of a Brahmin priest or made offerings at a Hindu shrine, it did riot follow that he had given up the last shreds of his inherited animistic beliefs and that owing to the gradual nature of the process of Hinduizing it was extremely difficult to say at what stage a man should be regarded as having become a Hindu (Census of India, 1911, India, Volume I, Part I, pages 129 130). Sir A. J. Baines wrote in 1912 in his Ethnography, pages 8 and 9, "one of the most interesting ethnographical questions entering into the census enquiry is that of the rate at which Brahminism is, in name at least absorbing the animistic tribal population." In order to solve the practical difficulty which the census officers had to face he used the term "tribal animism" or "tribal religion" for the religion returned under the tribal name, by those who did not adhere to any of the wider creeds. In the year 1921 Mr. P. C. Tallents, the Superintendent of the Census Operations in Bihar and Orissa and Mr. Sedgwick, the Superintendent of the Census in Bombay were faced with the difficulty of distinguishing a Hindu from an animist, and Mr. Sedgwick recommended in unequivocal terms that animism as a religion should be entirely abandoned and that all those hitherto classed as animists should be grouped with the Hindus (Census of India, 1921-Bihar and Orissa Report, page 125, and Bombay Report, page 67). Mr. J. T. Marten, the Commissioner of Census arriving been impressed by their views changed the religious division of animism of the previous censuses into that of tribal religion; but he at the same time was not satisfied about that way of solving tee problem, for he remarked "If the word animism is vague in respect of what it connotes, the term "tribal religion" is not by any means definite in what it denotes." (Census of India, 1921, India Report, Volume I, Part I, page 111.)

16. In 1931 Dr. J. H. Hutton, the Commissioner of Census, retained the heading “tribal religion” in the body of the report, but used that term in contradistinction to Hindu, Muslim, Christian, etc., in the tables at the end of the chapter on religion. Although he isolated the tribal people in this way, he admitted that the line between Hinduism and tribal religion was difficult to draw, and that the inclusion of the latter within the Hindu fold was easy. (Census of India, 1931, India Report, Volume I, Part I, page 397.)

17. Mr. W. H. Shoobert, the Superintendent of the Census of 1931 for the Central Provinces and Berar also referred to the difficulty of obtaining satisfactorily accurate returns of those who retained their tribal creeds but deliberately returned themselves as Hindus for the reason that it would elevate them in the social scale, whereas to the more simple of the tribals the term “Hindu” conveyed no connection with any religion but merely indicated a race. He also was impressed by the fact that “there was much in the religion of each which could easily be assimilated to that of the other”. But he thought that it would be incorrect to class the Hinduized aboriginal with the ordinary Hindu villager of the Central Provinces, for although after centuries of varying degrees or contacts each may have assimilated ideas and customs from the other, their cultures are most obviously distinct (Census of India, 1931, Central Provinces and Berar Report, Volume XII, Part I, pages 397 and 333). It may be mentioned here that Mr. W. V. Grigson, I.C.S., agreed with Dr. V. Elwin’s opinion that the religion of the Indian aboriginal outside Assam should be regarded as the religion of the Hindu family, and that for purposes of Census, all aborigines should be classed as Hindus by religion (page 8, The Aboriginal Problem in the Central Provinces and Berar).

18. It is not easy to find any sound reason for isolating the tribal people from the Hindus in view of the repeated admissions made that the animistic or tribal religion was hardly distinguishable from the Hindu religion. The mystery is solved when we come to examine the Missionary activities within these tribal areas.

19. Mr. Stent, who was Deputy Commissioner of Amravati sent a note to the Census Officer to say that the educated Indian officers of Government maintained that Gonds, Korkus, Bhils, Gowaris and Banjaras were Hindus, and he himself conceded that when members of these tribes settled in a Hindu village they become Hindus. He commented on the tendency of Hinduism to absorb the religion of other people, and also pointed out that the aboriginals returned themselves as Hindus to escape from the taint of barbarism and to raise themselves in the social scale. (Census Report, Central Provinces and Berar, 1931, Volume XII, Part I, page 329.)

20. Viewing the problem from the point of view of caste, it would appear that the process was similar to that of religion. In 1891 Baines arranged the castes according to their traditional occupations, viz., under the category of Agricultural and Pastoral castes lie formed a sub-heading and named it forest tribes. That indicates that the forest dwellers were not excluded from the description of the caste.

21. In the next two censuses, i.e., of 1901 and 1911, Sir Herbert Risley and Sir E. A. Gait included the so-called animists in the table for castes along with others, indicating against each the number following Hinduism or Animism or some other religion. (Ghurye, page 7).

22. In 1921 Mr. Marten followed the same practice, only changing the heading of Animism to Tribal religion. In 1931 Dr. Hutton substituted the term “Primitive Tribes” for “Forest Tribes” and added a special appendix on “Primitive Tribes” giving their names and numbers.

23. In the Census of 1941 there was a sharp departure from the previous one of 1931. The heads were counted community-wise instead of on the basis of religion. To elucidate the matter, a tribal who belonged to the so-called scheduled tribes was classified as such under the original community table despite his or her being a Christian fly faith. The consequence was that to all appearances the all-India figures for Indian Christians in that year were shown as 6,040,665 which was less by 256,098 than the previous all-India figure, viz., 6,296,733 as recorded in 1931. That, however, did not mean that Christianity failed to progress in the decade between 1931 and 1941. The explanation of this paradox is to be found in the short note on community made by Mr. Yeats, the Census Commissioner of India (Chapter IV, page 29, Volume I, Census of India, 1941, Part I Table) where he discloses that approximately one-twentieth of the total tribal population falls within the Christians on the religions basis. Calculating the total figure for the whole of India on the lines indicated by him, it would be found that there was actually an increase of 3,474,128 persons approximately among the Christian community during the decade 1931-41 (pages 448-449, Christian Proselytism in India by Parekh).

24. By reason of the Backwardness of these tribes, the Constitution of India has made special provisions for their protection. Under Article 46 of the Constitution, the State is directed to promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the scheduled castes and the scheduled tribes, and to protect them from social injustice and all forms of exploitation. The Constitution has thus recognised that members of the Scheduled Castes and Scheduled Tribes belong to the weaker sections of society and has sought to protect them from all forms of exploitation. In pursuance of

these obligations, the Government of Madhya Pradesh have created a separate Tribal Welfare Department which has prepared a scheme for the uplift of aborigines. The main features of the scheme are to look after the educational and other needs of the aborigines so as to bring them on a par with other people. Government approved a scheme, the total estimated cost of which was Rs. 169,60 lakhs in the First Five-Year Plan. It was introduced in December 1952 and 40 centres were established each providing for the following facilities and services:-

(a) A primary and a residential middle school.

(b) A midwife for child welfare and ante-natal and post-natal treatments.

(c) A stud bull and poultry farm.

(d) Cottage industries workshop.

(e) Anti-malaria control measures.

(f) Distribution of simple medicines.

(g) Multi-purpose co-operative societies.

(h) Arrangements for social, cultural and moral uplift activities.

(i) A drinking-water well.

(j) Approach roads.

PART II

CHAPTER I. - MISSIONS IN MADHYA PRADESH AND INDIA

Missionary organisations are so wide-spread in this country that they seem to constitute "a State within the State". The Roman Catholic Church is a highly centralised organisation, Spread over all the world with power concentrated in the Pope, who, in the words of Pope Leo XIII (in the encyclical letter, dated June 20, 1894) "holds upon this earth the place of God Almighty". Hence he is crowned with a Triple Crown as King of Heaven and of the Earth and of the Lower Regions.

2. As regards the Protestants, they were divided into various national churches which sent out Missionaries as limbs of "National Imperialisms" (World Politics in Modern Civilization by Barnes. page 273). They are numerous and on the whole the number of denominations is not decreasing but increasing (page 21, Elements of Ecumenism). Hence in their case, centralisation was necessary to fight on two fronts, viz., religious nationalism of the country which they assail and Communism which they want to defend themselves against. With all this effort on centralisation, the Roman Catholic Church, the Orthodox Church of the Byzantine tradition and the oriental National Churches described as the Monophysites, the Unitarian Churches of England and America have refused to enter the fellowship of World Council of Churches with its headquarters at Geneva and on the other hand it has to meet .violent and growing opposition from the International Council of Christian Churches and another fundamentalist group, viz., the World Evangelical Fellowship (pages 18 to 20, The Elements of Ecumenism).

3. The Evangelical arm of the World Council of Churches is the International Missionary Council. The National Christian Council of India, which was formerly known as the National Missionary Council, came to be organised in 1914 as the result of the First World Missionary Conference held in Edinburgh in 1910 and is affiliated to the International Missionary Council which has its offices in London and New York. It is a constituent member of the International Missionary Council. It is established on the acceptance of the principle that the Church is central in the Christian enterprise, that the local congregation is basic to its life and witness and that evangelism is its primary task. Among its various functions are —

(1) to consult the International Missionary Council regarding such matters as call for consideration or action.

(2) to communicate and co-operate with the National Christian Councils of other countries which are members of the International Missionary Council and with other similar bodies in matters affecting the Christian enterprise as a whole.

4. In India there are Regional Christian Councils in 14 places, viz., Andhra, Assam, Bengal, Bihar, Bombay, Hyderabad, Karnatak, Keral, Tamil-Nad, Mid-India, North-West India, Santhal, United Provinces and Utkal.

5. The foreign personnel in India now numbers 4,877, an excess of 500 on the returns for 1951. The

increased personnel has occurred in the smaller Missions, most of which do not yet have any organised churches associated with them. (Compiler's Introduction, Christian Hand-Book, of India 1954-SS).

6. In Madhya Pradesh, there are Indian personnel 251 and foreign 402 (page 210 ibid).

7. The institutions which are conducted by the Protestant Missions can be divided under five heads as follows:-

(i) Economic,
(ii) Educational,
(iii) Evangelistic,
(iv) Medical,
(v) Philanthropic and General.

Under (i) Economic, fall the following.-

(a) agricultural settlements,
(b) co-operative societies,
(c) printing presses,
(d) literature distributing centres,
(e) miscellaneous industries.

Under (ii) Educational-

(a) colleges,
(b) high schools,
(c) middle schools,
(d) teachers' training institutions,
(e) industrial schools,
(f) schools for Missionaries' children.

Under (iii) Evangelistic-

(a) theological colleges and seminaries,
(b) pastoral and evangelistic workers training institutions,
(c) Bible correspondence course,
(d) Christian Ashrams.

Under (iv) Medical-

(a) hospitals,
(b) dispensaries,
(c) leprosy institutions,
(d) tuberculosis sanatorium; and

Under (v) Philanthropic and General-

(a) homes for the blind and deaf, etc.
(b) homes for women,
(c) homes for converts,
(d) orphanages,
(e) social and welfare organisations,
(h) Missionary homes of rest,
(g) Christian retreat and study centres.

A statement giving particulars about Protestant Christian Missions operating in Madhya Pradesh and the institutions conducted by the several Missions is to be found in Appendix 3.

CHAPTER II. HISTORY OF CHRISTIAN MISSIONS, WITH SPECIAL REFERENCE TO OLD MADHYA PRADESH AND THE MERGED STATES

The present aims and objects of Missionary activity in some parts of Madhya Pradesh can best be understood against the background of history. The advent of Christianity in India is shrouded in myth and tradition. Tradition assigns the origin of the most ancient Christian community in India, called the Syrian Christians to the preaching of St. Thomas, the Apostle.

2. The spread of the Christianity in India may be considered under four definite periods, viz.

(1) The Syrian Period.
(2) The Roman Catholic Period under Portuguese domination.
(3) The Protestant Period under British domination.
(4) The Modern Period.

The Syrian Period

3. Long, before Christ there had been commerce between Europe and India not only by caravans. which took the land route through Persia, but also by ships down the Red Sea or the Persian Gulf. In fact, the foreign trade of India is as old as her history. Relics found in Sumeria and Egypt point to a traffic between these countries and India as far back as 3000 B.C. Commerce between India and Babylon by the Persian Gulf flourished from 700 to 480 B. C. Rome in her halcyon days depended upon India for spices and perfumes as well as silks, brocades, muslins and cloth of gold. The Parthian wars were fought by Rome largely to keep open the trade route to India. Even in later times Europe looked upon the Hindus as experts in every line of manufacture, woodwork, ivory-work, metal-work, bleaching, dying, tanning, soap-making, glass blowing, gun powder, fire works, cement, etc. (Page 479, Story of Civilization by Durant).

4. St. Thomas Christians (or followers of the Church of the East) in small numbers began to visit Malbar frequently for trade purposes, and some of them settled there. During the Decian and Diocletian persecutions many Christians living in the Eastern Province of the Roman Empire fled to Persia and joined the Church in that Country. Nestorius, bishop of Constantinople (A.D. 428-431) who denied the hypostatic union and maintained the existence of the two distinct natures in Christ, was condemned and deposed for heresy at the Council of Ephesus in 431 A.D. His followers, the Nestorians, were persecuted with such vigour that they were forced to leave the Empire and by the time of Justinian (A.D. 527) it was difficult to find a church within the whole Roman Empire hat shared the views of Nestorians. The exiled, Nestorians joined the Church in Persia.

5. Between the Fifth and the Ninth centuries Nestorian expansion was phenomenal. The Nestorian traders brought to Malabar several colonies of Christians from Persian lands during this period. These colonists had their own priests and deacons and a bishop from Persia. As the years rolled on these early colonies adapted themselves to the ways of the Hindus and learnt to maintain their racial purity. Even to this day the Syrian Christians claim that their community has remained unadulterated by proselytism.

Advent of European Christianity

6. The first Latin Christian Missionary who is known to have visited India was John de Monte Corvino, afterwards Archbishop of Cambale in Cathay. Sent out by Pope Nicholas IV as a Missionary to China, he on his way to China halted in India about the year 1291. He remained in the country for thirteen months, and baptised in different places about one hundred people. The next Latin Missionary of whom we find mention is a French Dominican Friar named Jordanus. About the year 1323 or earlier with other Friars, both Dominican and Franciscan, he found his way to the Bombay coast where it is said his companions were put to death by Muslims. This was the period when Christianity was unable to stand against the overwhelming forces of Islam.

7. By the close of the Thirteenth century these European, Missionaries were able to create a chain of Christian colonies on the Western coast of India, between Thana (Bombay) and Quilon (Travancore). Stimulated by the fear of Muslims, particularly Mongols, Rome, got reconciled to many things which it did not like, and a Christian unity was established. In the early years of the Fourteenth century a complete Persian hierarchy was created with a Metropolitan whose scat was at a town south of the Caspian sea and whose jurisdiction extended over Persia, India, Ethiopia and Central Asia.

The Roman Catholic period under the Portuguese Dominion

8. The Missionary work of Western Christendom began with the arrival of the Portuguese in 1498. This should be considered the beginning of the aggressive Missionary Era of the Catholic Church in India. In 1498 Vasco da Gama anchored off Calicut, but on that occasion he had no, intercourse with Christians. When he visited India a second time in 1502, he was surprised to find a Christian community on the western coast of India. These Christians welcomed him and applied to him for assistance against their Muslim neighbours. Large numbers of monks were sent to India with the Portuguese fleets, and Goa soon became the centre of a vigorous missionary enterprise. By now the Portuguese strategy of establishing the Protectorate of the King of Portugal over the Christians of the Malabar coast had become successful.

9. Although in the sphere of trade and commerce the Portuguese on the West coast made very substantial progress, no great success was at first achieved in their missionary endeavours. The King of Portugal, dissatisfied with the small progress made, applied to Ignatius Loyola to send the entire Jesuit Order to India. The motto of Portuguese adventure in India was "the service of God and our own advantage", and King Manuel was determined to use all available resources to achieve this object. Loyola could not grant the request; but in 1541 Francis Xavier, the greatest of all Jesuits, was sent to the East, and the day of his arrival may well be called the birthday of Roman Catholic Missions in India. He only spent about four and a half years in the country, but in that brief space of time he is said to have baptised about 60,000 people, nearly all from the fisherman castes, living on the South-West and South-East coasts of India. They poured en masse into the Church.

10. This mass movement work of the Jesuits was in fact an appeal to material interests. The Fishermen of the South-East coast were constantly raided by pirates. One of their fellow countrymen, living in Goa who had become Christian, persuaded them to apply for help to the Portuguese Viceroy. So a deputation was sent to Goa, and the Viceroy agreed to deliver them from their enemies on condition that the whole caste became Christian and subjects of the King of Portugal. The bargain wag ratified by the baptism of all the delegates then and there. A fleet was sent, the pirates were dispersed, and the whole caste was baptised in a few weeks.

11. The impatient Xavier, still dissatisfied with the result of his labour wrote to the King of Portugal that the only hope of increasing the number of Christians was by the use of the secular power of the State. As a result of this note, the King issued orders that in Goa and other Portuguese settlements, "all idols shall be sought out and destroyed, and severe penalties shall be laid upon all such as shall dare to make an idol or shall shelter or hide a Brahmin". (Page 54 History of Missions Richter). He also ordered that special privileges should be granted to Christians in order that the natives may be inclined to submit themselves to the yoke of Christianity. (P. 54-ibid).

12. In 1514 Pope Leo X granted to the Kings of Portugal the right of patronage over Churches and of nomination to all the Benefices which they would establish. In 1534 all trading stations from Bombay to Nagapatnam where the Portuguese flag was floating, soon became Catholic centres with resident Chaplains. Along the coast Franciscans had baptised some 20,000 Paravas (Fishermen) even before Xavier landed in India. Goa, the capital of Portuguese India, was made an Episcopal See. Now successive waves of invasions of India by Catholic Missionaries from the West were started; besides the Jesuits in (1542) the Dominicans (in 1548), the Augustinians (in 1572) also arrived in India with the active support of the Portuguese Kings. By the middle of 1577 a Christian centre was formed in Bengal by bands of Portuguese adventurers and an Augustinian Father and their slaves. Thus the Portuguese continued their work of "winning Indians for Christ their Lord" with the mighty sword in one hand and the crucifix in the other.

Catholic expansion

13. In 1872 the Augustinians distributed their missionaries in Basein, Bengal and other parts. The Jesuits had been making determined efforts to reform the Syrian Church in accordance with Roman ideas and to bring it into subjection to the Pope. In 1594 a Jesuit Mission started from Goa to the court of Akbar the Mughal and they got his permission to establish Christian centres in Agra, Delhi and Lahore. The Catholic writers say that in 1600, after a century of Mission work the Church had gathered about 2,70,000 converts in India.

14. A new departure was made at the beginning of the seventeenth century by another great Jesuit Missionary. He was an Italian of noble birth, of great intellectual ability and devotion. He came to Madura, capital of a Hindu Kingdom, outside the jurisdiction of the Portuguese Viceroy. His name was Robert De Nobili. He saw that the policy of Xavier and other Catholic Fathers who were making mass conversions of lower castes by using the secular power of the State was disastrous. He clearly saw that unless the Higher classes were won for Christ the Church was not going to drive her roots into the soil of India. So he at once threw over the policy of Xavier and struck out a line of his own.

15. Nobili appeared in Madura clad in the saffron robes of a Sadhu with sandal paste on his forehead and the sacred thread on his body from which hung a cross and took his abode in the Brahmin quarters. He thus attracted a large number of people. He gave out that he was a Brahmin from Rome. He showed documentary evidence to prove that he belonged to a clan of the parent stock that had migrated from ancient Aryavart and assured the members of the high castes that by becoming a Christian one did not renounce one□s caste, nobility or usage. (Pages 65-70 Christians and Christianity in India and Pakistan). He learnt Tamil, Telugu and Sanskrit, and took up the Brahman style of living. He wrote in Sanskrit a Christian Sandhyavandanam for Brahmin converts. He declared that he was bringing a message which had been taught in India by Indian ascetics of yore and that he was only restoring to Hindus one of their lost sacred books, namely the 5th Veda, called Yeshurveda. It passed for a genuine work until the Protestant Missionaries exposed the fraud about the year 1840. (History of Missions, Richter, Page 57). In five years, from 1607 to 1611, he baptised 87 Brahmins. These conversions, then so marvellous, drew upon De Nobili the eyes of friend and foe alike. A big controversy raged among the Roman Catholic missionaries the world over for a considerable length of time. Much of the opposition could be explained by wounded pride on the Portuguese side. In 1623 Pope Gregory XV gave a bull in favour of De Nobili, declaring thus: We allow the present and future converts to wear the (Brahmin) thread and the tuft of hair as distinctive marks of race, social rank and office, to use sandal wood as ornament and to take ablutions as a matter of hygiene. This Brahman Sanyasi of the □Roman Gotra□, Father De Nobili, worked for 40 years and died at the ripe age of 89 in 1656. It is said that he had converted about a lakh of persons but they all melted away after his death.

By 1700 India had 6,00,000 of Catholics.

16. The Catholic expansion continued. The French Jesuits, who had their headquarters in Pondicherry from 1700, passed it on to the Paris Foreign Mission Society in 1776. At Calcutta a Catholic chapel was erected in 1700. The Italian Capuchins penetrated into Tibet in 1713. Thus, a network of Roman Catholic Missions was spread all over India, from Tibet to Cape Comorin and from Punjab to Assam. Within two hundred years after the Portuguese landed in India, it is claimed the Catholic Church had 9,58,000 adherents in India (Catholic Directory, 1950).

The Protestant period

17. The Missionary work of the Protestant Church began in India in 1706. Soon after the Dutch, the Danes entered India and established a number of factories on the eastern and western coasts of India. In 1706, German Lutherans, sent by King Frederick IV of Denmark, reached Tranquebar as Missionaries to the Danish Possession in India. Their work at first was mainly confined to the Danish and English settlements. Later they did a lot of preaching, teaching and Bible translation. Ziegenbalg, Grundler, Schwartaz and others under the patronage of the King of Denmark were the pioneers of the Protestant Mission in India. The Danish Missionary Society in association with German Missions opened the era of Protestant Missionary enterprise in India. The Bible was translated into Tamil by them. They laid the foundations of the Church in the districts of Tinnevelly, Trichinopoly, Tanjore and Madras.

Anglican Missions

18. The Danes had scarcely commenced assuming political power when they were superseded by the British. The first English Mission established in India was that of the Baptists in Bengal. By the Charter of 1690 the East India Company was charged to see □All chaplains in the East India Service shall learn the language of the country in order that they may be better able to instruct the Gentoos, heathen servants and slaves of the Company and of its agents into Protestant religion□ (page 102, Richter: history of Missions in India). The S. P. C. K. appointed the Rev. Clarke Keirnander□s mission in Calcutta in 1789, but he left that position in 1791 and became a chaplain in the East India Company□s service. William Carey landed in Calcutta in November 1793, and established his headquarters at the Danish settlement at Serampore, a few miles north of Calcutta. In 1801, Lord Wellesley made him Master and Professor of Bengali, Marathi and Sanskrit, at the newly established college in Calcutta for training candidates for Government services. Thus, Carey□s activities were extended to Calcutta. The Serampore trio, viz., Carey, Marshman and Ward were carrying on a vigorous crusade, pouring coarse and scurrilous invectives against both Hinduism and Islam. When a Mission tract in w Hazrat Mohammed was called an imposter had been brought to his notice, Lord Minto wrote to the Chairman of the East India Company in 1807 to say how the publications of the Serampore Press had the effect not to convert but to alienate the adherents of Hinduism and Islam. He said □pray read especially the miserable stuff addressed to the Hindus in which□□ without proof or argument of any kind pages are filled with hell fire denounced against the whole race of men, etc□□.□ (Parekh Christian Proselytism in India, page 126).

19. The Church of England prevailed upon the East India Company to appoint chaplains, and ardent evangelistic like Henry Martyn were brought to India. The S. P. C. K. made financial grants to the German Missionaries in South India. In 1813, there was held in the Parliament the famous debate on the subject of

sending out Missionaries to India. Mr. Charles Marsh, a retired Barrister from Madras, opposed the measure in a vehement speech which ended with the preroration: What will have been gained to ourselves by giving them Calvinism and fermented liquors; and whether predestination and gin would be a compensation to the natives of India for the changes which will overwhelm their habits, morals and religion (page 36, Volume II, Life and Times of Carey, Marshman, Ward by J. C. Marshman, 1859). In 1814, the C. M. S. sent two clergymen to South India, and in 1816 two others to Bengal as regular Missionaries. In 1820 the Bishops College in Calcutta was established for instructing native and other Christian youth in the doctrine of the Church. - With the arrival of Alexander Duff, the Scottish Missionary, 1830, a fresh epoch began in the history of the Protestant Missions.

20. Duff was confronted with the same position in Bengal that faced De Nobili at Madura two centuries earlier. The situation which the Missionaries had to face in the middle of the last century is well described by Captain Cunningham in the History of the Sikhs (1849) in these words: They cannot promise aught which their hearers were not sure of beforethe Pandit and the Mullah can each oppose dialectics to dialectics, morality to morality, and revelation to revelation. Our zealous preachers may create sects among themselves, they may persevere in their laudable resolution of bringing up the orphans of heathen parentsbut it seems hopeless that they should ever Christianise the Indian and Mahomedan worlds (pages 19-20). The Indian Christians drawn nearly entirely from the lower castes were looked down upon and despised. It seemed impossible that they could be the evangelists of India. Dr. Duff, therefore, conceived the plan of converting the Brahmans by means of English education saturated with Christian teaching and with the help of the English providing them with Government jobs. Dr. Duffs example was followed by other Missionaries, and high schools and colleges were founded during the next fifty years in all parts of India with lavish aid from Government. The Government despatch of 1854 provided that the education imparted in the Government institutions should be exclusively secular. Canon Mozley, discussing the prospects of Christianity in the fifties of the last century, warmly supported the neutral attitude of the Government and argued that their so-called Godless education left the Indian mind purged desiring to be filled. Several witnesses before the Parliamentary Committee of 1853 affirmed that Government schools were doing pioneer work for Christianity (Mayhew: Christianity and Government of India : page 177). The underlying policy of the Educational Despatch was apparently that the Missionary institutions should impart the knowledge of Christian religion directly while the Government institutions were to do the same indirectly. With this object the Mission institutions came to receive grants as much as five times of all private institutions put together and they got control of almost all the secondary schools (ibid page 170). In the shaping of Government policy on education, there was a tendency to identify the interest of Government and Christian Mission the Missions definitely included the education of all kinds and grades among their instruments for the evangelisation of India (ibid page 160).

21. With the increase of political power of the British in India, the Protestant Missionaries with the active support of the British Residents in the Native States established churches and Mission centres all over India. When the Indian War of Independence (called the Mutiny) broke out there were about 90 Missionary societies at work in India, in addition to the Missions of the Church of Rome, and their workers ordained and unordained, numbered over 2,600.

22. Two years after the Mutiny, Lord Palmerstone, Prime Minister, could say in public : It is not only our duty but in our own interest to promote the diffusion of Christianity as far as possible throughout the length and breadth of India (page 194: ibid). The Secretary of State Lord Halifax appended the statement to it : viz., Every additional Christian is an additional bond of union with this country arid an additional source of strength to the Empire (page 194: ibid; and page 29: Missionary Principles and Practice by Speers). In 1876, there was a chorus of official praise when Lord Reay (Bombay) introducing to the Prince of Wales a Deputation of Indian Christians said, referring to the Missionaries, They were doing for India more than all those civilians, soldiers, judges and governors whom Your Highness has met. Sir Charles Eliot (Bengal) described their work as an unrecognised and unofficial branch of the great movement that alone justifies British rule in India. Sir Macworth Young (Punjab) described them as the most potent force in India (page 194: Christianity and Government of India by Mayhew). During the first half of the nineteenth century there were a few converts from distinguished and talented families in India. But in the latter half or that century there arose powerful movements of Arya Samaj, Brahma Samaj and Theosophy. Great spiritual personalities like Dayanand, Ramkrishna and Vivekanana, Madam Blavatsky, Col. Olcott appeared on the scene. This religious upheaval made all the attempts of the Missionaries among the intelligent classes wholly abortive. In the eyes of the missionaries, Madam Blavatsky was an arant cheat; Col. Olcott a credulous man; Dr. Beasant a famous defender of materialism who could not be named in the same breath with honest students such as MaxMuller and Deusson who after profound research have arrived at a favourable judgment upon Hinduism ; Vivekanand was known for many years to be under the influence of the most adventurous Sanyasi ; Ramkrishna Paramhansa whom Maxmuller raised to unmerited repute by the publication of his biography. Swami (Vivekananda) frequented American hotels, ate food prepared by

white man, a shoodra appearing as the apostle of Hinduism (Richter : pages 382, 384, 385 and 387).

23. The growth of the Protestant Church during the period of British Raj in India was due mainly to the great patronage and support the Church was getting from the Government of India. Instances of Land grants and financial aid to build Churches, missionary centres, hospitals, educational institutions etc., are numerous. All Cathedrals entrusted to the Bishoprics under the Ecclesiastical establishments were built from State funds. Not only in cities and towns and in military stations in British India, but in almost every Indian State we can find big Churches and Missionary buildings erected almost entirely with Government aid. To protect the Christian converts and their inheritance in British India, Act XXI of 1850 was passed, as the then prevailing customary law stood as an impediment to conversion of Hindus to other religions. All the concessions given to missions in about 350 major Anglican centres need not he mentioned in detail in our Report.

24. In the Residency area of every State there stand to this day huge churches and other mission buildings for the construction of which lands and nearly all funds were contributed by the Ruler or Chief of that State at the instance of the English Residents or Political Agents. This kind of patronage from a non-Christian country for evangelism within its territory is unique in the history of nations.

25. The progress of Christianity up to the end of the first decade of this century was described by Sir Bamfylds Fuller (who like Sir Andrew Fraser had been a C. P. Officer before he went to Bengal as Governor) in these words: Christianity has been offered to classes that have remained outside the pale of Hinduism, hill tribes and the lower strata of the cooly population□□□ Among the higher and better educated classes evangelism has been less successful□□□ It is surprising that Christianity has not spread more rapidly. For a century it has not only been preached in the streets but has been taught in numerous schools and colleges; it has behind it the presage of the ruling race; and yet probably there are less than 2½, million native Christians in India, if we deduct those who owe their conversion to Nestorian Missions or to the Portuguese (pages 210, 364 Empire of India, 1913).

26. The number of Missionary Societies considerably increased about the middle of last century and they used to hold conferences in various centres in India viz. Calcutta in 1855, Benaras in 1857, Ootacamund in 1858, Lahore in 1862, Allahabad in 1872 and Bangalore in 1879. During that period there was a tendency on the part of all the Missions to focus their activity particularly on the aborigines. They achieved unexpectedly great success among the Kols as in 1851 the number was only 31 it rose in 1861 to 2,400, in 1871 to 20,727 and in 1881 to the large figure of 44,024. In view of this success with the Kols the Missionaries pressed their work among other tribes as they realised that there was a movement on the part of the aborigines to raise themselves in the social level by adopting Hindu manners and customs, which would be taken advantage of to gather them into the Christian Church and thus □save them from the rapid onward march of Hinduism□. (Richter: History of Christian Mission pages 214-215).

27. For the purpose of understanding the vigorous and highly intensified Missionary activity concentrated in Surguja district after the merger of the States in 1947, it is necessary to cast a glance at the origin of Missionary enterprise at Ranchi, which can be gathered from the History of Chhota Nagpur. As far back as 1845 the Deputy Commissioner Mr. Hanington invited four German Missionaries from Calcutta and their work began with some orphan children who had been handed over to them during famine. The number of converts to Christianity began to swell and the Gossner Evangelical Lutheran Mission began to extend its activities around Ranchi. The Gossner Mission operates in the territory formerly comprised in Jashpur, Surguja, Udaipur and Raigarh States. It has still its headquarters at Ranchi. Later on in 1885 they were joined by the Roman Catholic Mission.

28. Before 1948 the diocese of Ranchi included the territory which consisted of eight feudatory states, seven in the diocese of Ranchi and one in the diocese of Nagpur. Mission work was strictly forbidden in all those States. In 1907 however a great movement of conversion took place in Jashpur State, but for nine years the Missionaries could not even erect a shed to live in. By and by five Mission stations were erected. Another movement of conversions took place in 1935 in Udaipur State. Till 1941 no priest or catechist was allowed to enter she State. From 1941 to 1949 the priest was allowed to go from outside the State to visit persons dangerously ill and four times a year to say mass. But he was prohibited from staying more than 48 hours in the State. With the integration and merger of the States in 1948 and the promulgation of the Constitution in 1950 full freedom was conceded to the Missionary activities. The diocese of Raigarh and Ambikapur was erected on the 13th of December, 1951 by being cut off from the diocese now Arch-Diocese of Ranchi. The diocese still forms part of the Ranchi Mission (1954 Catholic Directory page 264).

29. The work of these Missions was much facilitated by the economic and social problems which arose as a result of the permanent settlement made by Lord Cornwallis in 1793. As stated b E. De Meulder S. J. the Christian Mission could provide the aborigines with schools, colleges, hostels, hospitals and co-operatives of various sorts, but they could not give them lands, □for these belonged to the foreign sponsored permanent settlement of Rajahs and Jamindars or to the □Laissez faire□, □liberal□, zamindari regime inaugurated by

Lord Cornwallis whose fatal signature meant the death of the ancient village republics" (page 1 Tribal India Speaks by E. De Meulder S. J.). Up to that time the custom was to regard the aboriginal as owner of the land in the forest, which he reclaimed it and the Zamindars were only farmers of revenue. The cultivators had to render certain feudal services in return for the lands which they held.

30. In fact most of the Zamindars and Rajahs were tax collectors, never owners of the land, in the previous regimes, but after the permanent Settlement they claimed ownership in about the same way that the ancestors of British Landlordism had done at the time of the Reformation in England. (Page 63 Tribal India Speaks). The disputes between them and the Zamindars arose when the number of the aborigines embraced Christianity. In introducing the Bhuinhari Bill in the Bengal Council on November 16, 1868 Mr. M. H. Dampier, I.C.S. quoted the following remarks of Col. Dalton:

> "...the Kols who embraced Christianity imbibed more independent notions, and in several instances successfully asserted their rights. From this the belief unfortunately spread through the district that when the Kols go to the Court as Christians they are more uniformly successful than those who have not changed their religion. It was stated in the report on the Census of India 1911 Volume V., page 220: "Another attraction is the hope of obtaining assistance from the missionaries in their difficulties and protection against the coercion of the landlords..." it must not be imagined that the Christian Missionaries held out such offers as inducement to the aboriginals to enroll themselves in the Christian ranks but the knowledge that the Missionaries do not regard their duties as confined to cure souls but also see to the welfare of their flock and the agrarian legislation which is the Magna Charta of the aboriginal was largely due to the influence of the Missionaries". (Legend of the Kols by S. Haldar pages 8-9).

In the Settlement Report of 1901-10 Mr. John Reid remarked that the aboriginal converts were backed by the moral support and some times by the financial support of the European Missionaries (page 16 ibid).

31. As said by Lord Northbrook in his preface to Chhota Nagpur by Bradley Birt, the aboriginal tribes of India afforded a promising field for the Missions; and accordingly, the Belgian Jesuit Mission entered the field in 1885 and has since then been collecting a large following. The Catholic Jesuit Missionaries also tried to exploit the agrarian grievances of the aboriginals and as is evident from the Commissioner's report to Government in 1890 wherein he stated that Mr. Renny, the Deputy Commissioner of Ranchi "condemns the action of the Jesuit priests in very strong language, charging them with encouraging the discontent and laying at their doors the responsibility for disturbances which might have led to serious consequences" (page 18: Legend of the Kols). It is well-known that in 1895 there was an uprising of aboriginals led by a German Mission convert by name Birsa who styled himself as the brother of Jesus, and it had to be suppressed with military aid.

32. There was a similar rebellion in 1910 in the Bastar State which was attributed to the activity of a Missionary by name Mr. Ward. In the report, dated the 12th July 1910, the officer in charge of the expeditionary force in Bastar State stated that Mr. Ward was the most dangerous man in the State. Mr. Ward was transferred to some place outside Bastar, but even from there be wrote secret letters to the Christians in Bastar instigating them to agitate for his retransfer to Bastar and in a search of the houses of certain Christians "treasonable and seditious correspondence was found". Mr. J. May, Diwan of the State, wrote to the Mission authorities at Raipur to say that on enquiry he was satisfied that he and the Christians were instrumental in causing great deal of disloyalty and discontent. Mr. Ward subsequently was sent back to America.

33. In 1936-37, there was an unauthorised attempt made by the Jesuit Missionaries to enter into the Udaipur State for Missionary enterprise. It was found on enquiry by the Agent to the Governor-General that they used their station at Tapkara outside Udaipur State which was a forbidden area for proselytising the subjects of Udaipur, by making loans to people to attract converts and opening Mission schools in Udaipur State without permission and the abstraction of 120 boys and girls from Udaipur for education in the Mission centre at Tapkara, and the Government of India warned the Jesuit Mission that any further development of Missionary enterprise in the Udaipur State should be avoided. The Mission was also asked to maintain a register showing in the case of each new convert, his name, his father's name and other particulars including any kind of material benefit given to the converts at the time of their conversion (Col. Meek's Report).

34. In 1948, Rev. Lakra, the head of the Lutheran Mission at Ranchi, attended the Conference of the World Council of Churches held at Amsterdam. Mr. Dulles from America was also present there. As a result of the money received from the United Lutheran Church in America amounting to 8,000 dollars and Rs. 90,000 in 1953 there were conversions in the Surguja district on a mass scale (*Gharbandhu*, November 1952, page 13, and *Gharbandhu*, November 1953, pages 15 and 16). The Mission also obtained from America Rs.

67,500 to make good the deficit in its expenditure (*Gharbandhu*, December 1953, pages 4 to 7). It is clear that in the keen competition that arose between the various Missions it was found necessary to advance Rs. 30 to some of the converts as an inducement to change their religion. (*Gharbandhu*, December 1952, pages 2 to 5). In 1954, the Lutheran National Missionary Society requested for a grant of a large amount for engaging the services of the Uraon personnel needed for mass conversion work and through the good offices of Dr. F. A. Schiotz, Chairman of the Luther an World Federation Commission of World Missions, and Dr. C. W. Oberdorfer, the Federation President of India, they secured a grant of 1,500 dollars on the basis of Partnership in Obedience. (*The National Missionary Intelligencer*, April 1954, page 5). There was practically an invasion in the Surguja State of Missionary enterprise backed by substantial finance and personnel with the result that there were more than 5,000 conversions.

35. At this stage it may be necessary to see how the Missionaries penetrated into the Eastern States of Madhya Pradesh. In 1893, Sir Andrew Fraser who was then Commissioner of Chhattisgarh gave authority without reference to the local Government for acquisition of land for Mission purposes in the Bastar State when it was under the Government management. The developments which occurred thereon have already been stated above.

36. In 1894 an application made by the Missionaries for the acquisitions of land in the Kawardha State was rejected by the Local Government on the principal that when a State is under the administration of the Government the alienation of land for Mission purposes should be refused in view of the fiduciary position of the Government. Towards the beginning of the 10th century the German Lutheran Mission opened two stations in the Gangpur State without the permission of the Ruler and without reference to the Local Government. Inspite of the Chiefs protest the political authority did not take any action and one of the Missionaries openly preached disobedience to the Chiefs orders in the matter of begar, although rendering of such services was due from the rent-free holders only. The Missionaries generally made promises to the ryots that they would secure their freedom from various petty demands from the Darbar. As this introduced the principle of insubordination one Missionary was removed from the State under the orders of the Commissioner of Chhota Nagpur who acted then as Political Officer. Later a European Diwan found that the Christians were getting quite out of hand and he dealt firmly with the position. He formed the opinion that the majority of the people who joined the Missions did so in the expectation of some material advantage and not for any spiritual benefit.

37. About the same time the Roman Catholic Mission also entered Jashpur. How the rulers of the State were treated by the Government is clear from the letter dated 10th June 1923 from the Roman Catholic Arch Bishop of Calcutta to the Political Agent at Raipur, in which occurs the following sentence:-

> In Gangpur the Rajah-under pressure of the Government of Bengal, within whose Jurisdiction Gangpur then was -gave me a perpetual lease at the usual rent, of an extensive plot of Taur land at Kesaramal in 1907; and since then the Chief quite willingly this time has granted me leases of two more plots, one at Hamirpur and one at Gaibera. In Jashpur so far we have had only verbal grants.

The Arch Bishop desired the Political Agent to give him a set of perpetual leases but he was disappointed. The circumstances in which the Rajah of Jashpur came to be deposed are highly significant, to show the influence which the Missionaries exercised on the Government of the day. In 1906 the German Lutheran Mission applied for the issue of a license to permit entry of Indian preachers into this State. The Rajah was reluctant to grant the permission for the entry of the preachers but was prevailed upon by the Political Agent, Mr. Laurie to withdraw his opposition. Mr. Brett the new Political Agent found that about 30,000 people and 15,000 were claimed, respectively, by the Roman Catholics and the Lutheran Mission as enquirers and they were all of the Uraon tribe. He reported to Government that the Chief had accepted the agreement mentioned above under pressure from the Political Agent, but the Central Provinces Government held that the Chief could not be given general permission to forbid all Missionaries and preachers from entering the State. But at the same time it warned the Missionary Societies that they could not expect any support from Government against the Chief if their preachers encourage the subjects to resist his lawful demands. But on account of continuous conflict between the Chief and the Missionaries the Political Agent, Mr. Blakesley made a thorough enquiry and submitted a full report to the Local Government in 1913. He pointed out that the movement towards Christianity in the Jashpur State was in no sense a religious one, and that the Missionaries had acquired a considerable hold on the people by means of loans. He also showed that under the guise of religious proselytism political propaganda had been spread throughout the State. His recommendation was that the Chief should be permitted to exclude the Jesuit Missionaries and their catechists but the Government declined to accept his recommendations. Mr. Blakesleys statement as to the nature of the religious proselytism was later amply borne out by an admission made by the Arch Bishop of Calcutta to Mr. Napier, the Commissioner of Chhattisgarh in 1912. The Arch Bishop said to Mr. Napier, that putting aside all cant he did not suppose that the majority of the aboriginal Christians in the State had

much feeling either way in the matter of religion and that they embraced Christianity in the hope that material benefit would result to themselves. The trouble arose in 1922 in Jashpur when a Society by name “the Unity Samaj” came to be formed by the Lutherans of Ranchi, and there was a report of a dangerous movement amongst Missions’ preachers in the State. The Roman Catholic Arch Bishop of Calcutta, wrote to the Political Agent sending an account by one of his priests that Lutheran preachers had been fomenting trouble that would lead to a rebellion which in fact did ensue and resulted in the deposition of the Rajah of Jashpur.

It was to avoid such trouble that the Conversion Act 1936 came to be enacted by the Raigarh Darbar.

38. Let us now turn to the steps taken by Government to afford protection to the aborigines. The Government of India Act of 1870 conferred upon the Governor-General in Council the power to approve and sanction laws and regulations made by local Government for the administration of certain special areas to which previously the Secretary of State in Council had applied the Act. In 1874 the Indian Legislature passed the scheduled Districts Act XIV of 1874 whereby the Local Government was empowered to declare in respect of the tracts specified in the Act what enactments were or were not in force therein. It was in pursuance of this that the Central Provinces Government passed the Land Alienation Act in 1916. The Government of India Act of 1919 under section 52-A (2) empowered the Governor-General in Council to declare the territories occupied by the aborigines to be a backward tract. The Statutory Commission of 1928 grouped the backward tracts into two large categories one as wholly excluded areas and the other as partially excluded areas. It was found that the aboriginal people such as the Gonds had taken part in political movements, viz., non-co-operation movement of 1920-21, the Nagpur Flag Satyagarh of 1923 and the Forest Satyagraha of 1930. (Page 49 the Aboriginal Problem in the Balaghat District). In the annual report intended for submission to the British Parliament the aspect of forest Satyagraha, was particularly stressed to show that the violation of the Forest Laws enabled the agitators to achieve a substantial measure of success in fostering unrest among the tribes. (India in 1930-31 page 554). When the proposals of the Statutory Commission came up before the Parliament Col. Wedgwood said that he had received “An infinity of letters from India”, urging that the tribes should be allowed to be looked after by the Indians but in his opinion the educated Indians wanted “to get them in as cheap labour”. Adverting to the African parallel he expressed his conviction that the best hope for backward tribes everywhere lay in the Christian Missionaries. (Ghurye-The Aborigines page 134). It is well known that a list was finally prepared and embodied in the Government of India (excluded and partially excluded areas) Order 1936 in accordance with sections 91 and 92 of the Government of India Act of 1935. The distinction between the two was that the Governor was required to exercise his functions in regard to the excluded areas in his own discretion and in regard to the partially excluded areas he was to seek the advice of the Ministers.

39. As a result of the Statutory exclusion of these tribes they had been treated as if they were the close preserve for Missionary enterprise. Reviewing the problem as a whole the real inroad on tribal solidarity was made by the introduction of the British rule which destroyed the authority of the tribal elders, and their traditional panchayat systems. Even Dr. Hutton who contributed Chapter XII to O’Malley’s Modern India and the West stated that the establishment of the British Rule in India, far from being of immediate benefit to the primitive tribes did most of them much more harm than good. (Page 173 Ghurye the Aborigines). The Forest Conservancy Laws, the excise Policy and laws, tyranny of petty officers, forced labour and rapacious money-lender have all contributed to the disruption of the tribal solidarity, and that has given an opportunity for the enterprise of the Missionaries.

40. Dr. Elwin wrote in 1944 bringing into prominence the evil effects of excluding the tribal areas from the general administration of the country and pointing out that in practice all it appeared to have achieved had been to give encouragement to proselytising Missions for exploitation of these people so remote from the scrutiny of public opinion. Speaking about the Mandla district he says:

> “In Mandla the situation has grown serious for here the Fathers of the Apostolic prefecture Jabalpur are proselytising on an unprecedented scale and on the method that would have been considered disgraceful in the middle ages.”
>
> Further he says:
>
> “The Missionaries usurp many of the functions of Government officials, try to interfere in the work of the courts and business of the local officials and give the Gonds the impression that they are the real Sirkar and the Fathers finally have an extensive money-lending business and this is one of the most effective means of bringing aboriginals under their control and forcing them into the Church.”

41. Reviewing the whole question in the light of its history one is driven to the conclusion that they established a State within the State.

JHARKHAND

42. The separatist tendency that has gripped the mind of the aboriginals under the influence of the Lutheran and Roman Catholic Missions is entirely due to the consistent policy pursued by the British Government and the Missionaries. The final segregation of the aborigines in the Census of 1931 from the main body of the Hindus considered along with the recommendations of the Simon Commission which were incorporated in the Government of India Act, 1935, apparently set the stage for the demand of a separate State of Jharkhand on the lines of Pakistan. The stages by which it culminated in the demand for Jharkhand will be- clear from what follows.

43. In 1941, Shri M. D. Tigga wrote and published a book entitled Chhota Nagpur Ker Putri (the daughter of Chhota Nagpur). It was printed in the Gossner Evangelical Lutheran Press, Ranchi. At page 19 of that book it is found:

> ‘‘आदिवासी मनके राज्यनैतिक और आर्थिक पतनके देखके १८९८ के साल में एक सभा खडा भेलक उकर शुरू नाम छोटा नागपुर ख्रिश्चन असोसियेशन रहे. बढते बढते १९१५ साल में ऊ सभा कुछ मजबूत भई गेलख, और ऊकर नाम छोटा नागपुर उन्नती समाज रखल गेला. अंतमा अभी ओहे सभा १९३८ साल में आदिवासी महासभा के केरा नाम से चालू रहे.’’

(English translation.)

> □Looking to the political and economic backwardness of the Adivasis, a Sabha was formed in the year 1898. Its original name was Chhota Nagpur Christian Association. As it grew, it became somewhat strong in 1915 and its name became Chhota Nagpur Unnati Samaj. The same Sabha since 1938 is called Adivasi Mahasabha.□

44. In the Survey and Settlement Report, Ranchi, 1927-35, there is a reference to political movement started by one Tana Bhagat and this Unnati Samaj about the year 1915. The Tana Bhagat movement was in its origin purely religious and confined mainly to the Uraons aimed at substituting Hinduized religious doctrines for the old animistic beliefs of the people. The Unnati Samaj was a movement organised by Lutheran Christians amongst the Mundas directed towards the moral and social improvement of people. These two movements were originally separate and nonpolitical but about the year 1921-22 under the influence of the non-co-operation movement they merged into one and developed an attitude which was antagonistic to landlord and distrustful of Government. As the movement gathered force, the Police in 1922 had to take strong action against Tana Bhagat when Tana Bhagat□s Panchayat attempted to fine a raiyat. Thereafter there was the first session of the Adiwasi Sabha Conference on 22nd January 1939 at Ranchi, which was presided over by Shri Jaipalsingh, M. P. (page 33 Adiwasi Mahasabha Visheshank March 1935r). In the presidential address he said as follows:-

> □The Adiwasis are all now one in their struggle for freedom from the tyranny of mere numbers. We offer a united front, an amazing fact in the annals of the aborigines. All the Missionary institutions working here are with us, another remarkable achievement. Even the Bengalis are crying for separation, the Europeans and Anglo-Indians are openly showing us their sympathy.□ (p. 34, *ibid*).

He proceeded further to say, □On no account must our educational facilities be reduced, but on the contrary the *grants to the Missionary Societies should be augmented*. The Missionaries are devoting their lives to our uplift and education□□□□□ we must ask the Governor to utilize section 80 so that he may□□□□□ include in the schedule such additional amount, if any, not exceeding the amount of the rejected demand□□□□□□ (p. 36, ibid).

The resolution which was adopted by the Conference was as follows: -

> □It is essential that these aboriginal districts forming as they do compact area most intimately bound together as between themselves by racial, linguistic, cultural, historical and agrarian bonds should be constituted into a separate administrative unit, for the sake of furthering the racial, economic, educational, cultural and political interest of the backward people of this area (whose distinctive unity and whose right to separation from Bihar has in a way been admitted and recognised by the Simon Commission and the framers of the Government of India Act, 1935), by constituting these tracts into so-called excluded area and that His Excellency the Governor of Bihar, the Viceroy and Governor-General of India and the Rt. Hon. the Secretary of

State for India be implored to convey to His Majesty□s Government (with recommendations) the earnest desire of the Adiwasi Sabha to constitute Chhota Nagpur and Santhal Parganas□□□□□ into a separate Governor□s romance at the earliest possible date and in a case before the federation of India is instituted.□ (p. 42, *ibid*).

45. The Adiwasi Mahasabha was superseded by the Jharkhand Party as announced by Jaipalsingh at the annual session of the Sabha of 1950 at Jamshedpur with the membership being open to non-adiwasi as well. (Abua Jharkhand Jaipalsingh Visheshank, 16 January 1955, p. 15.)

46. There was a controversy in the newspapers between Shri Jaipalsingh and Professor Hayward his Secretary as regards the person who had received the amount of Rs. 50,000 from the Muslim League. (Jharkhand News, dated Ranchi, the 6th March 1949.)

47. This attempt of the Adiwasis initiated by the Christian section thereof is a feature which is common to the developments in Burma, Assam and Indo-China among the Karens, Nagas and Amboynes. This is attributed to the spirit of religions nationalism awakened among the converted Christians as among the followers of other religions. But the idea of change of religion as bringing about change of nationality appears to have originated in the Missionary circles, as one gathers from the following passage regarding the Karens of Burma:-

□Before the coming of the Missionaries the Karens were a subordinate Hill Tribe, animist by faith. The Missionaries gave them education and through the translation of the Bible a written language. This remarkable achievement, the giving of a nationality to a people, has resulted in one embarrassment. Missionaries are held responsible for slowing up the Burmanization of the Karens□□□□□ Karens have to-day a strong national society which sent a delegation to London to plead for a Karen nation.□. (Page 138 Rethinking Missions, 1932.)

48. (Thus while the Census officer isolates certain sections of the people from the main bodies, the Missionaries by converting them give them a separate nationality so that they may demand a separate State for themselves.)

49. The attitude of the Catholics was professedly against the agitation for Jharkhand or any separatist movement. Rameshwar Prasad Sharma (Jashpur 21) stated that they were secretly helping the movement. His statement derives strong support from the issue of Nishkalank (the official organ of the Catholics) of October 1947. On the front page of it, there is the picture of Madonna with the child and facing her is the map of Chhota-Nagpur. At page 148, there is given the explanation of the picture in these words:-

''रांची धर्मप्रांत कब छोटा नागपुर की रानी, माता मरीया के हाथ में अर्पण किया जायगा?

'हे छोटा नागपुर की रानी,

तेरी प्रार्थना के द्वारा तेरे पुत्र, खीस्त ने समारोह से हमारे देश में प्रवेश किया है और उसे निवास-स्थान बनाया है.'

'महा पुनरागमन की कुंवारी,

इसी घडी, जब इतने झूठे नबी छोटा नागपुर को हर लेने की चेष्टा कर रहे हैं, अपने राज्य में समारोह से प्रवेश कर और अपने पास और अपने पुत्र के पास संवसारों, लुथरनों, अंगलिकनों और सब दूसरों को बुला' ''

(English translation)

When will the Ranchi Holy Land be dedicated to the Mother Maria?

□Oh, the Queen of Chhota Nagpur, by your grace Christ-king entered this land with splendour and established his residence here. Oh, thou Virgin of the Resurrection, at this moment, when false prophets are trying to appropriate Chhota Nagpur, enter thy kingdom with triumph and invite the Hindus (unconverted) Lutherans, Anglicans and others to be with you and your son.□

CHAPTER III.-CHRISTIAN POST-WAR WORLD POLICY

The intensified activity of the Christian Missions in India is an integral part of the post-war Christian world policy and as such it must be viewed in the light of the world situation in order to grasp its full significance in India.

2. It is significant that the first and second world wars were mainly fought between Christian countries. They were not wars amongst followers of different religions. It was felt that the establishment and maintenance of peace was no more a political issue than a religious one. During the first World War as a whole the

Churches actively upheld the claims of their respective nations. They were used as foci of propaganda for the aims and purposes of each nation. Towards the end of the second World War it came to be thought that there was a direct threat to the survival of Christianity itself. (Social Problems, Appleton Century Co. New York, page 351).

3. As stated in the World Christian Hand Book 1952, pages 34 and 35, European civilization until recently was considered to be Christian but a great change came over European life and great apprehensions regarding the Christian substance of society were felt. European churches were, therefore, concerned about the recovery of the Gospel, the renewal of Christian faith, the revival of the Church and the re-Evangelization and re-Christianisation of European life. Many a European Churchman spoke of Europe as Mission field. The common life of the average Englishman seemed to be little influenced by the Christian faith (P. 38.)

4. In 1941 during the World War II the "Commission of the Churches on International Friendship and Social Responsibility" was set up in Britain. In 1942 the Commission issued a document on *Christian Church and world order viewed from Christian point of view such as common moral purpose, international political framework, economic justice, disarmament and the rights of the minority* and colonial people. Similarly in U. S. A. the Federal Council of Churches (which had been created in 1908) appointed in 1941, a special Commission on a just and Durable Peace under the chairmanship of *Mr. John Foster Dulles*. In July 1943 that Commission convened a Round Table Conference which issued a Christian message on "*World-Order*" in which the political propositions previously formulated by the United States Commission as the 6 pillars of peace were unanimously welcomed and in the section addressed to the Church the Round Table stressed the opportunity *for evangelism on a worldwide basis*.

5. In the closing period of the war Church discussions of world order were increasingly directed to consideration of proposals for *a new international organisation* to meet the urgent needs of the post-war world. The formulation of the Dumbarton Oak's proposals in 1944 gave great impetus to such discussions.

6. The U. S. Commission on a just and Uurable Peace convened in Cleveland, Ohio, in January 1945 set up a National Study Conference which made nine recommendations for improvement of Dumbarton Oak's proposals. These recommendations received wide support among the American Churches and were given careful consideration in Government circles. Similarly, British Council of Churches formulated in 1945 its recommendations for submission to the British Government. These representations were among the creative influences brought to bear on the SanFrancisco Conference of the United Nations held in April--June, 1945. The religious spokesman at the above conference has been credited with the decision to include within the Charter provision for a Commission on Human Rights.

7. At another meeting of the Commission on a Just and Durable Peace held in November 1945, it laid stress on *the development of Christian unity* amongst various Churches on a worldwide basis with a view to bring more effective influence to bear on international affairs. The Commission announced:

> "Now with war ended, world-wide organisation of the Christian Church can be developed so as to co-ordinate, as to substance and timing, the Christian effort (for world-order) in many lands... *The Christian forces* of the world, though still a minority, must on that very account quickly become *a well organised and militant minority*." (World Christian Hand-Book, 1952, p. 57.)

8. In August, 1946 an International Conference of Church leaders was convened by the Commission on a Just and Durable Peace at the instance of the Interim Committee of the International Missionary Council. The Conference issued a draft charter for a Permanent joint agency of the International Missionary Council and World Council of Churches to be called "*The Commission of the Churches on International Affairs.*" The Director of that Commission. *Dr. O. Frederick Nolde*, kept in close touch with the Commission on Human Rights (of the U. N. O.) and the outcome was the *declaration on religious liberty* adopted by the World Council of Churches and the International Missionary Council.

9. The first full meeting of the committee of I. M. C. was held at Whitby in 1947. It set out its primary duty to be "the active encouragement of an expectant evangelism", and dwelt in particular on the crucial necessity of *full freedom of religion, which includes both liberty of worship and the right to educate and persuade*. It discussed two papers, viz., "Christian Witness in a Revolutionary World" and "*Partners in Obedience*" (P. 94, W.C.H.B. 1952). In the following year the I. M. C. met again at Oegstgeest in Netherland. It reported on the close Liaison maintained with the *World Dominion Press* and considered an important paper on the subject of "*Communist policy and the Missionary Movement*". It resolved to extend and continue the "Orphaned Mission Fund" for another five years. (In the decade 1939-1949 a total of 83,00,000 dollars had been contributed to the Lutheran World Federation.) It also decided to fix for the L M. C. fund (1951-2,00,000 dollar; 1952-1,55,000 dollars ; 1953-1,75,000 dollars. The Missionary Society of Germany, Finland and

others were the beneficiaries of this fund). (P. 95 ibid.)

10. Although Europe itself required □re-Evangelisation and re-Christianisation□ because of the spread of the Gospel of Communism according to Marx, the W. C. C. and I. M. C. *turned their attention to India* and other colonial countries. They were encouraged by the promulgation of our Constitution which set up a secular State with liberty to propagate any religion in the country. They noted that the Churches in India were growing steadily in number partly by natural increase, partly from evangelisation and that the mass or community movements to Christianity did not die out though slowed down, but that the spiritual life of the congregation was low and that the Indian Church lacked economic maturity. Though India has the most highly organised *National Christian Council* it had to be largely *paid for from abroad*. Even the institutional activities of Missions, viz., schools, colleges and hospitals were dependant upon *foreign support*. Even the ordinary congregational life and pastoral duty still required some form of foreign aid. (P. 13.).

11. Now for all the ills of the world of today infested by the demon of Communism Christianity professes to offer the mantra of not □Christ the hope of the Church□ but □Christ the hope of the world□, particularly the hope of Asia. This is in line-with the thought of Sir Andrew Fraser, viz., in the elevating and civilizing power of Christianity the □hope of India□ lies□□□□ she ought to receive of our best (P. 275, Among Rajahs and Ryots, Revised Edition, 1912). Accordingly evangelism in India came to be accelerated when the Constitutional provision of religions freedom opened the gates to the missionaries. It was, therefore, decided to send evangelistic teams to such areas with all the resources for mass evangelism through the press, films, radio, etc., □*to realise the Church as the instrument in God□s hand; to face the problem of Communism and Secularism ; to raise a prophetic voice against social, economic and racial in justice.*□ (P. 27., The Missionary Obligation of the Church Wilingen, 1952.)

12. The new evangelistic movement sprang up for the purpose of subjugating the new secular utopias, viz., Stalinism and Scientific Humanism and also to counter □*the Utopian expectations of the non-Christian religions*□. (Pp. 27-28, Elements of Ecumenism.)

13. It is interesting to notice that out of the four main sub-divisions of the Christians, viz., the Western Protestants or Occidental Churches, the Roman Catholic, the Eastern Orthodox of the Byzantine Tradition and the Oriental National Churches usually described as the Monophysites, only one takes an active and responsible part in the ecumenical work and that is the Western Protestant Churches and consequently only that section impresses its own outlook on all its activities (p. 38-39, Elements of Ecumenism). This section of the Churches is led by America.

14. The strength of the American personnel of the foreign Missions has increased by 500 since 1951. The invasion of the Missionary teams was in the Surguja district which had been closed to the Missions before the integration in 1947 with Madhya Pradesh. In August, 1948 its Assembly of the World Council of Churches met *at Amsterdam* at which *Mr. John Foster Dulles* read a paper on Christian responsibility in our divided world, *Rev. J. Lakra* of the Gossner Evangelical Mission of Ranchi also attended that meeting. In the report of that meeting the decision was summed up in one sentence, viz., □*God has given to His people in Jesus Christ a unity which is His creation and not our achievement.*□

15. In 1949 the Eastern Asia Christian Conference came to be held under the joint auspices of the I. M. C. and the W. C. C. at *Bangkok* in 1949. Its report on □The Church in Social and Political Life□ declared □the Gospel proclaims that God□s sovereignty includes all realms of life. *Christ sitting at the right hand of God reigns*, and the Church owes it to the world to remind it constantly that it lives under His Judgment and grace. It is not the challenge of any ideology but the knowledge of the love of God in Christ for man, that is, the basis of the Church□s social and political concern. *In East Asia*, the majority of people, both in the rural and urban areas, live *in conditions of abject poverty and under oppressive systems* that cramp their personality; and it is the will of God that the Church should witness to His redeeming love through an active concern for human freedom and justice□ (p. 114, The Christian Prospect in Eastern Asia, New York 1950- quoted at page 90 of Christianity and the Asian Revolution). The social task of the Church was stated to be to claim *the whole world for Him who is King and lord of all*. (P. 90, ibid.)

16. In the report of the Ecumenical Study Conference for *East Asia* held under the auspices of the Study Department W. C. C. at *Lucknow*, India, in 1052, it was declared that Christians must be pre-pared to recognise that the changes *in the structure of society can* be effected mainly *through political action* and that, therefore, they must be prepared to accept the necessity of political action as a means of promoting social justice. (p. 31, Christ the Hope of Asia, Madras, 1953, quoted a; page 91, ibid.).

17. As the work of the United Nations was regarded as of major concern to the Church Commission on International Affairs (in view of the □fragile fabric of peace□ being tinder the threat of being torn as under by *the cold war produced by Soviet tension*) the various Christian Churches of the world came to emphasise that the Church of Christ was □*World-wide*□*,* □*subra-national*□ *and* □*Supra-racial*□, and that it involved a

deeper understanding of the Missionary obligation of the Church, viz., evangelism and a closer link between the *Mission of the Church at home and overseas* (P. 28, World Christian Hand Book 1952). Realising this call from God the Church membership in North America began to rise steadily and with the increased givings for Church support *American Churches assumed the leadership in Overseas Missions*. As it was found that in the old Mission fields there were now *Churches touched by the new nationalisms* independent in temper and organisation and yet needing help from other Churches, it was emphasised that there should be a new understanding of the nature of the Church, its unity and call of God to special vocations and the need of particular Churches *to be rooted in the soil and yet supra-national in their witness and obedience* (P. 29, ibid). In the vigorous campaign of proselytization which began in India the evangelistic activity had to consider the prospects among the Hindu upper and middle classes and the lower classes including the forest tribes. As regards the upper and middle classes it is admitted that Christianity has made no serious impact on Hindu learning or the upper aria middle classes. But in view of the capacity of Hindu culture for absorbing other elements it is thought necessary to transmit the Christian faith *at its points of need as early as possible "in view of the possibility of Communist infiltration from within and pressure from without".* (P. 14 ibid 1952.)

18. The activity accordingly turned to the *underprivileged classes whose way to life abundant is blocked by poverty*. These people would be incapable of receiving the Christian message in their ignorance and degradation until they are freed from the *bondage and degradation in which they are kept by their heathen overlords* (P. 126, Missions in Rural India, Tambaram Report, p. 19, Spontaneous Expansion of the Church, p. 112). The Evangelist, therefore, came forward with financial help for raising their standard of life and gathering them into the Church.

19. As regards non-Christian religions, viz.. Hinduism, Budhism and Confucianism, they are gaining new lease of life and are challenging Christianity by denying its uniqueness by putting forward the dogma that all religions lead to the same goal. (Pages 213 and 215, 135, 136, Christianity and Asian Revolution).

20. Accordingly, it is the duty of the Universal Church to execute the King's Commission for exterminating these religions. In the words of A. G. Hogg, the Christian Church without being false to its origin cannot help being aggressive. It cannot be otherwise because "it is a people conscious of a transcendental Mission… It is the little flock to which it is the heavenly Father's royal pleasure to give that Kingdom… it holds its King's Commission to make disciples of all the matrons." It is further claimed that evangelism that is the proclamation of good news with a view to conversion is not a peculiar activity of a new Christians but the whole world of the fact that God in Christ has entered history to save. The missionary obligation of the Church is in short this "we must simply take Christ at His word. He told us to go and preach and baptise. Every disciple a Missionary and no way out." (Christian Home No. 30, of 1954, page 9).

21. Alexander McLeish speaking at the Fellowship of Inter-national Missionary Society Conference held in June, 1948 said, "recently our Indian Christian leaders have seen the vision of *evangelising India* and have issued a call to evangelise systematically in the *next 10 years the 600,000 villages of India*. The material resources are, there, but better still the spiritual resources are more than adequate to the completion of the evangelistic task. Thus, Whitby strikes the two notes needed as we face the Problem of India today, viz., *the planned evangelism of India's teeming villages* and the fullest co-operation of Church and Mission which would be involved in the carrying of the task to a successful issue".[1] This is in accordance wish. what was recommended in the report of the Missions in rural India in 1930, p. 126 and the idea of the conquest of the world by Christianity. (P. 35 Rethinking Missions). Pamphlets like "*The World Conquest soon by God's Kingdom*" are issued by the Watch Tower Bible and Tract Society, New York, U. S. A., and the Television Broadcasts in America call upon the American Democracy to send "*Invasion Teams*" *of Missionaries into all the nations of the world and begin to turn the needy millions* into the Kingdom of God-as the greatest Mission crusade in Church history. It came to be emphasised that the Church of Christ was "World Wide", "Supra-national" and "Supra-racial". It was essentially one. This preaching had *political implications* of its own. The Christians in a State owed double allegiance, on the one hand they owed their loyalty to Christ and on the other, to the State. Ordinarily, there might be no clash, but in case there was a conflict of loyalties between Christ and State, the true Christian had necessarily to choose obedience to Christ. Allegiance to the State is a political and a national duty. Allegiance to the Church is a religious and spiritual duty. The two have distinct fields no doubt. And normally no conflict is to be observed between the two. And if political divisions of the world were never to be influenced by religions there can never be any conflict between the two allegiance. But that is a big if. There are even in the present-day world many States based on religion. And our own country has been split on the basis of religion. Such being the case, conflict between loyalty to the State and loyalty to the Church cannot be ruled out. In India, there is an intensive evangelistic drive through press, film, radio, in the rural areas.

22. This evangelistic activity is professedly directed against Communism. The world powers are at present divided into two groups, the Anglo-American Block and the Soviet Block. The former have the backing of the Christian Missionaries. India is pursuing a policy of its own by non-alignment with any of the above two

blocks. Both the Communists and the Christian Missionaries have their eyes on India. The very existence of non-Christian religions in India, Burma and Islamic countries is regarded as a challenge to the uniqueness of Christianity (P. 213, Christianity and Asian Revolution).

23. The idea as stated by Fraser in his book "Among Indian Rajahs and Ryots" is that to meet the intellectual awakening and the revival of national spirit India should receive Christianity as its only hope. [2]Toynbee in his Reith lectures 1952 stated that the West had invaded the world, particularly Asia which adopted Technology and Nationalism but not Christianity, and he suggested that nationalism Would be dangerous unless it was balanced by Christianity. [3]In the Missionary circles it was found that there was even among Indian Christians a strong tide of national feeling opposed to foreign domination which is explained as being only a part of the universal national feeling which has been so marked a feature of recent years. (Page 31, Spontaneous Expansion of the Church).

24. To overcome this tide of nationalism the conversion of the people to Christianity apparently offered itself as an effective instrument. As stated by Count Keyserling, Christianity was originally a religion of the proletariat. It was in opposition to the favoured classes from the beginning. Wherever, it turns it carries the seeds of disruption. (P. 56, Travel Diary of Philosopher). Hence the appeal by the Missionary bodies to the hungry and under-privileged areas of world (P. 126, Mission in Rural India; Tambaram Report, P. 19; Missionary Obligation of the Church, P. 35 and Spontaneous Expansion of the Church, P., 112). That it is in this form that the masses are approached by the preachers is clear from the statement of Arch Bishop of Ambikapur, Rev. Nath of Khandwa and letter of Rev. Youngblutt.

25. As described by Toynbee in the Reith lectures 1952 a creed also is a tool though of a psychological nature. In the conflict between Communism and Democracy combined with the Church, America is taking the lead as indicated by Wendell Wilkie in his "One World". In view of the radical shift since 1945 in the International balance of power which has affected every country in Asia, American Democracy (United States) finds itself devoid of any Asian territory. She has partly compensated for this by establishing military bases on the Pacific fringe of Asia from Japan to the Phillipines and by forming military alliances with several countries. (P. 22, Christianity and Asian Revoluation). In Asia the issues of nationalism and colonialism have become inextricably involved in conflict between the West and the Communist powers. (P. 23, ibid). The drive for proselytization in India is an attempt to acquire an additional base which of course would be psychological. People converted to Christianity would he mostly from the outcastes or the aboriginals who can be primed with hatred against their countrymen, if for no other reason than the fact that the latter are "idolators" and that the former belong to the Kingdom of God.

26. In the Census Report of 1891, Volume XI, Part I, page 79, there is a reference to the opinion of Mr. Baines recorded in the Bombay Census Report of 1881 to the effect that the success of Christian Missions would he more marked among the lower classes than among the rest for two reasons; one, the greater receptivity of a member of the lower classes and, two, emotional appeals which neither his intelligence nor his education disposes him to enlarge. As observed by Crozier, the fact is that the Christian Missionaries indoctrinate into the minds of the people they convert the idea that "the essence of religion lies in the attitude of the heart and emotions and that it is not a matter of intellectual belief at all but a matter of faith, a thing not to be argued about or proven but to be accepted in trust and lowly obedience. Thus, religion brings about a change of heart or conversion" (page 227, Civilization and Progress) that places the converts entirely under the domination of the Missionaries and wipes out his individuality. The failure of the Missionary appeal to the intelligentsia is entirely due to the absence of any intellectual and rational argument put forward in support of the dogma propounded by them as was observed as far back as 1807 by Lord Minto. (*Vide Supra*, p. 39.)

27. We can, thus, safely conclude that the aim of accelerating the process of proselytization is the following:-

> (1) to resist the progress of national unity in the colonial countries after their independence. That can be gathered, as pointed out in the New Statesman and Nation, dated November 26th, 1955, from the "rival" Russian policy of strengthening the nationalism of these countries.
>
> (2) To emphasise the difference in the attitude towards the principle of coexistence between India and America. India desires peaceful co-existence whereas the policy of the World Council of Churches as expressed in the report of its "Commission on Christian social action" is to regard co-existence as amounting to mere appeasement which it does not favour in view of the "divisions existing particularly between the totalitarian powers and "Free Nations" with diverse economic and political systems. The World Council of Churches recommend that the correct policy should be that of "Peaceful competition" with a sincere commitment to growing co-operation". (1955 Blue Book Annual Report of the Evangelical and Reformed Church, page 114). Light is thrown on this idea of "Peaceful competition" in an article which describes the

> present contest as □competitive coexistence□ (New York Times, November 1, 1954 quoted at p. 4, in Pamphlet □World Conquest Soon□ by God□s kingdom). On the other hand Mr. Kaganovitch, made it clear in his speech on the anniversary of the Russian revolution that coexistence meant that the struggle between Communism and Democracy was to be waged by competition. (the New Statesman and Nation, November 26, 1955).
>
> (3) To take advantage of the freedom accorded by the Constitution of India to the propagation of religion, and to create a Christian party in the Indian democracy on the lines of the Muslim League ultimately to make out a claim for a separate State, or at least to create □militant minority□

In short the situation seems to be that the Papacy representing the Catholic Church and the American Democracy are united in their frantic drive for gathering proselytes to Christianity to combat Communism: the former to extend its religions empire and the latter to obtain world leadership.

Footnotes:

[1]Pamphlet.

[2]Page 275, 3rd Edition (1912).

[3]Pages 67, 68, 70 and 95.

PART III

CHAPTER I. □ RELIGIOUS LIBERTY IN OTHER COUNTRIES

The joint Committee appointed by the Federal Council of Churches of Christ in America and the Foreign Missions Conference of North America in the year 1944, in their □Statement on Religious Liberty□, have defined the term as given below:-

> □Religious Liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish and carry on missionary activities; and freedom to organise with others, and to acquire and hold property, for these purposes□. (Religious Liberty: Bates, page 309.)

2. Religious Liberty, as defined above, has been in existence in India from times immemorial. India is a land of many religions-Hinduism, majority religion, is itself a co-ordinated combination of various beliefs. It has survived through ages by its liberal and receptive attitude towards other faiths. There have undoubtedly been controversies in India of a religious and philosophical nature but there has been perfect freedom of Conscience. Coercion and religious persecution have been unknown in Hindu society. The alleged persecution of the Budhists has been held to be a myth on critical research. [Budhist India by Rhys Davids, p. 211 (Sushil Gupta, Calcutta).]

The all-embracing polytheism of the early Hindus afforded ample scope for different beliefs to exist side by side without trying to oust one another. Both Jainism and Budhism were deviations from some aspects of early Aryan faith. □Their rise and progress, the standardisation of Jainism as a minor sect of ascetic tendencies; the extension, the export, the decline of Budhism within a Society of Hinduism,□□□ all were essentially peaceful. The changes came by persuasion and by slow social pressures or movements, without clear conflict of group wills against other groups or against individuals□. (Religious Liberty : Bates, page 267.)

Hindu India provided in the person of King Ashok the Great, who subsequently became a convert to Budhism, a unique instance of goodwill and toleration towards other religions. One of his well-known inscriptions reads as follows:-

> □King Piyadasi (Ashok) dear to the Gods, honours all sects, the ascetics (hermits) or those who dwell at home, he honours them with charity and in other ways. But the King, dear to the Gods, attributes less importance to this charity and these honours than to the vow of seeing the reign of virtues, which constitutes the essential part of them. For all these virtues there is a common source, modesty of speech. That is to say, *One must not exalt one□s creed*

> *discrediting all others, nor must one degrade these others Without legitimate reasons. One must, on the contrary, render to other creeds the honour befitting them.*" (Religious Liberty, pp. 267-268: Bates.)

What a lucid and comprehensive exposition of liberty of religion? It is, as it were, "faith in the goodness of faith". Refraining from speaking well of one's own faith and ill of others enables us to appreciate in a friendly discussion the truth and beauty in the teachings of other groups which enriches one's own belief. Charity and toleration are thus developed. Hindu India has maintained this spirit of religious toleration.

3. According to some of the Christian writers, intolerance in religion came in the wake of the advent of Christianity. Professor Guido de Ruggiero in his article on "Religious Liberty", published in the "Encyclopedia of Social Sciences", writes:-

> "The antagonist in the major struggle of mankind for religious freedom has been Christianity, which accentuated the elements of intolerance included in its Hebraic heritage and supplemented them by the introduction of two new and potent incentives-the idea of a universal mission, a rigid dogma, the conception of the Church as an indispensable mediator between God and man." (Religious Liberty: Bates, p. 132.)

In exposition of the above statement, Professor Raffini writes in his book "Religious Liberty":

> "When the idea of a single and universal God was set, first by the Hebrews and then by the Christians, against the ancient polytheism, there arose a new form of religious exclusivism, contrary to the old not less in its basis than in its effects. The Gods of the other peoples were said to be false and fallen and religion lost its national and public character and became on the one side cosmopolitan and on the other proper to each single individual. From this followed not only *an inextinguishable spirit of proselytism but also the principle that he only could be saved who worshipped the true God, that is to say, the principle of absolute intolerance* (italics ours). (Religious Liberty: Bates, p. 132.)

4. During the first three hundred years of its existence Christianity itself was faced with the question of how it could make its way in a non-Christian society ruled by the Roman Empire. The question of its being intolerant, therefore, could not arise. The early Roman Emperors looked upon Christianity with suspicion as it preached "novel principles and sanctions, not Roman". Until Decius' Edict of 250 there was, however, "no general and systematic persecution of Christianity". Then an era of torture and persecution started in full swing. First, the Christians were required to sacrifice to the old Gods under penalty of imprisonment. Then their Churches were seized. Christian assemblies were banned, their bishops and priests were executed and even laymen of standing lost their posts, their properties and even their rights of residence. Ultimately their Churches were destroyed, their scriptures confiscated, their clergies imprisoned and subjected to great tortures and finally all Christian were required by law to offer sacrifice to old gods or die. There was a change in policy when Constantine rose to the throne of the Roman Empire. He issued an *edict* in 312 or 313 of conscience, for full rights to Christianity on an equality with other recognised religions, and for restoration of Church property recently confiscated. Emperor Constantine was anxious to consolidate his vast Roman Empire comprising peoples of different faiths. He considered Christianity as a useful handle in unifying the complex empire. Thus "favour was soon advanced to privilege and privilege to prestige that approached exclusive power".

5. The tables were now turned against other faiths. "By the Codes of Theodosius and Justinian, heretics were forbidden to build Churches, to assemble for religious purposes, or to teach their doctrines even in private. They denied rights of bequest and of inheritance, even of contract. Death was prescribed for lapse from Christianity into pagan rites. By the time of Justinian pagans were required to hear instruction in the Churches and were subjected to exile and confiscation of property if they refused baptism. Young children of pagan families were to be baptized". (Religious Liberty: Bates, p. 135.)

It is thus evident that repressive measures against non-Christians were plentifully decreed. In fifty-seven years from Valentinnian I, no less than sixty-eight laws against heretics were enacted.

6. Theodosius II and Valentinian III (5th century) made deviation from orthodoxy "a crime against the State carrying even the death penalty". By 407, heresy was made a public crime. Soon it was enacted that the Imperial service should receive "no one who disagrees with us in faith and religion". Thus Theodosius the Great, relentlessly pressed his subjects to conform to "Catholic (Trinitarian) Christianity". By the year 386, all public-discussion of religious issues was prohibited. Imperial authority in spiritual matters was thus fully established in utter disregard of the "proud Christian conviction that the Emperor was not to be considered

in terms of divinity□.

7. What was the attitude of Christianity towards the Jews after Christianity itself was in authority?

At first Judaism remained as in pagan Rome, □a permitted religion□, subject to certain disabilities. It was characterised by Theodosian Code as □abominable superstition□. Jews were not eligible to public office. A Christian who adopted Judaism lost his right of bequest. Exile or death was the penalty prescribed for the Jew who married a Christian wife. Capital punishment was awarded to a Jew who carried out proselytization of Christians. In the seventh century in Spain, Italy and Frankish Empire, Jews were ordered to choose between baptism and expulsion. It is really a matter of great surprise how the Christians could justify □the severity and ostracism□ practised by the entire community against the Jews with doctrine of □tolerance and protection□ which the teaching of scripture required of them:

> □The employment of organised religion on behalf of the State power and of State power on behalf of organised religion, both in contradiction of liberty, is found in the policy of Charlemagne among the Saxons. In his first capitulary for them he not only provided extraordinary honour and protection for the Church, he decreed death for those participating in pagan sacrifices and for those refusing to accept baptism□ (P. 136, Religion Liberty: Bates.)

8. Kenneth S. Latourette in his book □A History of the Expansion of Christianity□ writes :

> □The conversion of the Saxons was achieved by a combination of armed force and zeal of the missionaries. The completion of conversion of the entire Roman Empire in the fourth and fifth centuries, accomplished though it had been under the urge of imperial legislation, had probably not entailed the killing of as many non-Christians as did the winning of this comparatively small area in North-Western Germany□ (Ibid, p. 136).

9. The above procedure was repeated again and again in the next thousand years of the history of Christianity from eighth to nineteenth century. Invaders and conquerors have been employing the Church for the purpose of consolidating their political conquests.

10. Religious liberty was woefully crushed as a result of the unholy alliance between the Church and the State to persecute and torture those who did not subscribe to the official religions.

11. Reaction came at last. There was demand for separation of the Church from the State and vice versa during the period (1500-1700) called the Reformation Era. Luther led the movement of Reformation. He gave expression in his early life to views like these: □Belief is a free thing which cannot be enforced□. □Heresy is a spiritual thing which no iron can hew down, no fire burn, no water drown□. Later on, there was, however, a change in his attitude. His vehemence against his opponents, whether Roman Catholics or other sects, which did not follow his pattern, led hint to leap □all bounds of love and mercy□ In one of his Table Talks he is reported to have said:

> □Heretics are not to be disputed with, but to be condemned unheard, and whilst they perish by fire the faithful ought to pursue the evil to its source and bathe their hands in the blood of the Catholic Bishops, and the Pope, who is a devil in disguise.□ (Religious Liberty: Bates, p. 156.)

12. To the Duke of Saxony, Luther commanded both political and religious compulsions. His words are significant. □It will lie heavy on your conscience if you tolerate the Catholic worship for no secular prince can permit his subjects to be divided by the preaching of opposite doctrines□. □The fact□, as pointed out by William Sweet in his book □Religion in Colonial America,□ □is that the rise of Protestantism was accompanied by an unprecedented outburst of intolerance and cruelty in which both Protestants and Catholics participated□.

13. The spirit of intolerance exhibited either by the Catholics or the Protestants was not confined to heretics or the Jews but was directed even against each other. John Robinson wrote as follows in the early years of the seventeenth century:-

> □Protestants living in countries of Papists commonly plead for toleration of religions: so do Papists that live where Protestants bear sway though few of either especially of the clergy□□ would have the other tolerated, where the world goes on their side□. (P. 155 ibid.)

Such is the history of religious liberty under Christianity in the West.

14. Let us now turn nearer home and study the question of religious liberty under the domination of the

Christian countries of the West. As pointed out by Shri K. M. Panikkar in his book □Asia and a Western Dominance□, the coming in of the Portuguese in India marks the advent of Christianity on Indian soil. □With the Portuguese, Christianisation was a State enterprise□. Since the power was Roman Catholic in its religion, it were the Roman Catholic missionaries who carried on missionary work. On the recommendation of the Pope, King Joao III of Portugal appointed Francis Xavier and sent him to India for the propagation of Christian religion. He landed ashore in 1542 and set to his work in right earnest. He, however, soon realized that without State aid it was not possible to spread Christian religion in India. Writing to Father Rodrigues he said:

> □According to my experience the only effective way to spread religion India is for the King to proclaim by means of an edict to all his officials in India that he shall put trust only in those who will exert themselves to extend the reign of religion by every means in their power.□

To King Joao III he wrote as follows:

> □To your servants you must declare as plainly as possible□□ that the only way of escaping your wrath and of obtaining your favour Is to make as many Christians as Possible in the countries over which they rule.□ (P. 382, Asia and Western Dominance)

In 1546, he wrote a letter to the King of Portugal requesting him to establish the Holy Inquisition, as it was called. This □unholy and wicked institution□ lasted for nearly two hundred and fifty years. It perpetrated innumerable atrocities on both Christians and non-Christians. It proved the worst of its kind, established anywhere.

15. The Portuguese power became ruthless the more it got itself established in India. Royal Charters were issued from time to time making invidious distinctions between Christians and non-Christians and subjecting the latter to untold disabilities. In 1559 an enactment was passed debarring all Hindus from holding any public office. In the same year another law was enacted confiscating the properties of non-Christian orphans if they refused to be converted to Christianity. Yet another law ordered destruction of Hindu temples and images and prohibited all non-Christian religious festivals. In 1560 all the Brahmans and goldsmiths were ordered to accept Christianity otherwise they were to be turned out of Goa. By a law passed in 1567 the Hindus were prohibited from performing their important religious ceremonies such as investiture of sacred thread, marriage ceremonies and even cremation rites. Hindu religious books were proscribed. All non-Christians above the age of 15 were forced to attend the preaching of Christian religion. Hindu temples were destroyed and in their place churches were built. In 1575 another law was passed by which the Hindu nationals were debarred from their civic right of renting state land. People of Goa were prohibited to use their native language by an order of 1684 and were allowed three years to learn the Portuguese language under pain of being proceeded against under law of the land.

The aim of all these enactments was to compel the people either to accept Christian religion or to leave the State.

16. The activities of the Christian Mission during the days of Portuguese□s sway in India were confined to South India and were carried on by the Catholic Mission. The decay of Portuguese power in 1660, adversely affected the missionary activities in India. The first phase of Christian Missionary activities in India, came to a close by the middle of seventeenth century.

17. From 1660 the second phase in the history of Christianity in India begins. There was a great set back to Christian activities in India during the second phase. In the words of Shri K. M. Panikkar, □The European Nations that followed the Portuguese in Indian ocean were interested solely in trade, and as they were organised as commercial corporations, the question of converting the heathens was of no significance to them□. Further, the Dutch, who followed the Portuguese in the first instance, and the British, who displaced them ultimately, were Protestants and had no sympathy with the Catholic Order. Till the end of the eighteenth century, the Protestant zeal for Missionary work had not developed. Consequently there was a lull in Christian Missionary activities.

18. From the beginning the policy of the East India Company was one of discouraging the Missionaries. Its primary concern was trade and it was felt that any interference with the religious beliefs and practices and social habits of the people of India would create a prejudice against the company and go against its interests. From 1757 East India Company assumed political power in its hands. Its decision to exclude Missions from territories under its sway became even more definite and pronounced. The fact that organised Protestant Missions with political influence did not exist in England helped the company to uphold and follow its policy of religious neutrality. By the end of the eighteenth century a spirit of evangelism permeated the Protestants as well.

19. A new phase of Christian Missionary activities in India set in with the abolition of the East India Company's monopoly in 1813. Till then no European who was not in the service of the East India Company could set his foot on Indian soil without the permission of the company, but when the ban was removed in 1813, any European could visit India freely and the company had no legal right to stop him.

20. The progress of modern Christian missions in India began with the consolidation of British power in the country. The Catholics had done much work in the land but their work was limited to the areas in the south. The fact that the political influence of the Portuguese was confined to a small part of India did not favour the spread of Christianity to other parts. The number of converts and the areas they belonged to were limited. The field of the Christian work became extensive during British rule in India.

21. Protestant missionary work in India was initiated by Dr. William Carey who landed in India in 1793 and settled in Serampore-a Dutch settlement, as the East India Company did not give him any quarter in their territory. Dr. Duff joined Dr. Carey soon after and the two laid the foundations of Christian missionary work under the Protestant denomination.

22. The war of Independence of 1857 was a turning point in the history of Indian politics. Thereafter the governance of India passed off from the control of the East India Company to that of the British Crown. As regards the cause of the revolt there were two schools of thought in England at that time. The majority view according to Mr. Arthur Mayhew, attributed the disaster primarily to popular resentment caused by the Government patronage and support of Christian missionary work in its educational and philanthropic side, by its legislation on Christian principles against social evils such as infanticide, suttee, and converts' loss of civil rights and by the open profession of Christianity and support of proselytising agencies by many of individual officers". The other view held was that catastrophy was the result of "nervous apprehension of the British Government, its dread of emphasising its true faith and occasional appearance of repudiating it and its pandering to heathen prejudice".

23. There seems little doubt that the mind of the general populace was profoundly disturbed by the new policy in administrative and educational matters that had been followed by the Government since 1813. Things, however, came to a head when under the very aggressive rule of Lord Dalhousie several laws were passed which struck at the very root of Indian social life. In some cases he was no doubt, prompted by his zeal to help christianisation of the country. Thus for example, a law was passed preserving the right of inheritance of a convert to Christianity in Hindu family. There was already a seething mass of discontent amongst the people. Thus, only a spark was needed to start the conflagration and the same was provided by the greased cartridges used in rifles. It was suspected that the fat of cow and pig was used for the purpose.

24. The British Government having realised the gravity of the situation decided to make administration of India as a direct responsibility of the British Crown. To allay the excited religious feelings of the people of India Queen Victoria, at the time of assuming direct control, issued the following Proclamation in 1858:-

> "Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our conviction on any of our subjects. We declare it to be our royal will and pleasure that none he in any wise favoured, or molested or disquited by reason of their faith or observance but that all shall alike enjoy the equal and impartial protection of the law, and we strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with religious belief or worship of any of our subjects on pain of our highest displeasure."

25. The above Royal Proclamation has been considered as the Magna Charta of religious liberty and neutrality. Till the year 1947, the official policy of the British India Government, in matters of religion, continued to be that enunciated in the above Royal proclamation.

26. There was however difference between theory and practice. Although the British Government of India were wedded to a policy of religious neutrality, yet indirectly the Christian officials holding positions of importance, afforded considerable encouragement and facilities to the Christian missionaries with whom they had their natural affinity. The Christians under the British rule in India enjoyed a priviledged position. To quote K. M. Panikkar from his book "Asia and Western Dominance", "Legislation Protected the rights of the converts to their share n the Hindu joint families and the decision of the High Courts enabled converts to blackmail their wives to follow them into the fold of their new religion. The Government also encouraged the Missionaries to work among the backward tribes, being satisfied that Hindu opinion would not be offended by it." The author further adds-"On the whole however it may be said that the British Officials preserved an attitude of neutrality and the British Government always vigilant, in matters affecting law and order and the loyalty of the elements on which they depend for their rule discouraged methods of propaganda offensive to

the Hindu sentiments”.

27. Before Christian Domination, India was under Muslim domination. Although the first Muslim invasion of India took place in 711 A.D., yet “consistently progressive conquest” of India began about the year 1000 A.D. It was however from the sixteenth century onward that the “Muslims dominated Hindu society, in a political and military sense”. Babar and Akbar however tended to be “indifferent to all, but the political aspects of religion”. But Akbar’s son, Shah Jahan, ordered in 1633, “the destruction of Hindu temples. which the faithful had begun openly to erect in his father’s time.” Intermarriages of Hindus and Muslims which were frequent in the Punjab and Kashmir were prohibited. “Aurangazeb, the puritan champion of Islam”, writes Searle Bates, “piled persecution upon repression”. In 1669 he issued orders “to the Government of all provinces to demolish the schools and temples of infidels and put down their teaching and religious practices strongly”. As a result a large number of Hindu shrines, including the famous Hindu places of worship suffered destruction. “Gross desecration”, writes Searle Bates, on page 270 of his book Religious Liberty, “was frequently added, such as the killing of cows in sanctuaries and the trampling of idols in public squares. In 1679 Aurangazeb reimposed “the Jizya Tax on the unbelievers with the object of spreading Islam and overthrowing infidel practices”. Hindu religious fairs were prohibited. People were encouraged to embrace Islam by the offer “of grants to converts or of jobs in Government employ, or of liberation from prison”. These measures resulted in “a noticeable bulk of accessions”, to the Muslim immigrant minority from “weak portions of heterogeneous Indian Society”. “The Mohamadan invasions”, in the words of Searle Bates, “helped to extinguish the fading Budhism and were severe upon the Jains. The Sikhs, a relatively late sect to arise within Hinduism, preserved themselves by strong organization and by military powers, alike difficult to overwhelm and valuable to placate”.

28. According to Searle Bates, “In general India has not thought or organised or legislated in terms of the oppression of religion or of the liberty of religion. Striving of religio-social groups there has been”. (P. 271: Religious Liberty.)

29. Coming to more recent times we find that in 1924 there was a Unity Conference held at Delhi. Quite a number of Indian representatives of various religious Communities and political leaders attended the Conference. Mahatma Gandhi took a prominent part in the deliberations. The Conference passed a resolution on religious liberty, which rims as follows:-

> “This Conference is emphatically of opinion that the utmost freedom of conscience and religion is essential and condemns any desecration of places of worship to whatsoever faith they may belong, and any persecution or punishment of any person for adopting or reverting to any faith, and further condemns any attempt by compulsion to convert people to any one’s faith or to enforce our’s own religious observance at the cost of the rights of others.
>
> “With a view to give effect to the general principles promoting better relations between the various communities in India laid down in the above resolution and to secure full toleration of all faiths, beliefs and religious practices, this conference records its opinion.
>
> “That every individual or group shall have full liberty to hold and give expression to his or their beliefs and follow any religions practice, with due regard to the feelings of others and without interfering with their rights. In no case may such individual or group revile the founders, holy persons or tenets of any other faith.
>
> “That every individual is at liberty to follow any faith to change it whenever he wills, and shall not by reason of such change of faith render himself liable to any punishment or persecution at the hands of the followers of the faith renounced by him.
>
> That every individual or group is at liberty to convert or reconvert another by argument or persuasion but must not attempt to do so or prevent its being done, by force, fraud, or other unfair means, such is the offering of material inducement. Persons under sixteen years of age should not be converted unless it be along with their parents or guardians, by a person of another faith. If any person under sixteen years of age is found stranded, without his parents or guardians, he should be promptly handed over to a person of his own faith. There must be no secrecy about any conversion or reconversion”.

Such in brief is the History of religious liberty in Europe and India, with special reference to Christianity.

30. We have so far dealt with the history of "Religions Liberty". Let us now consider the question of Religious liberty as it exists today in various countries (other than India),

31. There are at present four great religions prevailing in the world, viz., Hinduism, Budhism, Christianity and Islam. Hinduism prevails in India alone. Budhism prevails in China and Japan. Islam prevails in Turkey, Egypt, Iran, Afghanistan and Pakistan.

32. The Christian countries of the world may be divided into three categories, viz., first those where Catholic Church is the prevailing church and secondly those where Protestant Church predominates, thirdly where orthodox church prevails. Prominent under the first category are the States of Italy, Spain, Belgium and Portugal. Russia and Greece are the countries of the Orthodox Church.

33. Let us first take Italy, which is the official seat of Catholic Church, being the residence of the Pope, head of the Catholic religion. Before Italy became Fascist, the state was subordinate to the Church. The Pope dictated even the politics. When Mussolini came in power the relations of the Church and the State were readjusted by initial consent under what is known as Concordat. Art. I of the Concordat lays down:-

> "Italy recognises the Catholic religion as the sole religion of the State."

Previous to the Lateran Agreement of 1929, Art. I of the Constitution of Italy read as follows:-

> "The Apostolic Roman Catholic religion is the only religion of the State. Other cults now existing are tolerated in Conformity of law."

34. Pope Pins XI interpreted the said article as implying that any discussion of religion, written or oral, which might "easily mislead the good faith of the less enlightened" must be punished by law. In Italy it is only the Catholic religion that is provided unqualified protection under the penal code (Arts, 402-405) against public abuse and libelous attacks. If such offences are committed against other churches, extenuating circumstances are to be considered in assessing the offence.

35. In the matter of education, Art. 36 of the Concordat lays down:-

> "Italy considers Christian doctrine in a form handed down by the Catholic tradition as the basis and apex of public education."

Such education in Italy can be imparted only by teachers or priests approved by the Church authorities and any withdrawal of approval is at once effective against the teacher.

> "Liberty of Conscience" in a Catholic State was interpreted to mean "liberty to accept the church's guidance of conscience without interference by the State." (Religious Liberty: pp. 42-45.)

36. Next in importance to Italy amongst the Catholic countries is Spain. "Religious liberty for other than Roman Catholics", says M. Searle Bates in his "Religious Liberty and Inquiry", "scarcely exists in Spain today, as has been largely true throughout the modern history of the country."

37. The Catholic Church in Spain, in course of time, became a dominating power which had "subjugated the political power and was nearly omnipotent in public, social and economic life". There was reaction against this amongst the inhabitants and hence the Spanish Revolution of 1931-39. The frenzy of the lovers of political freedom was let loose against the Church administration in Spain. The Church in Spain came in for persecution at the hands of the Fascists who subscribed to atheism. It is said that 20,000 churches were destroyed or looted, 16,000 priests, monks and nuns were either executed or murdered and 300,000 inhabitants lost their lives. Peace was ultimately restored after this blood-bath between the Church and the State. The accord with the Holy See reaffirmed the four articles of the Concordat of 1851 which ran as follows:-

> "(1) Catholicism continues to be the sole religion of the Spanish nation, to the exclusion of any other, and is always to be maintained with all the rights and privileges which it should have in accordance with God's law- and the prescriptions of the sacred canons."
>
> (2) Instruction in all schools shall conform in all respects to the doctrines of the Catholic religion, and, therefore, bishops and their aides shall have full and free supervision over the purity of faith, and customs and the religious education of youth, even in public schools.

(3) All authorities shall be charged with showing and causing others to show the bishops and the clergy the respect and consideration due to them according to divine precepts, and the Government shall grant effective protection and sup port to the bishops wherever they request it, particularly when they combat, □the inequity of men who attempt to pervert the souls of the faithful and to corrupt customs,□ or whenever it is necessary to prevent the publication or circulation of evil or harmful books.

(4) In all other matters relative to the exercise of ecclesiastical authority and to the ministry of holy orders, the bishops and the clergy shall enjoy full liberty according to the sacred canons.□ □ □Religious Liberty□, pp. 14 to 19.

38. The Church has regained its position in Spain. The head of the State has an important say in the selection of the Spanish bishops and archbishops, although the Pope participates in. the process. Catechism is obligatory in all State Schools and the baptising of all children is insisted upon.

39. In Spain, Catholic Church occupies a privileged position. □One people, one State, one leader, one faith, one Church□ is the common slogan. □No rights or status□, says Searle Bates, □exist for other religious beliefs or organisations of any sort.□ A police order of 1940 decrees that, □through a generous tolerance of religious opinions of foreigners who reside in our country, in so far as they are not opposed to Christian morality or infringe upon police and health rations, □foreigners may continue to gather in chapels in which rites and ceremonies different from the Catholic religion are celebrated□. The □general tolerance□, further orders that foreigners □must withdraw from the walls, entrances, doors and other visible places, any lettering, emblem, flag, or other sign which might lead to confusion of the said chapels with churches of the Roman Catholic religion□- □Religious Liberty□, pp. 19 and 20.

40. Not to speak of freedom of conscience being guaranteed to non-believers in Spain, even the believers not subscribing to the tenets of the Catholic Church have no religious liberty in Spain as is evident from the following extract from the Report on Religious Liberty by Searle Bates:-

□According to the reports of the year 1944, it seems that twenty out of two hundred Spanish Protestant churches are now open. Some pastors have been driven out of the country and others work under persecution, covert or naked. All Protestant schools were closed. In the large cities members are able to get along, but in smaller communities recognised Protestants are commonly refused employment, sale of goods and government relief. No Spaniard can secure a certificate for leaving school or can enter the Civil Service unless he has official evidence of instruction in the Roman Catholic religion□ -□Religions Liberty, p. 20.□

41. Portugal is often presented by the Catholic Missionaries as the Catholic State *par excellence* founded on the religious, political and social principles of the great encyclicals from Leo XIII to the present day. There is no State Church as such in Portugal. The Concordat, however, provides in Articles II and III an open course for the Catholic Church in the Portuguese Republic:-

The Catholic Church may freely exercise her authority; in all the matters within her competence, she may carry out without impediment any acts consonant with her rules and jurisdiction□□

The Catholic Church in Portugal may organise herself freely in harmony with the provisions of Canon Law and thereby constitute associations and organisations whose personality at law the State shall recognise.□-□Religious Liberty□, pages 97 and 98.

42. The place of the Church in education is well established in Articles XX and XXI of the Concordat 1940 quoted below:-

□The teaching administered by the State in public schools shall be guided by the principles of Christian doctrine and morals traditional to the country. Therefore, the Catholic religion and Catholic morals will be taught in public elementary, complementary and intermediate schools to pupils whose parents or guardians have not lodged a request to the contrary.

For the teaching of the Catholic religion, the text-books employed must be passed by ecclesiastical authorities. In no case shall religious instruction be given by persons not approved by the ecclesiastical authorities as competent.□ □ □Religious Liberty□, p. 98.

43. In the case of her colonial possessions the Portugal. Government follows a policy which is a negation of religious liberty. The Portugal Catholic Church has monopoly of spiritual training of African and Asian people. The non-Catholic Missions are subjected to serious restrictions and discriminations in clear violation of religions liberty and of international agreements. Article 24 of the Colonial Act runs as follows:-

> "Portuguese Catholic Missions overseas being an instrument of civilisation and national influence, and establishments for the training of staff for service therein and in the Portuguese Padroado, shall possess juridical personality and shall be protected and assisted by the State as educational institutions."

Article 2 of the same Act lays down as follows:-

> "It is the essential attribute of the Portuguese nation to fulfil the historic functions of possessing and colonising overseas dominions and of civilising the native population inhabiting them as also that of exercising the moral influence ascribed to it by the Padroado in the East." (Religious Liberty, p. 515).

44. How did the Portuguese Mission authorities act in christianising and civilising the native population of India can be seen from the following extract on page 161 of "The Heritage of the Indian Christian".

> "The next comers were the Roman Catholic Portuguese who obtained the settlement on the west coast early in the sixteenth century, and proceeded to follow their usual policy of rapid christianisation of the Indian people under their immediate influence. Thus, Goa remains nominally Christian to this day. But this incident in Indian History is chiefly important because it provides St. Francis Xavier and his fellow-Jesuits with an opportunity for evangelistic work in South India. The Portuguese soon discovered the Nestorian Christians in Malabar, and immediately sought by all possible means, fair and foul, to bring them under the obedience of the Pope, and to a profession of the orthodox faith. By dint of wholesale employment of force, bribery, they succeeded in subjugating the larger part of them."

45. In Columbia the Catholics have forbidden the evangelistic activity of non-Catholics, i.e., to proselytise or propagandise outside their places of worship (page 246, National Christian Council Review, May 1954).

46. "France" in the words of Searle Bates, "has not, since 1870, been considered a "Catholic country" in the old meaning and not in recent years a "Catholic State" in the new sense of corporative structure based on the doctrines of the encyclical fully supporting the Catholic Religion and Catholic education. Yet France remains a nation in which Catholicism is first and dominant among religious influences. (Reli. Lib. p. 103).

> "SWEDEN maintains a constitution of the year 1809. Article 2 requires: "The King shall always belong to the pure evangelical faith as adopted and explained in the unaltered Augsburg Confession and in the resolution of the Upsala Synod of 1593". The King's ministers must belong to "The pure evangelical Faith" as so defined (Article 4). Freedom from constraint of conscience and protection of every one "in the free exercise of his religion, provided he does not thereby disturb public order or occasion general offence," are secured by article 16. To offices other than that of royal minister adherents of other Christian faiths and of Judaism may be appointed; but "no person not belonging to the pure evangelical faith shall take part, as Judge or in any other position, in the discussion or decision of questions relating to divine worship, to religious instruction, or to appointments within the Swedish Church." (Article 28). Reli. Lib. p. 524.

47. The imparting of religious instruction is compulsory in the State elementary; secondary and teacher training schools for all pupils whose parents are members of the State Church. Only members of the State Church are appointed as teachers. Denominational groups and persons not members of the State Church are not permitted to establish their own schools for children. Up to the end of the 19th century Sweden was a Lutheran State in the full sense of the word and liberty of conscience was nonexistent.

> "All administrative and judicial posts, the entire teaching and medical professions, required a Lutheran profession of faith. Attempt to get a Lutheran to chance his confession were penal offences, and apostacy from the State religion made a Swede liable to banishment for life." Reli. Lib. p. 205.

48. NORWEGIAN constitution is as old as 1814 with amendment from time to time. Article 2 of the

Constitution declares:

> The Evangelical Lutheran religion shall remain the public religion of the State. Such inhabitants as profess this religion are required to educate their children therein. Jesuists shall not be admitted. Article 4 implies active furtherance of the State religion by the Government, which acts for the sovereign : The King shall always profess, maintain and defend the Evangelical Lutheran religion, More than half the Kings ministers must belong to the State church. On the other hand, the king and his ministers prescribe the ritual and worship of the Church, appoint and discipline the Clergy (Articles 12, 16, 21). Reli. Lib. p. 523.

The Cardinal principle of educational policy of Norway is that the children should receive Christian education . Therefore, religious instruction is compulsory for all pupils in State elementary, secondary and normal schools. Except as exemption is claimed by parents who have left the State Church. Class teachers given religious instruction and are appointed with the approval of the Bishop Non-conformist schools are not given any State-aid. (Reli. Lib. p. 332).

49. In DENMARK Lutheran Church is the State Church. King must be a member of the Church. The State controls and subsidises the activities of the Church and has not yet given it a separate constitution. (Reli. Lib. p. M).

The Danish constitution of 1915 is based upon the document of 1849. Article 3 of the Constitution lays down-

> The Evangelical Lutheran Church is the national Church of Denmark and as such it is supported by the State. (Reli. Lib. p. 523).

In schools under State management all children receive instruction in the Bible, Shorter Catechism and Hymns in the lower classes and in church history in the upper class. Each child of fourteen years or more belonging to the State Church, is obliged to attend Confirmation classes twice a year but can be exempted from actual confirmation on application. (Reli. Liberty p. 104).

50. Of the European States subscribing to Orthodox Christian Church, Russia is the most important example. At no time and in no land has the world known so dramatic a denial of religious liberty as in Russia since 1918. The provisional Government (1917) had freed all recognised Churches from State control and interference. By the beginning of 1918, the Soviet decrees nationalized Church property and the schools, instituted civil marriage and separated the Orthodox Church from State and school alike. Freedom of conscience was granted and all restrictions of fights based on belief or non-belief were annulled. Religious instruction in private was authorised, but was barred from all public or private schools, where general subjects were taught. (Reli. Liberty p. 2).

UP to 1929 the Constitutions of the various republics constituting the Soviet Union contained the following article :

> In order to provide the workers actual freedom of conscience, the church is separated from the State, and the school from the church, while freedom for religious and anti-religious propaganda is recognised for all citizens. The Stalin Constitution of 1936, still in force, has the following provisions:-
>
> For the purpose of providing to citizens freedom of conscience, the Church in the U. S. S. R. is separated from the State, and the school from the Church, freedom for the conduct of religious cults and freedom for anti-religious propaganda is recognised for all citizens. (Article 124).

The period from 1937 to 1939 was a period of persecution of the Church leaders and the Church. In 1938 alone several prominent bishops were shot, while over fifty bishops were sent to prison or to the concentration camps. A heavy rent charge was imposed upon Church buildings with the result that in 1937 alone 1,100 orthodox churches and hundreds of other places of worship were forced to close. The Soviet statistics for 1940 showed that there were then 4,225 listed Orthodox Churches with 5,665 priests as against 46,457 such churches and 50,960 priests before the revolution 1917. There were 28 Orthodox bishops and 37 monasteries in 1940, as compared to 130 bishops and 1,026 monasteries before Revolution.

The situation, however, changed by 1944. The Central Organisation of the Russian Orthodox Church has been officially restored. (Religious Liberty, pp. 4-9).

51. Second in importance amongst the countries having Orthodox Church is GREECE. The Constitution of Greece grants freedom and protection of rights to every recognised religion. The Church of Hellas is established by the State, which pays the bishops and exercise supervision of all temporal matters in church affairs. Spiritual authority vests it the synod of all the bishops. Marriages and baptism of evangelical groups are recognised as valid.

Art I of the constitution lays down as follows :-

> “The Dominant religion in Greece is that of the Eastern Orthodox Church of Christ.”
>
> “The Orthodox Church of Greece is inseparably united, from the dogmatic point of view, with the Great Church of Jesus, Constantinople, and every other Church of Jesus Christ of the same dogmas, observing immutably, like it, the holy apostolic and conciliar canons and the holy traditions. It is autocephalic; it exercises independently of every other Church its sovereign rights and it is administered by a Holy Synod of arch bishops. The ministers of eve cult are subject to the same surveillance, on the part of the State as those of the dominant religion.”
>
> “The liberty of conscience is inviolable.
>
> All the known cults may be exercised freely under the protection of the Law, provided they are not contrary to public order or to good morals. Proselytism is forbidden.” (Religious Liberty, p. 525).

The official definition of term Proselytism as given below not only guard against the possibilities of its abuse but prevents any religious change even by persuasion or information.

> “Any attempt by force, or threats or illicit means, or grants of promises of financial or other aid, or by fraudulent means or promises, or by moral and material assistance, or by taking advantage of any person’s inexperience or confidence or by exploiting any person’s necessity or spiritual (mental) weakness or thoughtlessness, or in general, any attempt or effort (whether successful or not) directory or indirectly to penetrate into religious conscience of persons (whether of age or under age) of another faith, for the purpose of consciously altering their religious conscience or faith, so as to agree with the ideas or convictions of the proselytising party.”-(Religious Liberty, P. 112).

52. Of the remaining Christian countries, Great Britain, Germany and U. S. A. deserve special mention.

53. Question of religious liberty in GREAT BRITAIN centred round the historic position of the Church of England as the National Church. The King and the Lord Chancellor must be members of the Church of England. Twenty-four bishops and two arch-bishops are members of the House of Lords. The Church enjoys properties and endowments.

The problem of the church schools and religious education in State schools of England has aroused controversy. In the elementary and secondary schools under the control and management of the Church of England religious instruction is imparted. In the State school, religious education does not exist. Some persons in localities of the first type wanted religious instruction to he nonsectarian or varied from the Church of England type or voluntary only. Some parents in localities of the second type asked for more positive religious instruction being imparted to their children than was the case. Dr. Henson has suggested a solution. He says:

> “If instruction in Christian faith and morals were made compulsory (subject to a conscience clause) in all schools, if the State limited its direct concerns to secular subjects and entrusted the religious instruction to the local education authorities, there is little reason for doubting that in a very short time the problem would be happily solved.” (Religious Liberty, page 88.)

54. In GERMANY before the National Socialist Party came in power it reassured the various religions by including the following demand as one of the Twenty-five points it stood for-

> “We demand religious freedom for all denominations, so long as they do not endanger the stability of the State or offend against the German people’s instincts of morality and decency. The party as such takes its stand on a positive Christianity, without committing itself to any particular creed.”

As soon as it came in power, it assumed, “that religion could be utilised for its own purposes of unity and morale and that autonomous elements of faith, spirit and organisation could be assimilated or crushed”. Dr. Adolf Keller, a Swiss writer, says in his book “The Church and the State” as follows:-

> “In the legislation and church policy of the State since 1933 an effort has been made to adapt or to assimilate the Church to the State to include her life within that of the nation, to introduce the principles of national socialism into the fellowship of Christ to impose the Fuehrer principle upon her and to make her a school of National Socialist Education.
>
> “The irruption of State power into Church administration, the imprisonment of bishops, the banishment and harsh treatment of pastors, the closing of churches, questionable electioneering methods, the financial privation, were means used during this period, which were regarded by the confessional group as persecution and misuse of State power to the undue advantage of one party in the Church.” (Religious Liberty, pp. 21-22).

The Church rose up in resistance against the totalitarian dictatorship. In the Evangelical Church Manifesto of 1935 the issue was made clear:-

> “The German people is facing a decision of greatest historical importance. The question is whether the Christian faith is to retain its right to exist or not… Powers of the State and of the party are being used against the Gospel of Jesus Christ and against those who profess it… Three years ago millions of Evangelical Germans welcomed the new beginning in the life of our people with warm hearts. They did so with all the more joy because the Government of our Nation had said in its first proclamation of February 1, 1933, that it would ‘firmly protect Christianity’ as the basis of our whole moral system.” (Religious Liberty, page 25.)

The principle of religious liberty was thrown to the winds. There was not only interference by the State in religious matters, but violation of religious liberty:-

> “One of the major breaches of religious liberty has been the gross interference with pastors and priests and their work. By October of 1934 more than 1,000 pastors had been arrested or had suffered some form of police intervention. On the single day of March 11, 1935, 700 pastors were arrested, and 5,000 others were visited by the Gestapo, ‘telling them exactly where they and the State stood for’. In 1937 virtually the whole leadership of the Confessional Church was put behind bars as common criminals.” (Religious Liberty, page 26.)

55. The Jews of Germany were subjected to untold oppression.

> “In March of 1938 the Jewish religious communities lost their status as bodies of public right, and their officials were deprived of civil service standing. On November 7 of that year, a young Jew shot a Secretary of the German Embassy in Paris. Within twelve hours over 400 Jewish synagogues and places of worship were dynamited and fired. Jewish shops were systematically pillaged and wrecked; while 60,000 more Jews were rushed to the infamous concentration camps. Fearful economic exactions were put upon the enfeebled Jewish community. The last Jewish children remaining in German schools were dismissed.” (Religious Liberty, page 32.)

56. *Let us blow Advert to the U. S. A.*- “The nature of American constitutional and judicial systems is such as to link together constitutions, major laws and court decisions into one complex.” (Religious Liberty, p. 529).

The constitutions of the various States declare and protect tile rights of their citizens to religious belief and its exercise in terms summed up in the following statement of Dr. Zollman in his book “American Church Law”:-

> “Every individual has by nature the inherent, inalienable and indefeasible right of worshipping and serving God in the mode most consistent with the dictates of his conscience: that none shall be deprived of this right; that no human authority shall in any case interfere with or in any manner control or infringe it; and that the free exercise and enjoyment of religious faith, worship, belief, sentiment and profession shall forever be allowed, secured, protected, guaranteed, and held sacred. It follows that every person is at liberty to profess and by argument to maintain his opinion in matters of religion; that every denomination is to be equally protected by suitable laws in the peaceable enjoyment of its own mode of public worship ; that none will be subordinated to

any other or receive any peculiar privileges or advantages-in short, that no preference will he given to no discrimination made against any religious establishment, church, sect, creed, society or denomination or any form of religious faith or worship or system of ecclesiastical policy. Absolute freedom to choose such religious belief as his judgement and conscience may approve his thus become the birth right of American citizenship. Any civil or political rights, privileges, capacities or positions which a person may have or hold will not be diminished or enlarged or in any other manner affected by his religious faith, nor will he be disqualified from the performance of his public or private duties on account thereof. He will not, on account of his religious opinion, persuasion, profession, and sentiments or the peculiar mode or manner of his religions worship, be hurt, molested, disturbed, restrained, burdened, or made to suffer in his person or property□. (Pages 531-.32 ibid).

57. Liberty of conscience is guaranteed by the court as well as constitute. □Liberty of conscience and belief is preserved alike to the followers of Christ, to Buddhists and Mohammedan, to all who think that their tenets alone are illuminated by the light of divine truth, but it is equally preserved to the skeptic, agnostic, atheist and infidel, who says in his heart, □There is no God□.□ (Religious Liberty, page 534.)

Is the United States of America a Christian country in the juridical sense? Various court decisions on the question are in. the affirmative. This fact has great bearing on the legislation of the country. Dr. Zollman comments in standard work □American Church Law□, as follows:-

> □The fact that the prevailing religion in the United States is Christian cannot but exercise a potent influence. Since the great body of the American People are Christian in sentiment, our laws and institutions □must necessarily be based upon and embody the teaching of the Redeemer of Mankind. Christianity has been declared to be the alpha and omega of our moral law and the power which directs the operation of our judicial system. It underlines the whole administration of the Government, state or national, enters into its laws, and is applicable to all because it embodies those essentials of religious faith which are broad enough to include all believers□□ It follows that certain acts which would be deemed to be indifferent or even praiseworthy in a pagan country are punished as crimes, or misdemeanors in America. This is nor done □for the purpose of propping up the Christian religion, but because those breaches are offenses against the laws of the State□. At least half of the Ten Commandments are on the statute books in one form or another. These facts have led to the formulation of the maxim that □Christianity is a part of the law of the land□ (Religious Liberty, page 533.)

58. The constitutional legal system confers positive aid upon religious societies by exempting their property from taxation.

The United States generally prohibits by law or by Court interpretation of State constitutions, sectarian instruction in public schools. Private schools are allowed great freedom in organisation and programme. There is a growing conviction about the importance of imparting religious instruction in the building up of character and giving values in life and a demand is being made for the imparting of religious and moral education of a non-controversial type in State schools.

In the words of Dr. Zollman:

> If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute and unequivocal separation of Church and State, and that our public school system supported by the taxation of the property of all alike-Catholic, Protestant, Jew, gentile, believer and infidel-shall not be used directly or indirectly for religious instruction, and, above all, *that it shall not be made an instrumentality of proselyting influence in favour of any religious organisation, sect, creed, or belief.*□ [Religions Liberty, p. 339.]

59. We have so far dealt with the countries under the sway of Christianity with reference to the religious liberty that their constitutions allow. Let us now deal in passing with the countries where Buddhism is the dominant religion. They are Japan and China.

Article XXVIII of the Constitution of JAPANESE EMPIRE reads thus:

> □Japanese subjects shall, within limits of law, not prejudicial to peace and order and not antagonistic to their duties as subjects, enjoy freedom of religious belief.□

Religious freedom is limited to belief. It is to be exercised within limits of law of the land and consistent with the duties of the individual to the State as its subject. (Religious Liberty, p. 49.)

The idea about the Emperor of Japanese Empire as something of the divine is peculiar to the Japanese. In the words of a distinguished member and officer of the Diet, □He (the Emperor) is to the Japanese mind the Supreme Being in the Cosmos of Japan, as God is in the universe of the Pantheistic philosopher. From him everything emanates, in him everything subsists□□ He is supreme in temporal affairs of the State as well as in all spiritual matters.□-[Religious Liberty, p. 51.]

Shinto is the State religion. In the words of Professor Genchi Kato,-

> □This is not a religion adopted purposely by the State as are the State religions in the West, but the religion of the heart and life of every Japanese, male and female, high and low, old and young, educated and illiterate. For this reason a Japanese never ceases to be Shintoist, an inborn and steadfast holder of the national faith of the way of the Gods as a group religion, as distinguished from a personal or individual religion, even though he may adopt the tenets of Buddhism or Confucianism-probably Christianity in Japan has not been excepted--as his personal or individual religion. In effect, this means that rejection of Shinto by a Japanese would signify treachery to the Empire and disloyalty to its Divine Ruler□□The Emperor is incarnate Deity and occupies in the Japanese faith the position which Jehovah occupied in Judaism□□ We cannot pass over the fact that these ceremonials (at the shrines) are accompanied by a faith in the divine aid of a great spiritual power.□-[Religious Liberty, page 51.]

□Private religions□, says Searle Bates, □may be cherished in addition but not in conflict; in subordination to the State religion, not in absolute allegiance.□

All education in Japan is dominated by the Imperial Prescript on Education. The elementary schools of the State are compulsory and universal, with uniform text-books prepared by the Department of Education. Secondary and higher schools, public and private, vary somewhat in type but not in programme and directive in so far as civic and moral education are concerned.

60. We now come to CHINA. To quote Searle Bates,-

> □China is essentially a secular country, say some, a country of diffuse and diverse religions, say others.□

Article 15 of the Constitution says:

> □Every citizen shall have freedom of religious belief; such freedom shall not be restricted except in accordance with the Law.□-[Religious Liberty, page 510.]

61. There is no dominant religious faith in working relation to the State. The social and ethical teaching of Confucianism are widely influential in the cultural nationalism of the country. The Buddhist religion has been accepted into the general culture. Confucianism, Buddhism, Mohammedanism and Christianity are the established religions in China. There is a constitutional pledge to religious freedom. Despite multiplicity of religious faiths, China is known as □a land of tolerance and social harmony□.

China has no religious instruction in the public system and refuses recognition to elementary or junior or middle schools which impart religious instruction. Senior middle school and colleges may have elective course in religion and religious exercises. The official position is summarised in the following Government reply to a petition submitted by twelve church bodies for permission to impart religious instruction in private schools:-

> To sum up, there is not only one religion. If we allow each religion in the name of education to vie one with another to propagate religion, the natural tendency will be to create division and strife. The Ministry of Education, in order to guard against such a possible future calamity, is obliged to impose these restrictions which do not apply only to Christianity but to the other religions as well.
>
> Hence, to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request.□-[Religious Liberty, page 343.1

62. We have dealt above with Religious Liberty as provided under the constitutions of countries under Christian and Budhist domination. Let us now have just a passing review of the Religious Liberty in the Muslim countries.

ISLAM controls the entire life of the Muslims. According to Islamic conception, "Church, State and the Community are one entity". "Orthodox Islam", writes M. Searle Bates, (P. 9) "is the contrary on religious liberty and finds no room for the concept as developed in Western lands. In principle it forbids apostasy under dire penalty and provides for change of faith only toward Islam." Another English writer S. A. Morrison writes in his book "Religious Liberty in the Near East" as follows:-

> "Freedom of religion in the Near East has been commonly understood to mean freedom of worship, that is. the right of each community to conduct its religious services in its own way without official interference...... The wider meaning of religious freedom, implying the right to persuade others or to change one's faith, has never gained general acceptance".

The writer goes on-

> "Nothing arouses the resentment of Muslim officials and of public opinion so much as the mention of Christian evangelistic work (tabsheer). On the other hand, every facility is given to pro-Islamic propaganda, and governments themselves lend their support to it, as an adjunct to their policy of nationalism. The way is made easy for conversion from Judaism and Christianity to Islam, and various inducements financial or matrimonial, are dangled before the potential convert. Economic discrimination against members of minority groups in the Government service and in private firms has been a potent factor in many so-called conversions. (Religious Liberty in the Near East, pp. 9-10).

Illustrating this point, M. Searle Bates points out that IRAN forbids religious propaganda in general and absolutely prohibits "proselytizing" of minors. The law of the land assures freedom of worship but permits meeting only in churches, not even in private houses. (Religious Liberty by Bates, p. 10.)

63. EGYPT'S constitution declares that "Islam is the religion of the State". A Royal decree is necessary for the building of a church. The TURKISH Constitution allows freedom of service and provides that "no one can be disturbed on account of the religion, rite, or sect to which he belongs, nor for the philosophic opinions which he professes. All ritualistic ceremonies which are not contrary to the public order or morals, or inconsistent with the law, are authorized." The civil code of Turkey declares that adults of eighteen years and over are free to adhere to the religion of their choice. Proselytising in general is severely discouraged, and in the case of the young it is kept far outside of practical possibilities. (Religious Liberty, pp. 10, 13.)

Death penalty for apostasy from Islam is presumed to be still effective in parts of Afghanistan and Central Arabia.

64. Writing about religious freedom in education S. A. Morrison says in his gook on page 9:

> "It is perhaps in the field of education that Christian missionary work has been most resented, Muslim Governments claiming that it is their duty to protect Muslim children from exposure to the teaching of a religion other than their own. Thus the parents are denied the right of deciding the form of religious education which their children shall receive. Some Near East Governments have gone further in requiring instruction in Islam for Muslim pupils in all schools......

For example, in Egypt teaching a pupil a religion other than his own while he is still a minor and incapable of true discernment, is declared as an offence against public order and morals. The teaching of Islam according to prescribed syllabus, to all Muslim students, whether reading in Government or Mission schools, is compulsory.

The fundamental position, of the Government of Egypt is well-stated in a circular of the Ministry of Education, issued in 1940.

> "Without question, to teach a pupil a religion other than his own, while fie is a minor and incapable of true discernment, is an offence against public order and morals. No State which recognizes its duties towards its subjects for the protection of their religious beliefs approves it. The freedom guaranteed to religions beliefs does not approve it, either. This freedom is undermined if an educational institution seeks to influence young pupils by teaching them beliefs other than their own". (Religious Liberty, p. 12 by Bates).

"The medical, social and educational work of foreign missions", says S. A. Morrison, in his book, "is generally appreciated so long as it is felt to be divorced from any religious or political objective. If, however, there is suspicion that foreign missions are the agents of a foreign political power, or of a foreign culture, or are actively propagating the Christian faith, steps are usually taken to curtail their freedom. Direct limitations may be imposed in the name of public order, or because Christian missionary work may be said to contravene "good morals." Alternatively, the restriction may be indirect, through the control of visas or transfer of money from abroad". (Religious Liberty, in the Near East p. 10).

65. "In Muslim eyes", writes S. A. Morrison, on page 9 of the same book, "the apostate is traitor, both to his religion and to his community." The spirit of nationalism which has emerged in the countries of Middle Last also as a result of secular spirit prevailing in the advanced countries of the West, lays emphasis on the necessity of "**National Unity, based on a common culture,**" and whether the basis of this Unity was sought in race, as in Turkey, or in religion, as in most other Muslim countries, "Christian and Jewish minorities with their different culture came to be regarded as elements of weakness within the national organism".

"Fear of all forms of western imperialistic penetration in the Near East, Political, economic or cultural is another factor that has affected adversely the position of the minorities", says S. A. Morrison.

66. There exists at present a deep-rooted suspicion of foreign imperialism in the minds of the people of the Near East countries and only too often their belief is that, directly or indirectly, missions are the agents of a foreign Government. Government of the Near East countries are, in particular, "suspicious of foreign educational institutions, lest these be used for either religious or political propaganda".

"Belief in religious liberty", says S. A. Morrison, "was the result of a long drawn-out struggle in western countries. That struggle is as yet in its early stages in Muslim lands. Some Muslims have caught the vision, and would hasten its realisation by the complete separation of religion and politics.

"The major issue in Near East countries today is", Says S. A. Morrison, "whether they will follow the road of modern democracy towards equality of all citizens, irrespective of their race or religion, or whether they will cling to the Orthodox Muslim conception of the superiority in all aspects of life of the Muslim over the non-Muslim".

67. Such in brief are the constitutional provisions pertaining to religious liberty in the various countries. In the next chapter we shall consider the position pertaining to the Religious Liberty under the constitution of Free India.

CHAPTEIR. II.-RELIGIOUS LIBERTY UNDER THE INDIAN CONSTITUTION

India having deliberately decided to follow the road of modern democracy towards equality of all citizens irrespective of their race or religion, it will be interesting to examine the extent of religious liberty permitted by the Constitution of India.

2. The Preamble to the Constitution secures to all its citizens:

(a) Justice, social, economic and political.

(b) Liberty of thought, expression, belief, faith and worship.

(c) Equality of status and of opportunity, without any distinction of caste, creed or colour.

3. Religions liberty guaranteed under the Constitution is dealt with under more than one heading viz:

(a) Freedom of conscience, of free profession, practice and propagation of religion.

(b) Freedom to manage religious affairs.

(c) Freedom to establish and administer educational institutions.

4. Freedom vouchsafed by the Constitution under the above headings is, however, not absolute but is subject to certain restrictions deemed essential in the interest of the welfare of the State. Thus, article 25 (I) lays down that the freedom of conscience and the right freely to profess, practice and propagate religion is subject to “public order, morality and health”. Paragraph 2 of the same article further lays down that “Nothing in this article shall affect the operation of any existing law or prevent the State from making any law regulating or restricting any economic, financial, political, or other secular activity which may be associated with religious practice.” Similarly, article 26 of the Constitution contains a provision to the effect that “The right to establish and maintain institutions for religious and charitable purposes and to own and administer movable and immovable property acquired for the above purposes and even the right to manage its own affairs in matters of religion is subject to public order, morality and health.” The administration of property is further subject to the law of the land.

5. The State, not being wedded to any one religion, follows a policy of religious neutrality in the matter of education. Article 28 (1) of the Indian Constitution lays down:

> “No religious instruction shall be provided in any educational institution wholly maintained out of State funds.”

Private bodies, however, have been guaranteed freedom to establish and administer educational institutions of their own choice and to impart religious instruction therein subject to the “Conscience Clause”. Article 28 (3) runs as follows:-

> “No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may he conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto.”

The doors of both the State and the Government-aided private schools are open alike to all the citizens. Admission to these Temples of Knowledge cannot be refused on the basis of “religion, race, caste, language, or any of them”. Article 29 (2) says:

> “No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.”

6. The Constitution of India provides against discrimination in administration on the basis of religion. Article 15 (1) says:

> “The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.”

Similarly, article 16 (1) and (2) provides for equality of opportunity to all citizens in the matter of public employment. It says:

> “There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.
>
> (2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

In the matter of award of grant-in-aid to denominational educational institutions, discrimination on the basis of religion is ruled out under the Constitution. Article 30 (1) runs thus:

> “The State shall not, in ranting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or language.”

7. In considering the Fundamental Rights given under the Constitution one should not forget its preamble. The preamble is not like the preambles of other ordinary Acts. It is a solemn declaration of our whole purpose. In fact it is the very seed which has sprouted, grown into mighty tree and borne fruits in the

subsequent Chapters and Articles of the Constitution.

This preamble, as has been quoted in the beginning, says that:

"We, the people of India... give to ourselves this Constitution in order to secure to all its citizens Justice, Liberty, Equality, Fraternity."

There is no doubt that a Constitution though mainly meant for its citizens has also to provide for foreigners living within its territory. Our Constitution has also done that. But a distinction has to be drawn between the rights available to its citizens and those available to a foreigner; even as the duties towards the State of citizen and a foreigner are not the same. Quite a number of provisions are undoubtedly applicable to all persons residing in. the country irrespective of the fact whether they are Indian Nationals or aliens. For example, article 14 of the Constitution declares that "the State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India." The safety of persons and personal property of all persons, citizens or non-citizens, are guaranteed under Article 20, 21, 22 and 31 of the Constitution. Article 25 likewise guarantees freedom of conscience to all the inhabitants of the State. There are, however, some other provisions of the Constitution which confer rights exclusively on the citizens of India. Thus, under Article 19 (1) certain rights regarding freedom of the individual appertain to citizens only. The article is given below:-

(i) All citizens shall have the right-

(a) to freedom of speech and expression;
(b) to assemble peaceably and without arms;
(c) to form associations or unions;
(d) to move freely throughout the territory of India;
(e) to reside and settle in any part of the territory of India
(f) to acquire, hold and dispose of property; and
(g) to practise any profession, or to carry on any occupation, trade or business.

The "Seven Freedoms" guaranteed under Article 19 (1) are, however, subject to five limitations contained in clauses (2) to (6) of the same Article. These restrictions may be imposed by the "State" Legislatures in the interest of the security of State, public order, decency or morality, protection of Scheduled Tribes, etc.

The distinction made in the Constitution between citizen and non-citizen has an important bearing on the rights and duties of the foreigners, and have special significance for the purpose of our enquiry.

8. We have quoted in this chapter constitutional provisions relating to religious liberty in India. In the foregoing chapter we dealt with the facts of religious liberty under the respective constitutions of other countries. A comparative study discloses that, viewed in the light of religious liberty, the countries of the world may be divided under two main categories, viz.-

(1) Theocratic States, i.e., those having State religion.
(2) Secular States, i.e., those having no State religion.

By the very nature of things there are likely to be discriminations and preferences, whether overt or covert, in favour of the State religion in the States under the first category. Followers o the State religion enjoy rights and privileges which are denied to others. The principle of equality of all religions cannot, therefore, fully operate in these States.

An overwhelmingly large majority of Islamic and many of the Christian countries fall under this category

9. Secular States may be further sub-divided into two classes, viz.-

(a) Those where the very idea of religion is hated and discarded as a dangerous thing.
(b) Where religion as such is respected.

In the former countries it can be said that religions liberty has no place, not for the reason that the State is wedded to any particular religion and therefore, there is leaning of the State in favour of that religion, but for the reason that all religions ate looked upon with disfavour. There is, therefore, no freedom for any religion. Communist countries would fill under this category.

In countries under the second heading, there is equal regard for all religions and no discrimination in favour of any one. The followers of all religions are allowed freedom to profess and practise a religion of their

choice subject to certain qualifications (e.g., public order) applicable to the followers of all religions without any distinction.

India falls under the second heading. There is no doubt that there is a multiplicity of religions in India. But India seeks □unity in diversity□. It is only through a □reverential approach□ to faiths other than one□s own that one can realise □the principle of equality of all religions□.

We can do no better than quote from Mahatma Gandhi□s writings about the need of the hour:

> □The need of the moment is not one religion, but mutual respect and tolerance of the devotees of the different religions. We want to reach not the dead level, but unity in diversity. Any attempt to root out traditions, effects of heredity, climate and other surroundings is not only bound to fail but is a sacrilege. The soul of religions is one, but it is encased in a multitude of forms. The latter will persist to the end of time.□ (Christian Missions, p. 34, Nova Jivan Press).

10. Following this dictum of the Father of the Nation, the framers of the Constitution, in their anxiety to preserve the secular nature of our State, have guaranteed equality to all religions. But if the followers of any one religion deny it not only in their mental attitude but in their outward conduct and behaviour, then it becomes the duty of the State to keep an eye on the religions activities of the votaries of different religions and to step in wherever there is any misuse of their rights threatening public order or solidarity of country. This is an obligation imposed by the Constitution.

11. This is borne out from the discussions that took place in the Constituent Assembly when this Article 25 of the Constitution (Article 19 of the Draft Constitution) was being considered. Dealing with the scope of Article 25 (then Article 19) Shri K. Santhanam, Lieut. Governor of Vindhya Pradesh, then a member of the Drafting Committee, spoke as follows:-

> □Sir, I stand here to support this article. This article has to be read with Article 13. Article 13 has already assured freedom of speech and expression and the right to form association or unions. The above rights include the right of religious speech and expression and the right to form religious association or unions.
>
> □Therefore, Article 19 is really not so much an article on religious freedom but an article on what I may call religious toleration. It is not so much the words □all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion□ that are important; what are important are the governing words with which the article begins, viz., □Subject to public order, morality and health.□
>
> □Hitherto it was thought in this country that anything in the name of religion must have the right to unrestricted practice and propagation. But we are now in the new Constitution restricting the right only to that right which is consistent with public order, morality and health. The full implications of this qualification are not easy to discover. Naturally they will grow with the growing social and moral conscience of the people. For instance, I do not know if for a considerable period of time the people of India will think that purdah is consistent with the health of the people. Similarly, there are many institutions of Hindu religion which the future conscience of the Hindu community will consider as inconsistent with morality.
>
> □Sir, some discussion has taken place on the word □propagate□. After all, propagation is merely freedom of expression. I would like to point out that the word □convert□ is not there. Mass conversion was a part of the activities of the Christian Missionaries in this country and great objection has been taken by the people to that. Those who drafted this constitution have taken care to see that no unlimited right of conversion has been given. People have freedom of conscience and, if any man is converted voluntarily owing□□□□ to freedom of conscience, then well and good. No restrictions can be placed against it. But if any attempt made by one religious community or another to have mass conversions through undue influence either by money or by pressure or by other means, the State has every right to regulate such activity. Therefore, I submit to you that this article, as it is, is not so much an article ensuring freedom, but toleration for all, irrespective of the religious practice or profession. And this toleration is subject to public order, morality and health.
>
> □Therefore, this article has been very carefully drafted and the exceptions and qualifications

are as important as the right it confers. Therefore, I think the article as it stands is entitled to our wholehearted support." (pages 834-835, Draft Constitution-Constituent Assembly of India, 6th December 1948 Debates, Volume II).

N.B.-Article 13 of the Draft Constitution corresponds to Article 19 of the Constitution.

12. Although the question relevant to our enquiry regarding religious freedom has probably not come up for decision before our High Courts and the Supreme Court of India, yet the interpretation of Article 25 of the Constitution came before the High Court of Bombay in a different context. And it may not be out of place to quote the following observation from their judgment in Civil Application No. 880 and Miscellaneous Application No. 212 of 1952, dated the 12th September 1952, reported in A.I.R. 1953, Bombay, page 242. Chagla, Chief Justice says:-

"(4) It may be said that both Articles 25 and 26 deal with religious freedom, but, as I shall presently point out, religious freedom, as contemplated by our Constitution, is not unrestricted freedom. The religious freedom which has been safeguarded by the Constitution is religious freedom which must be envisaged in the context of a secular State. It is not every aspect of religion that has been safeguarded nor has the Constitution provided that every religious activity cannot be interfered with." (page 244).

"Article 25 protects religious freedom as far as individuals are concerned. The right is not only given to the citizens of India but to all persons, and the right is to profess, practise and propagate religion. But here again the right is not an unrestricted right. It is a right subject to public order, morality and health, and further it permits the State to make any law regulating or restricting any economic, financial, political or other secular activity, although it may be associated with religious practice, and there is a further right given to the State and that is that the State can legislate for social welfare and reform even though in doing so it may interfere with the profession, practice and propagation of religion by an individual." (page 244.)

13. In the same judgment, Justice Shah says -

"Article 25 has conferred upon the citizens and others residing within the State freedom to profess, practise and propagate religion. That is subject to the legislative power of the State Legislature to legislate so as to regulate or restrict the activity of any person which may be associated with religious practices. The right, therefore, which is conferred by Article 25 is not an absolute or unfettered right of freedom of professing or practising or propagating religion, but it is subject to legislation by the State limiting or regulating any activity, economic, financial, political or secular, associated with religious practice. Similarly, that right is also subject to the social welfare and reform legislation of the State. Therefore, Article 25, while conferring a right upon the citizens and other freely to profess, practise, and propagate their religion, does not confer upon the citizens and others an unfettered right to carry on economic, financial, political or secular activities in association with religious practices, nor does it prevent the State from passing any legislation for purposes of social welfare and reforms, even though such legislation might directly or indirectly be inconsistent with the religious beliefs of some of the religious denominations." (page 252-A).

14. It may also be interesting to quote the following passages occurring in the judgment, dated the 16th March 1954, of the Supreme Court reported in A.I.R. 1954 S.C. 282:-

"We may refer in this connection to a few American and Australian cases, all of which arose out of the activities of persons connected with the religious association known as 'Jehovah's witnesses'. This association of persons, loosely organised throughout Australia, United States of America and other countries, regard the literal interpretation of the Bible as fundamental to proper religious beliefs. This belief in the supreme authority of the Bible colours many of their political ideas. They refuse to take oath of allegiance to the king or other constituted human authority and even to show respect to the national flag, and they decry all wars between nations and all kinds of war activities.

"In 1941, a company of 'Jehovah's witnesses' incorporated in Australia commenced proclaiming and teaching matters which were prejudicial to war activities and the defence of the Commonwealth, and steps were taken against them under the National Security Regulations of

> the State. The legality of the action of the Government was questioned by means of a writ petition before the High Court and the faith Court held that the action of, the Government was justified and that S. 116 which guaranteed freedom of religion under the Australian Constitution, was not in any way infringed by the National Security Regulation□-vide 67 C.L.R. 116 at page 127 (H).

These were undoubtedly political activities though arising out of religions belief entertained by a particular community.

15. □In such cases□, as Latham C. J. pointed out, □the provision for protection of religion was not an absolute protection to be interpreted and applied independently of other provisions of the Constitution. These privileges must he reconciled with the right of the State to employ the sovereign power to ensure peace, security and orderly living without which constitutional guarantee of civil liberty would be a mockery.□ (pages 290-291 A.I.R., Supreme Court, 1954).

CHAPTER III.-MISSIONARY ACTIVITIES IN MADHYA PRADESH SINCE INDEPENDENCE AS DISCLOSED BY ORAL AND DOCUMENTARY EVIDENCE

The dawn of Independence saw India on the threshold of a new era. Widespread efforts at political, economic and social reforms were initiated. The nation□s particular keenness on securing for all minorities including Christians a place of genuine honour and importance was immediately noticed in the Drift Constitution. Notwithstanding the unpleasant memories associated with the advent of the Western Christian Missionary activities in India and the methods used by foreigners under a foreign Government, notwithstanding that in the fight for Independence Christians as a whole had little or no share, apart from a man here or a man there, in spite of bitter memories of the partition of the country on the basis of religion and in spite of the pleadings of some of the powerful parties in the country, our rich and ancient culture and civilization found natural expression in the words of our Prime Minister, □As long as I am at the helm of affairs India will not become a Hindu State□ (India□s Minorities, page 21). A truly secular and democratic State was set up. In the land of about 350 millions, most of whom are Hindus by religion, a place of honour was assured to a minority of about 10 millions.

2. It is not without reason that the majority community in India today thinks that the minority sentiments should respond to the large-heartedness and liberal gesture of the framers of the Constitution to make India strong and progressive. The attitude of the minorities may not have been very helpful in the past, backdoor methods to sabotage the national movement may have been used, but the country expected that after Independence there would be perfect harmony with and trust in the majority. This hope was further fortified by the withdrawal by Indian Christians of their claim to have separate electorates in certain provinces. On the ground that reservation of seats implied lack of confidence in the majority community, representatives of the Indian Christians declared before the Constituent Assembly that they were not in favour of such reservations, and consequently on the 28th May, 1949 the Constituent Assembly abolished reservation of seats for all minorities except Harijans and Tribals. But within a short time of the passing of the Constitution reports of undesirable activities, chiefly at the instance of foreign Missionaries, started pouring in from different parts of India. On the other bind, it was urged on behalf of the Christian Community that the guarantees provided in the Constitution were not being followed by certain State Governments and that Christian Missionaries were being harassed in the exercise of their rights to propagate their religion. It is, therefore, our purpose to see what the facts are as disclosed in the oral and documentary evidence gathered by us.

3. We have mentioned elsewhere that a sudden fillip was given to Missionary activities after the passing of the Constitution. We shall deal with the evidence which has been brought before us to indicate the extent of foreign assistance received by the various Missions.

Foreign Money

From January I950 to June 1954 a sum of Rs. 29.27 crores of rupees had been received in India. The details are as below:-

U. S. A.	... ...	20,68,63,000
Canada	... ...	1,67,56,000
Belgium	... ...	6,47,000
Denmark	... ...	33,91,000

France	... ...	7,61,000
Germany	... ...	11,16,000
Norway	... ...	27,97,000
Sweden	... ...	64,41,000
Switzerland	... ...	15,77,000
Aid received from the non-sterling area	... ...	14,72,000
	Total	24,18,21,000
From sterling area U. K.	4,83,89,000 }	
Rest of the sterling area	25,29,000 }	5,09,18,000
	Grand Total	**29,27,39,000**

This was the information supplied by Government of India as based on the figures compiled from the statistics maintained by the Reserve Bank.

4. In the absence of appropriate and requisite material, it is not possible to ascertain the exact proportion of the amount that flows into Madhya Pradesh. But one can broadly find the heads under which it is presumably expended.

5. In our exploratory tour it was disclosed by Rev. Lakra at Kusmi on the 10th June, 1954 at the morning session that in the year 1953 he had received Rs. 60,000 for five provinces from the Lutheran World Federation at Geneva and that through the American Board of his Lutheran Mission he obtained Rs. 90,000 from U. S. A. to meet the expenses, of one year's activity in the Surguja area. Rev. Ekka explained at Ambikapur on the 11th June 1954 that the sum of Rs. 90,000 had reference to a special building programme. In the Chhindwara district we visited the Danielson High School and gathered that the expenditure of the school was Rs. 33,000 per annum out of which Rs. 9,613 was received from the Church and the rest from Government by way of grant and subsidy. At Achalpur we were informed that in the Leper Asylum at Kothara the total budget expenditure was met by a grant of RS. 33,000 from the Mission and Rs. 39,000 from the State Government and the income from agriculture. At Bihar, out of an expenditure of Rs. 1,100 in connection with a school Rs. 600 were the Mission's contribution. At Jabalpur the total expenditure of the Girls Training College in 1953 was approximately Rs. 1,02,000 and the deficit amounting to somewhere between Rs. 13,000 to Rs. 15,000 was met by a donation received from the American Mission. The school had also received a donation for building up to Rs. 4,00,000 between 1949-51 from the Methodist Mission.

6. Dr. E. Emanuel, the Secretary of the Methodist Church of Southern Asia, stated that the Bishops in the Methodist Church were paid out of the Bishop's Fund which was made up of contributions received from -many countries including America-. St. Paul's High School, Raipur, which is run by the American Evangelical Mission received a grant of Rs. 16,000 to Rs. 25,000 from the Government, and Rs. 30,000 to Rs. 35,000 from the Home Board of the Mission in America. Shri Biswas, Assistant Headmaster of the High School conducted by the Mennonite Mission, Dhamtari, stated that the amount of donation received from the Mission was Rs. 12,000 to Rs. 15,000 for the Church and that it was out of that amount that the school was run. The donation to the church comes from America.

7. At Bilaspur Rev. Maqbul Masih (Bilaspur-2) is the Coordinator of the Adhik Jeevan Yojana, i.e., Abundent Life Programme, under which his Mission, viz. The Disciples of Christ, runs a farm and a primary school. The money required for financing the activities is received from America. Dr. Donald T. Rice (Sagar 10) informed us that the annual budget of the rural development programme (Jeevan Tara) was Rs. 52,600 which came entirely from America. Rev. Coleman (Sagar 12) works within a radius of 15 miles and the budget of his Mission is about a lakh, half of which is contributed by Americans. In the women's section at Takhatpur, Miss E. Shreive is the treasurer. At Mungeli, the hospital receives a subsidy of Rs. 4,800 from the Church of the Disciples of Christ in America.

8. At Amravati (Hartman, No. 1), we were told that the Mission gave its subsidy to the synod to the extent that was necessary to meet its deficit. In Yeotmal district Rev. J. C. Nathar (No. 13) the Pastor of the Church at Umri, told us that the central fund of the Church had been getting some subsidy from the American Board for the expenses of the schools, hospitals and evangelistic work. Rev. Vasast Samudre, (No. 25) the Pastor of the Church at Yeotmal of the Free Methodist Mission, said that the seminary in which he was working as a

teacher received a grant from America. In Buldana district we learnt from Rev. S. J. Bhujbal (No. 15) that 30 churches received subsidies from the Mission Fund in America. Rev. Raghuwel Chawhan (No. 2 Khamgaon) the Pastor of the Church at Akola, which runs a Mission school at Khamgaon informed us that a subsidy for the school was received from the Christian and Missionary Alliance Church and that the deficit which arose in connection with the activities of the Church amounting to Rs. 13.000 had been met through the subsidy received from the Mission.

9. Large amounts were received for evangelistic work in Surguja after it was thrown open for Missionary enterprise as a result of promulgation of the Constitution in January 1950. The Gossner Lutheran Mission opened a new Mission field in Surguja and employed a large number of preachers to go over the countryside for proselytization. The rate of proselytization from time to time is described in the issues of Gharbandhu from March 1952 to November 1953. In the year 1952 the United Lutheran Church Mission gave a grant of 8,000 Dollars and in the year 1953, 20,000 Dollars i.e., Rs. 90,000 (Gharbandhu November 1952, page 13 and November 1953, page 15). The work was begun in Surguja by the National Missionary Society (Lutheran) in the summer of 1951. Rev. B. J. Kripadanam was posted to Ambikapur and the first congregation was gathered at Ganjadad when 59 persons were baptised. In January 1952 a special Surguja Board was set up under the auspices of the Federation of Evangelical Lutheran Churches in India. Dr. R. S. Oberly of the United Lutheran Church Mission was the treasurer and Rev. J. Lakra and Rev. C. J. Tirkey and Dr. R. M. Dunkelberger were the other members. The United Lutheran Church Mission gave a grant of 8,000 Dollars for the work of this body in 1952. Rev. Kripadanam reported that 12 Uraon congregations had been established with a baptised membership of 1,010. Three Cossner Pastors, eighteen paid evangelists, four Bible women were put on this work. To compete with them the Roman Catholics had also thrown into their work a large number of priests and their helpers. The entire expenses of the Surguja field were met by the U. L. C. M. Board. (Gharbandhu, November 1952, page 12).

10. At the meeting held on 6th and 7th of March 1953, at Parvatipuram in Madras State, it was announced that the number of new converts was 1,200 of both sexes and that there were 100 pracharaks and seven priests working with Rev. Kripadanam and that 23 acres of land had been purchased at Ambikapur. It was also announced that the U.L.C.M. of America had sanctioned a grant of Rs. 90,000 for the year 1953 (Gharbandhu, April 19.53, page 16).

11. The scramble which arose as a result of competition between the Lutheran, Catholic and the Church of Christ Missions can well be described in the words of the report of Rev. C. J. Tirkey, published in the December issue of Gharbandhu, 1952, page 2. As there has been some disagreement as to the party which advanced money to induce proselytization, we think it advisable to reproduce the original Hindi version here: It is as follows:-

> ‘‘दूसरे दिन वहां रवाना होके चिरापडा गये. जैसे पहले में दर्शाया गया है कि वहां भेडिये घुस आये और चंद भेडों को तितर-बितर किया है, अर्थात् वहां के ५ घराने के स्वामियों को और एक प्रचारक को नकडुबकी बपतिस्मा दिया है. बीते महिने के टूर में अन्य भाइयों को यत्न से समझाये थें इसलिये सब दूसरे भाई बहिन थंम गये हैं. परन्तु जो अगुवे सरीखे थे उनको रुपये की लोभ दिखा कर डुबा दिये और तुरन्त तीस तीस रुपये तलप देना आरम्भ कर दिया. अभी इन अगुओं के मन रुपये की मोह से बन्धा गया है. बडे परिश्रम के साथ उनको भी लौटाना है. चर्च ऑफ ख्राइस्ट मिशन के भेडिये रूप कार्यकर्ताओं को अब पूरे बस्ती की जनता कि वे कैसे कपटी और छल्ली हैं अनुभव कर लिये हैं. .... रोमनों और शेफर वालों की ओर के ढोंग एक प्रकार जनता के मन में जंच गया है और उनका मन सत्य की ओर फेर लिया गया है परन्तु तौभी घमासान भिडन्त चल ही रहा है.’’
>
> The gist of it is that the other wolves, viz., competing Missions had entered the field and were scattering away (i.e., misleading) the Lambs. Some of the householders had been given Nakdubki (nominal baptism) but others who held out on account of greed had to he satisfied with immediate advance payment of Rs. 30 each).

12. How this programme of mass proselytization was inspired and financed by foreigners would be clear from the following extract which purports to be the report of the Surguja Board presented in January 1954 at Rajmundry: As the informal meeting urged strongly that the Hill Tribe possibilities for which the Lutheran Church had the needed resources and personnel should be taken advantage of with the financial assistance from the West on the basis of Partnership in Obedience, the Lutheran National Missionary Society Council put the matter before Dr. F. A. Schiotz, Chairman of the Lutheran World Federation Commission on World Missions. The appeal was backed by certain influential non-Indian Missionary leaders, notably by the federation President Dr. C. W. Oberdorfer, with the result that the Commission on Younger Churches and Orphaned Missions (C. Y. C. O. M.) sent a timely grant of 1,500 dollars which enabled the Lutheran N. M. S. to secure the services of the needed Uraon personnel As C. Y. C. O. M. could only help orphaned Missions and churches and not initiate any new work, the Chairman of the L. W. F. Commission was negotiating with the various Mission Boards and finally the U. L. C. M. Board, under the leadership of Dr. L.

A. Gotwald, came forward to finance this work." (The National Missionary Intelligencer, April 1954, pages 5-6).

13. Rev. Joel Lakra, Principal, Theological College, Ranchi, who appeared before the Commission at Ambikapur, had been closely associated with the World Council of Churches. In 1948 lie attended the Conference of the World Council of Churches held at Amsterdam as a delegate of the Gossner Lutheran Church. Mr. Dulles was present at the session at Amsterdam, and read a paper there. At Geneva the offices of the Lutheran World Federation and the World Council of Churches are in the same compound, He said that although Germany was in Military occupation and no one could enter it without a passport he was allowed to enter without it. He could go to the American zone through the British.

14. It may be recalled that the expression "Partnership in Obedience" came into vogue at the meeting of the Committee of the International Missionary Council held at Whitby in 1947 (page 94, World Christian Handbook, 1952) and it has a bearing on the expression "need of particular churches to be rooted in the soil and yet supranational in their witness and obedience" (page 29, ibid). These particular churches are in the old Mission fields "which are touched by new nationalisms independent in temper and organisation and yet needing help from other churches (page 29, ibid). The expression "Partnership in Obedience" was being interpreted variously and it was after discussion at a meeting of the Lutheran World Federation Executive and also of the Executive of the World Council of Churches held at Geneva in 1951, that it came to be interpreted as implying full and unreserved co-operation between the old and the younger churches in the effort of extending the Kingdom of God. Rev. Lakra attended the meeting of the Federation and Dr. Manikam, Bishop Mandal and Rev. Yohan Massih attended the other meeting. The entire expenses of Rev. Lakra had been paid by America (Gharbandhu, October 1951, p. 6).

15. It would appear from the above t hat as soon as Surguja became open for Missionary enterprise, on the promulgation of the Constitution of India, was a veritable invasion of the district by the Roman Catholics, Church of Christ Mission, and the Lutherans who were backed by ample finance from the Lutheran World Federation.

16. It is interesting to see why the Lutherans appeared on the scene. The Lutherans are the most numerous of all she Protestant bodies, being strong in Germany, dominant in the Scandanavian country and very numerous in North America. "The Lutherans have permitted a stricter control of the Church by the State than any other Christian body" and that "at times the churches have become more closely associated with political parties and policies than is good for spiritual independence" (pages 15 and 18, Nature and Function of the Church, Part II, S.C.M. Series No. 13).

17. In the world, the strength of Christians according to the various denominations is as below (p. 121, World Christian Hand-Book, 1952): -

Roman Catholics		423,000,000
		(R. C. Directory, 1952, p. 593)
Lutherans		68,500,000
Presbyterian and Reformed		41,100,000
Baptists		40,000,000
Methodists		30,000,000
Anglicans		30,000,000

The Committee of the International Missionary Council met in 1948, at Oegstgeest in Netherlands, and considered an important paper on the subject of Communist policy, and the Missionary movement and it resolved to extend and continue the orphaned Mission's fund for another five years (pp. 94-95, World Christian Hand-book, 1952).

From what has been stated above it would be a fair inference to draw that the sums which were received in Surguja came from the I. M. C. Fund.

18. It is also clear that the activity in the Surguja district is not unrelated to the cold war strategy. The Christian Missions are instructed to present Christianity to Hindu culture "at its points of need" as early as possible in view of the possibility of Communist infiltration from within and pressure from without. (P. 14, World Christian Handbook, 1952.)

19. That foreign money has played a great part, from the very beginning of the Missionary enterprise in India,

in securing proselytes from the poor classes, appears from the writings of Raja Ram Mohan Roy, who protested against exploitation "by a body of English gentlemen who were called Missionaries of the poor classes who are prompted by the desire of gain or any other motive" (Christian Proselytism in India, pages 87-88, by Parekh).

20. Richter in his History of Christian Missions at page 171 records that many people became Christians to ensure their own advancement or obtain a higher salary or any other advantage. Dr. Pickett pays a tribute to the Christian Missions in these words:

> "Christian Missions have added to the wealth of India by the large sums of money which they imported from foreign lands... The economic benefits have come to many participants in Christian mass movement... This is not a fact that need be bidden or discussed in whispers. Considering how Jesus tried to meet the needs of the poor, healing diseases and other afflictions, feeding the hungry, etc." (Christian Mass Movement in India, pp. 139 and 140).
>
> Dr. Mott, however, appears, to have taken a different view as he said, "Christ offered no inducement. He offered service and sacrifice" (p. 240, Christian Missions Navajivan Press). When in 1936 Gandhiji made a remark that "Mammon had been sent to serve India and God has remained behind" Dr. Mott replied that money was stored-up personality. (Pages 235 and 245, Christian Missions.)

21. Roland Allen at page 140 of *The Spontaneous Expansion of the Church*, says, "it is money, money everywhere, all the time, every thing depends upon money"; and in his *Missionary Methods St. Paul's or Ours*, says at page 71 "it is sad to sit and watch a stream of Christian visitors calling upon a Missionary and to observe that in nearly every case the cause which brings them is money". Even the National Christian Council is largely paid from abroad (page 13, World Christian Handbook, 1952). Dr. E. Asirvatham in *Christianity in the Indian Crucible*. page 41, says, "one chief reason why Indian Christians in general still welcome foreign Missionaries is economy; it is an open secret that the Indian Church is not yet out of the swaddling clothes, so far as its economic support is concerned. To give an extreme illustration, only Rs. 6,000 of the total income of Rs. 1,12,500 of the National Christian Council of India... is from Indian sources and the rest comes from the Mission Board abroad."

22. We are told that the Missions are now integrated with the Churches but it is clear from the evidence that the purse strings are in the hands of the foreign Missionaries. The headquarters of the Missions are stated to be in India and independent of foreign control, but there is a good number of foreign Missionaries on the managing bodies of the Churches. As the work of the Missionaries professedly is evangelistic, the money received by them from abroad is utilised in engaging a large number of preachers and teachers-cum-preachers. In our exploratory tour we were told that in the Surguja district the Lutheran Mission had 60 to 70 pracharaks, each getting Rs. 40 per month. Even in a small place like Basnal there were as many as 36 pracharaks working in three villages, each pracharak getting Rs. 35 to Rs. 40 per month. In Bilaspur, Tularam (Bilaspur, 14) was a pracharak receiving Rs. 82 per month. According to him there were 4 pracharaks within a radius of 6 miles. At Washim, Shri Dongardive told us that there were as many as 48 pracharaks, operating in the area of the Nazarene Church, and that the number of foreign Missionaries was 24, including women, and that all the expense involved in the preaching tour had been met out of the Mission fund. In Amravati district, there were 26 Missionaries with 12 Indian preachers whose pay varied from Rs. 60 to Rs. 9.90 each. In Yeotmal, one of the pracharaks by name Moses David received Rs. 157 per month. John Gardia, who is a Christian Patel of village Jolkot, received as a preacher Rs. 60 per month. Solomon, a teacher at Dhamtari, said that under the Mennonite Church there were 6 or 7 pracharaks who preached with the aid of flannelgraph, pictures and dramas. It is thus indisputably clear that financial assistance from abroad has been expanded in far more liberal manner than even before the Constitution of India was promulgated, and that it is mainly with this help that Mission organisations are carrying on prolytisation amongst back ward tribes, especially in areas freshly opened.

Professionalism

23. We will now consider how far this money is being used for religious work only. It. has been contended that most of the amount is utilised for creating a class of professional proselytisers, both foreign as well as Indian. We have not been able to get the figure of the salaries which the foreign Missionaries receive for their service in India. Only Rev. Hartman (Amravati No. 1) was pleased to declare that his salary was 63 dollars per month paid from Home, plus free quarters and vehicle allowance. One can have some idea of the scale of salaries of American Missionaries from the fact that in the American Evangelical and Reformed Church there are 28 Missionaries on the India roll and under the head of Missionary salaries and appurtenances the figure comes to 90,072.23 Dollars (American Evangelistic and Reformed Church Blue Book, 1955, pages 56, 60). They ire supplied with well-furnished bungalows, and they command resources

in vehicles and other things. That the disparity between the scales of pay received by foreigners and Indians is great will be clear from the following observation occurring at page 101 of *Christianity and the Asian Revolution in India:* □□□□ all of them (Indians) are troubled by what are often glaring differences between the salaries and allowances given to foreign Missionaries and those received by national pastors, teachers, etc.□

24. □Our evangelism in India□ lays Rev. Ralla Ram (*Ways of Evangelism*, page 25) □rests so much on professionalism and wage earning. It has not become the natural expression of redeeming live; the cart of Evangelism goes creaking along, propelled and pushed along by gigantic foreign resources. We have forgotten the carpenters bench of the Master Himself and the tent-making trade of His servant Paul□. Roland Allen, on page 146, *Spontaneous Expansion of the Church*, says: □We created this paid professional Missionary class, not to support spontaneous Missionary zeal on the part of our fellow countrymen, but to take the place of it; in the same wav we created a paid professional class of Mission agents among our converts not to support spontaneous expression of Missionary zeal, for we did not dream of it, but to take the place of it.□

25. Thus it would appear that the foreign money, which flows into the country goes not merely to maintain some educational and medical institutions, but is largely shared by professional proselytisers, foreign and indigenous

26. The strength of the foreign Missionary personnel in India in 1954-55 as compared with the previous years was as follows:-

1940	5,417	In India including Pakistan.
1947	5,040	In India including Pakistan (page 404 Directory of Churches and Missions, 1951.)
1950	4,744	In India and Pakistan (Introduction ibid XV-page.)
1951	4,377	In India only.
1955	4,877	In India only (page 210 and Compiler□s introduction, page vii, Christian Hand-Book of India, 1954-55.)

There was an excess of 500 (men 304 and wives and women 196). The increased personnel has occurred in the smaller Missions most of which do not yet have any organised churches associated with them. There has been a decrease in the older Missions and an increase in the newer ones. (Compiler□s Introduction, page vii ibid).

27. At the beginning of 1954, there were 16.8 per cent more educational, evangelical and other workers than were present in India in 1949. During 1937-1947 there was a 24.7.per cent reduction in the total of those citizens of the United Kingdom engaged in foreign Missionary work. From 1947 to 1954 a further decrease of 12 per cent is noted. (page 397, National Christian Council Review, September 1954).

According to official information gathered by us in -Malaya Pradesh there are 480 foreigners working in the various Missions as follows:-

1.	Americans	...	236
2.	French	...	59
3.	British	...	54
4.	Swedish	...	32
5.	Dutch	...	29
6.	Germans	...	17
7.	Swiss	...	16
8.	Belgians	...	13
9.	Spanish	...	4
10.	Canadians	...	6
11.	Irish	...	3
12.	Scottish	...	2
13.	Brazilians	...	2
14.	Australian	...	1

15.	Argentine	...	1
16.	Finn	...	1
17.	Portuguese	...	1
18.	Italian	...	1
19.	Hungarian	...	1
20.	Denish	...	1
		Total	**480**

They are distributed as follows in the districts

	Districts	Total	Americans
1.	Nagpur	55	3
2.	Wardha	4	...
3.	Chanda	9	1
4.	Chhindwara	29	...
5.	Betul	10	...
6.	JabalpurJabalpur	41	16
7.	Sagar	18	7
8.	Mandla	17	...
9.	Hoshangabad	17	3
10.	Nimar	21	6
11.	Raipur	39	32
12.	Bilaspur	59	59
13.	Durg	17	15
14.	Bhandara	1	...
15.	Balaghat	3	3
16.	Amravati	51	39
17.	Akola	20	15
18.	Buldana	22	22
19.	Yeotmal	19	15
20.	Bastar	6	...
21.	Surguja	8	...
22.	Raigarh	14	...
	Total	**480**	**236**

Besides those included in the number given by the National Christian Council in the Christian Handbook of India 1954-55, it appears from the statement of Rev. R. C. Das that there is a large number of unattached evangelists. Rev. Das□s statement receives support from the remark made in the Compiler□s introduction to the Christian Hand-Book of India 1954-55 that the increased personnel has occurred in the smaller Missions most of which do not yet have any organised Churches. An organisation known as □Jehovah□s witnesses□ at Jabalpur has sent us two pamphlets entitled □Christendom or Christianity□ and □World Conquest Soon by God□s Kingdom□. In a pamphlet which has been widely circulated it is said □Oh how I wish that I could convey to you the desperate need of the hour□□□ to bring the one billion souls to Christ□□□ these invasion teams must be sent to all the nations of the world□□ 700 churches in India have invited Dr. Wyatt to take a team into that great country and begin to turn its needy millions into the Kingdom of God□. A pamphlet written by Dr. Thomas Wyatt entitled □Thunder Before Dawn□ has come to our hand which shows that these teams are operating in India.

This would show that the number actually in the country exceeds the statistical figures given above.

WAYS OF EVANGELISM

Schools, Hospitals and Orphanages.

28. The media through which the Gospel is propagated are primarily the schools, hospitals and orphanages.

Richter, in his History of Christian Missions, page 317, says "A new day has dawned for India, the people clamour for education… Shall Missions keep themselves to themselves and leave this development to itself or shall they enter the lists and make themselves masters of the movement and use it as an instrument in their task of Christianising the whole land?" At page 314 he declares, "Missions have neither a call nor a mandate to teach English literature, history, mathematics or natural science, the preaching of the Gospel to the heathen and the exercise of pastoral care over the relative churches is the head and front of all Missionary labour, and everything must be considered as pure waste which does not directly further this end." In the same breath he mentions orphanages, Y.M.C.A., Medical Service and Mission to Lepers.

29. Mr. Mayhew at page 160 of "Christianity and the Government of India" states that in the shaping of Government policy on education there was a tendency to identify the interests of the Government and the Christian Missions. In the Educational Despatch of Mr. Wood, known officially as the Education Charter of India (No. 49, dated 19th July 1854), there was a clause in which it was said that with the growth of independent but aided educational institutions, the Government schools and colleges might be closed. Before the Educational Commission of 1882 Dr. Mackichan, Principal of Wilson College, Bombay, contended on the basis of the above clause that the Government colleges in Bombay and Poona should be closed down. Principal Wordsworth of the Elphinston College, Bombay, firmly replied in these words: "The place left vacant by the Government would in actual fact be occupied in this country by those powerful religious bodies whose primary objects are rather religious conversions than intellectual improvement." The Missionaries curiously contended that the Government by continuing its own institutions was violating religious neutrality. Principal Wordsworths' reply was in terms equally emphatic. "That it (the Government) should close institutions which it has deliberately established for the benefit of the people of this country, because certain number of teachers whose primary object is to detach the people of the country from their ancestral beliefs, think that these institutions are an impediment to the success of their own plans. If India possessed the-privilege of self-government, would it be possible even to discuss seriously such a proposal? If a strict interpretation of the principle of religious neutrality requires the withdrawal of Government from the direct management of schools and colleges, does it not much more require the withdrawal of all aid from institutions whose professed object is the extinction of the religion of the country?" (pages 234, 252, 253, 254 and 256, "Christian Proselytism in India" by Parekh)

30. In the Report of the World Conference of the International Missionary Council, entitled "The World Mission of the Church" held at Tambaram, in 1938, the importance of schools as a means of proselytization was stated in these unequivocal terms: "Care should be taken to secure that evangelism has a central place in all medical and educational institutions" (page 38).

31. That this policy is literally followed in the schools would be clear from the article headed ''स्कूल से फायदा at page 5 of Gharbaudhu", January 1952. कलीशा को स्कूल से क्या फायदा है? स्कूल कलीशा के लिए राज्य-वृद्धि का काम करता है ....''. (what is the advantage of the school to the Church? Schools are the means for expansion of the kingdom)."

32. In the same strain one finds instructions in the "Catholic Dharmaka Pracharak", page 60, as follows:-

''स्कूल जाने का पहिला फल
स्कूल में लोग भक्त ख्रिस्तान बन जाते हैं..................''.

(first good result of going to school - The school produces devout Christians).

In the copy of letter No. F.E.-3/137, dated the 15th April 1937, from Lt.-Col. H. W. C. Robson, O.B.E., Resident for the Eastern States, to the Secretary to His Excellency the Crown Representative, Simla, it is found that in spite of restrictions, reports had been officially received that special efforts were being made (by the Catholic Church) to win over young people; and that under the guise of education attempts were made to convert them to Christianity.

33. In the report of the "Church of the Nazerene", 1954 (page 20), the matter is emphatically stated as follows:-

> "Evangelism is our call. We make no excuse nor ask for any reservation in this period. Jesus has called us to preach the Gospel to every creature and we mean to do it in every phase of our work, be it educational, medical or distinctly evangelistic. "Go, teach, win" is the command

under which we work. We cannot lessen this emphasis."

34. Along with the written statement sent on behalf of the Central India Baptist Mission, Khirkiya (Hoshangabad district), by Miss M. L. Merry, is enclosed a copy of "The Conservative Baptist" of March 1954, in which instructions are contained as below:-

> "3. Missionaries and Board members alike are increasingly aware of the need both for a dynamic programme of direct evangelism and the use of medicine and education in the development of the work.".

(The above issue of March 1954 came from 352, Willington Avenue, 14, U. S. A.)

35. The importance of schools and hospitals in their bearing, on evangelism is also stressed by W. Harold Storm in "Whit Arabia", page 93. According to him the avenues of approach used in Arabia are three, viz., hospitals, schools and direct evangelistic work.

36. Schools.-We shall first deal with the evidence bearing on schools.

The statements made before us disclose that various subtle devices are employed to influence the minds of youngsters in schools. Ramchandra Tiwari (Khandwa, No. 1), says that the Ballahi children are attracted to the Roman, Catholic Church by the concession of free boarding and lodging; and indirectly their elders are influenced to attend the services in the Church. Shri C. D. Meghashyam (Khandwa, No. 2), Pleader and President of the Nimar Harijan Sevak Sangh, found that when he opened schools for the Harijans of the Ballahi caste, the Christian Missionaries opened rival schools in the vicinity, holding out allurements of free books and other facilities. Babulal (Khandwa, No. 3) was in the Roman Catholic School at Mhow and his personal experience lie stated that Ballahi students were given free boarding, lodging and books, and were called upon to attend the Christian prayers, whether they were Christians or not. All the three witnesses agreed in stating that the names of the boys after admission into the Roman Catholic School were changed. That the Lutheran Mission also indulges in this device is dear from page 5 of "Gharbandhu", March-April 1952, where the following occurs:-

> ‘‘....................स्वराज्य हो जाने से सरगुजा में धर्मप्रचार का द्वार खुल गया, ... दो लडके सरगुजा से ईचकेला लाये गये .... उनका नाम पतरस और पावल रखा गया, ...’’.

(Translation).

> "With the advent of swaraj the gates for the preaching of the Gospel have been thrown open. Two boys were first brought to the Ichkela School for religious instruction. They were named Peter and Paul."

Babulal's own instance proved that to his original name "Walter" was added. Devi Pushpawati (Khandwa, No. 5), was a Head Mistress in the Roman Catholic School, Khandwa, for 6 years and she also spoke about the change of the names of students. In the case of most of the Ballahi boys the Catholic Father who was the manager of the school used to sign as Guardian, and that gave, him the opportunity to change the name and the religion of the boys. She cited the example of a boy whose name was Mukund to which was added the name "Nicholas", when he was admitted into the fifth class. The name of Vardhaman Ballahi (Khandwa, No. 8), aged 18 years, was entered as Joseph in his application for admission to the matriculation examination. It was struck off when he protested. At Ambikapur Hiralal Uraon (Ambikapur, No. 12) produced his primary certificate in which his name was entered as Johan Minz although he was a Hindu. According to Beohar Rajendrasingh (Jabalpur, No. 5), some such unconscionable methods had been used in the Normal School at Sijhora and they were exposed by Dr. Elwin and Thakkar Bapa. There were some interpellations in the Madhya Pradesh Legislative Assembly with the result that the Normal School was taken over by Government.

37. In spite of the Conscience Clause in the Educational Manual and a clear provision in the Constitution of India, attempts are made to circumvent them by some device or other. Janardan Shankarlal, aged 14 (Jabalpur, No. 3), was in the 7th and 8th class in the Christian Mission High School during the years 1953 and 1954 when the Bible was taught to all students, Christian or non-Christian, and they used to be tested the next day. Attendance used to be marked before the Bible period and the absence there-from was treated as absence from the class. Vidyavati Gaikwad (Jabalpur, No. 1), aged 16, was a student in the Johnson's Girls School from the primary class up to Matriculation in 1954, during which rime the morning prayer was compulsory for all and it was a Christian prayer. The resident students had to go to Church on Sundays

compulsorily for prayers. On the 15th of August 1954 a drama was staged in the school in celebration of the Independence Day. The four quarters of the world were represented by actors who brought four flags representing Pakistan, England, America and India. After some dialogue the It than flag was hoisted. Then a holy person entered the stage proclaiming peace for the world and then followed a group of girls with a flag bearing the sign of the cross. That flag came to be hoisted on the top of all the flags. The Principal of the School explained that the drama was designed to promote friendship between India, England, America and Pakistan. This drama evoked some public criticism in the Nava-Bharat of Jabalpur, dated 17th August 1954. Miss Zilla Soule (Jabalpur, No. 2), is the Principal of the Training College and she stated that the Bible classes were not compulsory even for Christian boys; nevertheless non-Christian girls attended it for the special reason that it was an Assembly hour during which the day□s programme of the school was announced. The girls were attending the prayer in their own interest to hear the announcement. The same thing was said, more or less, by Shri Robinson, Headmaster of the Christ Church High School (Jabalpur, No. 6). F. M. P. Singh (Jabalpur, No. 12), Headmaster, Christian High School, Jabalpur, admitted that before September 1954 teaching of Bible and Christian prayer were compulsory.

38. Mahadeo Tukaram (Yeotmal, No. 18), is a student of the Mission High School, Darwha, and he stated that all the students have to join prayers, and on Sundays hear the Sacred Scriptures being read. Sumitra Gaikwad (Yeotmal, No. 19), is a teacher in the India Free Methodist Conference School at Umri. According to her, Hindu boys attend the prayers as they are addressed to God so that He may help the boys in their study and promote the welfare of the country. Nandlal Dube, Teacher, Mission High School, Chotapara (Bilaspur, No. 13), said, that after attendance was marked, prayers were offered and a student who was absent was defined one anna. Subhaktibai Fernandis (Buldana, No. 2) is a school mistress who brought to our notice the absence of forms which are specifically designed to give effect to the express provision of the Constitution in regard to the attendance at religious prayers in schools.

HOSPITALS

39. Shrimati Yengad (Washim, No. 1), is the nurse in the Mission Hospital at Washim run by the Nazerene Mission. She stated that an Indian lady preacher offered prayers, imploring divine aid for the recovery of the in-door patients. She herself believed in preaching and healing. This lady is Sarjabai Yengad, who is described as a splendid Bible woman, who daily gives her witness from room to room. So also Sampat Shinde who daily comes to the hospital to give his witness (Report of Church of the Nazarene Mission, 1954, page 20). Hanumant Bhatkhande (Washim, No. 5) is an Advocate of the High Court, who complained that while his wife was in the hospital at Washim a nurse by name Shrimati Sathe tried to influence her to become a Christian, using the name of Rev. Narayan Waman Tilak. One Zongaji complained to Shri Narayan Kale (Washim, No. 8), that he had been asked to pay either Rs. 35 or hand over his child who had been in the hospital for treatment, for being brought up as a Christian. Similar complaints were laid before us by Yeshwant Mahar (Washim. No. 10), Shrimati Nalinibai Sathe (Washim, No. 11 and Pramilabai Dabir (Washim, No. 14).

40. At Raipur, one Jharihar (Raipur, No. 2), who had been in the Leper Asylum, Raipur, for 21 years, reverted to Hinduism after the asylum had been taken over by the Government. He had become a Christian during the time that it was under the management of the Mission. Along with him about 100 patients gave up Christianity, but a few remained Christian. Hardeo, Mojiram and Mst. Hiro [Nos. 3, 3 (a) and 3 (b) (Raipur)] said that they had become Christians because the hospital was under the management of Christians and reverted to Hinduism voluntarily as the Medical Officer was a Hindu.

41. The doctrine that sickness is cured by faith in Christ is propagated in the market place, as stated by Jatashankar Sharma (Raipur, No. 6). Dr. Samuel, preaching in the market at Mahasamund, cited the instance of a child which was brought to the hospital for treatment and was saved. As his father had already lost his two sons, he developed faith in Jesus and became a Christian. Tarachand (Raipur, No. 17) was told in the Mission Hospital that his wife would be cured by faith in Jesus, and she had to offer Christian prayers. Similarly, the wife of Narsinghdas (Raipur, No. 19), who was in the Jagdeeshpur Hospital, was asked to attend Christian prayers. When Hariramji (Raipur, No. 15) visited the Evangelical Hospital, Tilda, to see his mother who was an in-door patient he found the pictures of Krishna and Gopis bathing in the Jumna and Rama going to the forest, and he was told that they were of bad character. One Bideshi (Raipur, No. 27) complained of pressure being brought to bear upon him by one Tulsi Babu to become a Hindu but he admitted that he had affixed his thumb-impression to the general application made by a large number of in patents for being reconverted to Hinduism, and added that he changed his mind before the performance of the Shuddhi ceremony. Dr. Mukerjee, the Leprosy Specialist of the Leper Asylum, Raipur (Raipur, No. 29), produced the official register to show that all those who reverted to Hinduism did so of their own free-will and choice. The original application bore the thumb-impression of Bideshi against serial number 14 along with others who reverted to Hinduism in December 1948. Bideshi continued to be an inmate of the Asylum until 22nd December 1949, when lie left it of his own accord. The official file contained a letter, dated the 21st

June 1949, from Mr. Essabaggers bearing the names of all Christian inmates in the hospital. Bideshi□s name was not there, as he had ceased to be a Christian. In the hospital, there were some Christian lepers who did not choose to revert to Hinduism.

42. Turning to the reports of the □Mission to Lepers□, one comes across cases of conversions occurring every year in the Leper Asylums. The Chandkhuri Leprosy Hospital and Homes celebrated its 50th jubilee in 1947. On the last page of the printed report, we find the following figures of Baptisms

1898 to 1905	...	493
1906 to 1912	...	263
1913 to 1934	...	1,401
1935 to 1947	...	395
	Total	**2,552**

The number evidently includes leper children as well, the majority of whom are shown as non-infectious in the report.

Rev. T. H. Major, Superintendent, Kothara Leprosy Hospital, Achalpur, in his written statement stated that, ill his hospital, out of the total strength of 299 patients, 290 were on the Government roll and only 9 on the mission roll. Out of these, no less than 100 patients were Christians although only a few were Christians at the time of admission. He has supplied the following statement of conversions yearwise since 1947 when he took charge of the Asylum:-

Year	Conversion	Year	Conversion
(1)	(2)	(1)	(2)
1947	24	1951	11
1948	4	1952	21
1949	53	1953	3
1950	14	1954	24
		Total	**154**

During the period of eight years 1.54 patients were converted to Christianity. Evidently, they are out of those who were on the Government roll and on the maintenance of whom Government was contributing Rs. 26,000 a year as grant-in-aid.

43. Rev. Major produced a letter from the Council of the □Mission to Lepers□, in London, and stated that he had to work within the framework of that letter. The salient parts thereof are, as follows:-

> The object of the Society is to provide for the spiritual instruction and temporal relief of the lepers and their children in India□□□ While doing this, it has also to safeguard the liberty of the patients for it would be grievous to the Mission for its service to be the occasion of any compulsion in religious matters.

44. In the report of 1952-53 in respect of Madhya Pradesh at Champa, there were 12 patients who had been baptised. Among them were a youth named Chandus and others were women. The remark occurs that such baptisms were not isolated experiences but were the outcome of the faithful witness of the Church in the Home such as Evangelistic Meetings, Special Passion Tide and Easter Meetings, the Annual Bible Courses and Sunday Schools. At Shantipur also during that year, 25 people were baptised and others had expressed a desire for baptism. There is a remark that spiritual seed has been sown and watered but God alone could give the increase.

45. Shri Manikrao Hanote (Amravati, No. 4), who has been in the service of the Leper Home, Kothara, since he was cured in 1954, stated that at Sunday prayers about 200 people attend without any compulsion and added that from 1947 there were 60 conversions.

46. Mahant Nayandas, M.L.A., and Secretary, Akhil Bharatiya Satnami Sabha (Raipur, No. 23), stated from his personal knowledge holy pressure was brought to bear on the patients in hospitals to get converted to Christianity. He cited an instance of one Kejha of Modpa, Bilaspur district, who was an in-door patient at

Mungeli. He was asked to become a Christian, if he wanted to be cured. Similarly, Bodhan Satnami of Dhawra Bata, an in-door patient of. Bilaspur hospital, was pressed to become a Christian and was actually converted. One year after he was out of the hospital, he approached Mahant Nayandas to take him back in his own Satnami fold and he was reconverted. Mahant Nayandas was himself a patient in the Tilda hospital and was an eye witness to all the Christian preachings that went on in the hospital. Dr. Pillay (Sagar, No. 1), said that it was the duty of a good doctor to present Christ to a patient in a Mission Hospital; and Rev. Raman (Sagar, No. 2), added that in illness a patient is in a most receptive mood. Miss Bijnor, (Sagar, No. 5), stated that a Christian doctor is in duty bound not only to heal the patients bodily but also be a witness for Christ.

47. Now as to Christian Orphanages, they are undoubtedly being run to multiply the population of Christians. A large number of such orphans were gathered into the Christian fold during famine, natural calamities like the floods and the earthquakes. There can thus be little doubt that special emphasis on spreading Christianity is given m dealing with young immature minds or those temporarily disabled by physical - ailments. No wonder that the largest number of converts are from such backward classes living in areas where due to various causes only Mission schools and hospitals exist. Most conversions have been doubtless insincere admittedly brought about in expectation of social service benefits and other material considerations.

48. Among the various devices employed for proselytization one is *money-lending* carried on by the Roman Catholic Missions. In our exploratory tour there was everywhere the complaint in the districts of Surguja and Raigarh that the Roman Catholic Missionaries advanced loans on condition that the debtor agreed to chop off his top-knot (choti) and that those who did not accept the condition had to repay the loan with interest. In Mandla district also, the loans were advanced to the aboriginals as stated by Rambharose Agrawal, (Mandla, No. 1). Rev. Dilraj, (Mandla, No. 2), who is a Missionary of the Gondwana Mission operating in the Mandla district and whose main work is evangelistic, received complaints of this nature. He, however, thought that it might be just to help poor men as the Roman Catholics reached the places where Government help was not available. He emphatically declared that his own Mission never adopted such methods of conversion. Rev. A. I. George, (Mandla, No. 5), is the Secretary of the Patpara Mission. People often approached him for conversion to Christianity with the expectation of financial help. Shri Umeshdutta Pathak, (Mandla, No. 10), stated that people were converted by offering inducements of loan and help in litigation. Beohar Rajendrasingh, (Jabalpur, No. 5), was a proprietor of the Malguzari village in Mandla district, inhabited mostly by Gonds. He was President of Mahakoshal branch of the All-India Harijan Sevak Sangh, as also the. Vice-President of Vanvasi Seva Mandal at Mandla. He claims to have a direct knowledge of moneylending being one of the means of inducing conversions. Daduram, (Jabalpur, No. 7), is a Gond agriculturist who stated that he had been induced by Hansa, Peter and Mohan to become a Christian so that he might get some monetary benefit, but as he failed to get it even after conversion he reverted to Hinduism. Shri Shankar Datta Shastri, of Dharamjaigarh, (Raigarh, No. 1), had owned as Raj-Purohit two Mafi villages inhabited by Uraons and other Adiwasis To his knowledge one Balchy Uraon went to Ludeg and got a loan from the Padri and became converted. Dharmadeo Tripathi, (Raigarh, No. 2), and Hisamuddin Siddiqui, (Raigarh, No. 3), Vidyadhar of Ludeg, (Raigarh, No. 5), Ghunu Uraon, (Raigarh, No. 6), and Chhutia Uraon (Raigarh, No. 20), and others spoke about money-lending as being used for conversion. They also showed receipts relating to payments including exorbitant interest. Dhupsahai Uraon, (Raigarh, No. 17), stated that his father had borrowed Rs. 100 from the Missionary, but as he was unable to repay he became a Christian. Subsequently he reverted to Hinduism with his family on repayment of Rs. 118.

49. These statements are reinforced by references made to this practice of the Roman Catholic Missionaries in a pamphlet entitled *Christi Mandalika Itihas*, written by Professor I. W. Johari, M.A., B.D. of the Union Theological Seminary, Indore, (1943), in these words:-

> ‘‘रोमन केथोलिक मिशनरी गांव के कृषकों को कुछ रुपये उधार देने लगे और यह नियम ठहराया कि वे कृषक यदि रोमन केथलिक रहें तो उन से उधार जो दिया गया सो वापिस लिया न जायगा. परिणाम यह हुआ कि अन्य मिशन के बहुत से लोग रोमन केथलिक हो गये’’

(पृष्ठ १५२)

(Translation)

> The Roman Catholic Missionaries began to lend money to the agriculturists on condition that if they became and remained Roman Catholic, that loan need not be repaid. The result was that many Christians of other missions turned Roman Catholic.

50. Referring to Chhota Nagpur, Rev. Pickett says:-

> Roman Catholic Missions are aggressively seeking to win converts from Protestant Christian

> groups and are accused of offering financial inducements through Co-operative Societies loans, employments, fee or reduced tuition in schools, financing of court cases, etc.... "The Roman Catholics and Anglicans (S. P. G. Mission) in these villages were all former Lutherans. So far as eve could discover the occasions for leaving the Lutheran church and joining one of the others ,were (1) Discipline by the Church or by the tribal brotherhood. (2) (In case of Roman Catholics only) financial assistance." (Pages 325-326. Christian Mass Movement in India, 1933.)

This practice came to be exposed in an enquiry made by Lt. Col. A.S. Meek, Agent to the Governor-General, Eastern States, Ranchi, the report of which is to be found in letter No. 751, dated the 20th April 1936, addressed to the Political Secretary to the Government of India in the Foreign and Political Department, New Delhi, on the subject of Christian Missions in the Eastern States: "Proselytism in the Udaipur State by the Jesuit Mission".

In the Udaipur State there was a ban on the entry of Missionaries. The then Ruler of the State was a minor and the State was being managed by the Political Department. On receipt of reports in June 1935, that some 6,000 persons had offered themselves for instruction with a view to baptism, Col. Meek had an interview with the Bishop of Ranchi. When Col. Meek enquired whether any inducement had been offered, such as advancement of loans, the Bishop replied that the Mission advanced loans to Christians in need of money and that the knowledge of this fact might certainly be an inducement for others to embrace Christianity. Then a formal enquiry came to be made, through Col. Murphy, who visited 15 villages in the Udaipur State. He found that the alleged spontaneity of people in the Udaipur State to embrace Christianity was entirely false; and he concluded that the people had been actuated "by one idea and one idea only, that being the receipt of money from the Mission on loan". He further found that information had been disseminated, throughout the State that loans would be readily obtained in Mission Station at Tapkara on a note of hand without any security, on condition that they should have their top-knot cut off. Some of the people who bad received loans were minors and casual labourers. It also appeared that when one member of a family had taken a loan, all the other members of that family were entered in the book as potential converts. The rate of interest charged was 10 per cent and in a large number of cases examined, one year's interest was deducted in advance. On being questioned, the people without any hesitation, said that their only purpose in going to the Mission had been to get money; and all said that without the lure of money none would have sought to become Christian. In a letter which the Bishop of Ranchi wrote to Col. Murphy he tried to explain it in this way:

> "The taking of loans is not the motive of conversion, but it is in the eyes of aboriginals a sign of adherence and a pledge of earnestness and sincerity".

51. The result of the enquiry was that Col. Meek imposed severe restrictions on the activities of Missionaries, and his action was confirmed by the Government of India (letter No. F/751-JMS-35, dated the 9th October 1936). In spite of these restrictions there were reports received officially that devious efforts were being made to win over young people under the guise of educating them in schools (vide letter No. FE/3/137, dated 15th April 1937). A similar situation arose in Raigarh State while Dr. Baldeoprasad Mishra, D. Litt., was the Diwan of that State, between 1930 and 1940. In 1936 the Bishop of Ranchi requested him for a site in that State for erecting a Church declaring that there were 4,000 Christians in the State and that he was responsible for saving their souls. On an enquiry made by Dr. Mishra, it transpired that the Roman Catholic Mission had made arrangements for lending money to people in the Raigarh State on condition that the debtors agreed to have their top-knot chopped off. When he inspected the registers he found that not only the name of t e head of the family who had borrowed money but the names of the family members were also entered as debtors. When Dr. Mishra reported to the Bishop of Ranchi, that there was no Christian in the Raigarh State he received the answer that the names of the debtors were entered as Christians in the register because it was the Christian Co-operative Society which had lent the money. Thereafter an Anti-Conversion Act came to be passed in the Raigarh State.

52. This device of using money-lending to serve religious purpose was fully established by several Uraon witnesses (Raigarh, Nos. 6, 21 to 25), who filed the receipts which they had obtained from the Mission authorities at Tapkara on repayment of their loans. The story related by them was of the same nature as indicated above.

Other Allurements

53. There is a body of evidence to show, that conversions were induced on the promise of gift of salt, Plough, bullocks and even milk powder received from abroad. It is unnecessary to recapitulate that evidence in view of the admission made by John Lakra of Pithora, at Dhorpur on 12th June 1954 as follows:-

> □I saw in them some sort of willingness to become Christians to improve their lot. They saw what facilities there were for education, medical help which were given by Christians, paddy bank, etc. I told a good many people that the Christians were happy in other places. I told that we look to the material welfare of the men and not only of their souls□□ The first thing is to make them of our faith. Then we open schools and afford other facilities□□ We have got a Mutual Aid Society to advance money. In all the centres at Jashpur there is Mutual Aid Society□□. Only Christians are members□□ We have got several committees in foreign countries from which amount is collected. This is received here and spent by the Bishop□□ if parents embrace Christianity their minor children are also baptised□.

A Lutheran Pastor who followed also said, □I tell people that if they want to share our improvement they are welcome to Christianity.□

The allurements of material benefits ape also held out in other places as was brought to our notice in Amravati, Yeotmal, Khamgaon and Bilaspur.

Engagement as Pracharaks

54.In the exploratory tours it was brought to our notice that one of the inducements Was to engage new converts as pracharaks on Rs. 40 per month. In the Surguja district there were 60 to 70 pracharaks. Shri Gunwant Tayade, (Amravati. No. 9), who belongs to the Mahar community stated that people who are not competent enough even to earn Rs. 20 per month received as pracharak a salary up to Rs. 100 per month. Rev. Grubb, (Amravati, No. 2), admitted that he had 12 pracharaks working under him and that the scale of their pay varied from Rs. 60 to Rs. 90 per month. Sonbaji, (Yeotmal, No. 6), a Christian preacher converted from the Mahar caste, was receiving Rs. 45 per month as a preacher. Silas Zingre, (Yeotmal, No. 10), another Christian preacher, was getting Rs. 60 per month and he has converted 100 persons. The pay of pastor J. C. Nathar (Yeotmal, No. 13), of the Church at Umri was Rs. 98 per month. As a preacher in the hospital at Umri he had 15 conversion to his credit. Shri Moses David, (Yeotmal. No. 22), gets a salary of Rs. 157 per month. Since 1947 he converted 200 persons to Christianity. Shri Laxman Bhatkar, (Buldana, No. 5), is M. P. He belongs to the caste of Mahar and has been a social worker for 35 years, and is now conducting a hostel known as Chokhamela Hostel. He had also been M.L.A. from 1938 to 1942. From his personal knowledge he stated that almost cent per cent of Christian converts in Berar were drawn from the Harijan caste. The Harijans who are poor and ignorant become Christians if they are offered the post of a preacher or teacher. Hiralal Pagare, (Buldana, No. 6), is a pastor who gets Rs. 85 per month; so also Rev. Gophane, (Buldana, No. 7), who gets Rs. 60 per month and Luther Manmothe, (Buldana, No. 11), gets Rs. 81 as a pastor in Mehkar. Tularam (Bilaspur, No. 14), gets Rs. 82 per month. He said that 4 pracharaks work wit in a radius of 6 miles.

Use of the influence of Village Officers

55. Ishwarprasad Kotwal, (Mandla, No. 6), is a Government village officer. He was asked by the Father of Roman Catholic Church to distribute tracts among the villagers and bring them to Church on every Sunday. He had to incur the displeasure of the Catholic Father as the people did not like to attend the Church. Bhagwansingh, (Mandla, No. 10), who is a Member of the Dindori Janpad Sabha, said that the Roman Catholic Mission got hold of the mukhiya of the village and used his influence in converting other people. Ganjuram Uraon, (Raigarh, No. 12), who is the Patel of Mudekala was approached by group of Christians professing to be directed by the Padrisaheb and asked him to call a meeting and advise the people to become Christians. A similar statement was made by Shri Kashiprasad Mishra, (Raigarh, No. 19). He is an ex-M.L.A. and Chairman of the Janpad Sabha, Udaipur. This seems to be the usual practice, which has come into vogue as a result of regular instructions issued by the Missions. We find in the Hindi translation of the *Missions in Mid India*, published in 1938, the following instruction at pages 151-152 under head 6:

> ‘‘यहां पर जो ईसाई पोलिस का काम करते हैं या जंगल अफसर हैं या स्कूलों में पाठक का काम करते हैं, अगर तीन दिन के लिये इन लोगों के लिये एक सभा लगाई जावे और अन्य धर्मियों का धर्मांतर का बोझा उनके कन्धे पर रक्खा जाय तो बडी अच्छी बात होगी.’’

(English Translation)

> □It would be extremely good if the Christians in Police, Forest or Education Departments hold meeting for three days for converting people of other religions to Christianity.□

In Gharbandhu of July 1953, page 16, we also find a suggestion on the same line. It is as follows:-

> ‘‘अत: जो मसीह सरकारी डिपार्टमेन्टों में काम करते हैं वे इस और जरा भी ध्यान नही देते ....क्या प्रभु उनको यह आज्ञा नहीं दी कि ‘मेरे साक्षी होओ.’ .... मसीह को प्रचार करना सब का कर्तव्य है.’’

(English Translation)

"Those Christians who are in Government service do not take any interest. Did not the Lord command them also to be his witnesses and to spread the Gospel to all people as their duty?"

Various Methods of propagating Christianity

In Burhanpur it came to the notice of the Education Department that the Christian Head Mistress bad been unauthorisedly teaching two books, viz., Little Dutch Girl, and Thumbline, which were designed to encourage girls to go to the Church. She was a Member of the Original Sectional Church of Scotland.

56. There are various methods of approaching the people indicated in a book entitled *Ways of Evangelism*, issued by the National Christian Council of India, such as Lay Visitation, Establishment of Ashrams, Rural Service Fellowship Camps, Intensive Village Campaigns, the Jatra, Lyrics, Leaflets in Series, Bible Study by Correspondence, the Newspaper, Books, Posters, Projected Pictures, the Flannel Graphs and the Dramas. The way in which the preaching foes on will be clear from the following instances. Rev. Coleman, of the American Friends Mission at Amarmhow, in his preaching round, attacked idol worship in rather offensive terms with the result that a complaint was made to the District Magistrate, Sagar, against him. He stated in justification that he was only reciting one of the ten commandments which laid down the command, "Thou shall not make unto thee a graven image" (Sagar, No. 12). The District Magistrate warned him to desist from indulging in objectionable propaganda. Mrs. Alma K. Artrim, belonging to the Missionary Bands of the World, Rajnandgaon, issued some pamphlets condemning idol worship. She also received a warning from the Deputy Commissioner, K. C. Burdette of Surguja took out a procession in villages Chando, Jodhpur, Khutipara of tahsil Samri, singing provocative songs. He was prosecuted for offence under section 295/298, I. P. C. He tendered apology. There was a pamphlet entitled "Gurudyan", containing inter-alia the undermentioned song:-

''धन्य प्रभु यीशु प्रेम प्रचारक, सब जन के निस्तारी रे।
....
सारे जगत में राज्य फैलाओ, कर लो सब अधिकारी रे।
हिन्दुस्तान के शुभ दिन आवे, चमके या उज्यारी रे।
भारत गावे नाम यीशु का, लै लै कर जैकारी रे.''

This pamphlet was banned by Notification No. 146-179-XX-D. dated the 22nd January, 1955. Dramas are also preformed in which idol worship is ridiculed, (Ujjhalsingh, Raipur, No. 20). A Christian preacher recited Kirtans and exhibited lantern slides, on the life of Jesus Christ and denounced Hindu Gods. (Tryambak Khanjode, Washim No. 6). The songs like ''दगडे, धोंडे, सोने, रूपे यांसि देव मानिता कारे तुम्ही हकनाक तळमळिता'' are common. At a fair held in Loni, Kunti, the mother of Pandavas, was denounced as an adulteress (Shri Narayanrao Kale, Washim, No. 8). Another preacher denounced Hindu Gods as stone Gods and dead Gods, (Yeshwant Idhole, Washim, No. 16). Ramchandra Bhedi, a student in the M.Sc. Class, (Amravati, No. g), mentioned that Rama was described as a God who destroyed Ravan and was contrasted with Jesus who died for the wicked. He produced an extract from a-book called "Bharatat Alele Preshit" in which it was written that the whole of India should be christianised. None of the Christian witnesses admitted the existence of this book but we have been able to obtain a copy of it. Rev. Grubb, (Amravati, No. 2), admitted that in his preaching he had referred to Krishna as one who killed his enemy and to Jesus as one who died to save his enemies. Balwant Ganesh Khaparde, (Amravati, No. 10), retired Professor of Benaras Hindu University, heard Rev. Pawar in July 1955 making a strong attack on Hindu religion in the Kirtan recited by him and emphasised the fact that Jesus Christ was a historical person. Dattatraya Govind Joshi, (Amravati, No. 11), who played on the Tabla to the accompaniment of the songs sung by Rev. Pawar, confirmed his statement and added that Rev. Pawar ridiculed Krishna for teaching reverence for the cow.

57. The Christians have now adopted the practice of reciting Bhajans styling them as Yeshu bhajans and reciting the Bible calling it Yeshu Bhagwat, (Rev. Maqbul Masih, Bilaspur, No. 2). Referring to the passage "Ishya vashyam Idam sarvam" occurring in the Isha Vashya Upanishad, a preacher declared to the people that it meant that the Whole world was going to be Christian (Gulabchand, Amravati, No. 14). A Christian preacher addressed persons in the market place on what he called "Yeshu Bhagwat", and the lives of Rama and Krishna were attacked in a way offensive to the Hindus, (Mukund Chitale, Advocate, Bilaspur, No. 5). At Mahasamund, Dr. Samuel preached that salvation lay only through Jesus, and not through Rama whose wife was snatched away (Jatashankar Sharma, Raipur, No. 6).

58. The expression occurring in Tulsidas's Ramayan, viz. "Girjapujan" was interpreted to the people as "Girjaghar" i.e. a Church, (Mahant Vaishnaodas, Raipur, No. 1). At Khamgaon, Rev. Carner assumed the name of Shri Ladakebuwa alias L. R. Carner Saheb Khandeshkar and circulated leaflets inviting the public to

attend his Kirtan in Marathi, to be recited like Gadage Maharaj and Tukdoji Maharaj on the subject of Jesus Christ in the Mission House. One such public notice was produced before us and is on our file, (Shri Narayanlal, Khamgaon, No. 5). A preacher in a hospital at Tilda was heard telling the patients that Krishna, Rama, Shankar and Vishwamitra had gone for the darshan of Jesus Christ at his birth, (Harriramji, Raipur, No. 15). In the pamphlets □Gurupariksha, Rampariksha, Chandraleela and Sachha majhab konsa hai□, there are very provocative attacks on Rama and Mohammad. In Guru Pariksha, the following occurs:

> ‘‘राम कृष्ण....... मुक्तिदाता नहीं हो सकते, क्योंकि सब के सब...... बुराईयों के वश में लिप्त थे’’ (पृष्ठ ४).
>
> ‘‘वह (कृष्ण) चोर ....था। उस ने कंस के निरपराध धोबी का घात किया। ऐसे देवताओं पर आसरा रखना बडी मुर्खता है.’’ (पृष्ठ ५).
>
> ‘‘देवता से लेक ब्राम्हण तक सब के सब पाप के अधीन है.’’ (पृष्ठ ८).
>
> ‘‘राम ....पापी था..................आप मर गया और फिर नहीं जी उठा...........’’ (पृष्ठ ३४).
>
> □Sachha Majhab Konsa Hai□ the reference to Hajrat Mohammad is in these words,
>
> ‘‘मुहम्मद.........दुसरे आदमियों की तरह गुनाहगार पैदा हुवा.’’ (पृष्ठ ९).
>
> ‘‘मुहम्मद की छः (६) औरतें थी..........’’ (पृष्ठ १०).
>
> ‘‘वह आदमी जो मस्ती, गुस्सा और कठोरता से भरा हुवा था.............’’ (पृष्ठ ११).
>
> ‘‘वह मर गया, गाडा गया और उसका बदन कब्र में सड गया’’ (पृष्ठ १२).

59. In the *Dharmopadesh* (Part II), other religions are referred to as false religions, propounding worship -of Satan. Catholics are asked not to go to Government schools or to schools where false religion is taught and that if the Government were to pass a law compelling Catholic boys to attend Government schools it would be repugnant to Divine Law. The protection of cows is also ridiculed on the ground that Christian God has given full power to man over, the animal creation, as over the vegetable kingdom. There are also references against the Government on account of its secular character (pages 56, 57, 67 and 72). Some of the witnesses also stated that in the course of the preaching it was sought to be impressed that the Christian rule had made the people happy but that the present Government could do nothing for the. Harijans, and that it was itself depending upon America for supply of wheat and monetary aid, (Jatashankar, Raipur, No. 6 and Ramchandra Bhedi, Amravati, No. 8).

60. A pamphlet published at Raipur entitled □Satyanami Panth□ contained a veiled suggestion that the first Guru of Satnamis, viz., Ghasidas, had derived his inspiration to preach Satnam from a Christian preacher. As Ghasidas died in 1850 at the age of 80 (page 100, C. P. Gazetteer, 1870), it is very unlikely that he could have come in contact with the Missionaries.

The kind of instruction that the Missionaries appear to receive can be seen from the undermentioned extracts occurring in the Evangelical Christian, September 1955, on page 419, under the head □False God□:-□Any one who has visited India knows the hold that religion has upon the people. They worship a million Gods, from inanimate sticks and stones to everything that lives and creeps on the earth-cows, monkeys, snakes, etc. Now a Brahmin priest has come out with a new religion which is the worship of Husband by Wives, etc., etc□□ India is surely the world's most striking illustration that religion can never bring peace to the troubled heart of man or wash away the stain or sin that de-files every son and daughter of Adam □□□□□□ India□s trouble is religion, not the lack of it □□□□□□ Her tragedy lies in her rejection of the One Person □□□□□□ It is Christ who can meet her need, etc.□.

61. Such virulent and sinister attacks on Hinduism are in no way a departure from the manner which characterised the Christian preaching in past, which Gandhiji referred to, particularly, Bishop Heber□s famous line □where every prospect pleases and only man is vile□.

So did Alexander Duff attack Hinduism in the Exeter Hall, London, in these polished words:

> □Above the spiritual gloom of a gathering tempest relieved only by the lightening glance of the Almighty□s indignation around a moral wilderness where all light dies and only death lives, underneath one vast catacomb of immortal souls perishing from lack of knowledge□.

(Christianity and the Government of India by Arthur Mayhew page 175).

Similarly a journalist, Mr. Harold Begbie, in a work □The Light of Asia□, published by the Christian Literature Society for India, speaks of Hinduism as □A weltering chaos of terror, darkness and uncertainty. It is a religion without an apprehension of a moral evolution, without definite commandments, without a religious sanction in the sphere of morals, without a moral code, without a God, except a being which is a mixture of Bacchus, Don Juan and Dick Turpin. It is the most material and childishly superstitious animalism that ever masqueraded as idealism, not another path to God but a pit of abomination, as far set from God as the mind of man can go□□□□□□□ (page 157 *Is India Civilized?* by Sir John Woodroffe, Judge, High Court, Calcutta). Much more provoking are cases such as these. There were two cases of desecration of, Hindu sacred places and the culprits were convicted. (Criminal Case No. 245/1953 and No. 141/53 at Sirpur.)

62. Can any right thinking man assert that such vile attacks on the religion of the majority community in India is part of Christian religion or is conducive to public order or morality? We are aware that top-ranking Mission authorities have themselves denied such attacks and have assured the Government that it is only the mistaken zeal of some fanatical individuals which is occasionally responsible for such outbursts. If such instances had been few or casual we would have accepted this excuse. But the voluminous oral and documentary evidence before us shows that attacks on Hindu religion, its gods and deities, are an important and integral plank of Christian propaganda, and are being indulged in, in a concerted manner deliberately in all parts of the State and by all sorts of preachers and are occasionally sought to be justified by authoritative organisations as a mere explanation of one of the Commandments. The reason is not difficult to seek. It has been the case of Roman Catholics and other Missionaries since long that the Adivasis are not Hindus. In fact, it has been vehemently asserted that to regard Adivasis as Hindus is an instance of □Mass Conversions□ by the Government and other communal bodies. In respect of Harijans, social injustice in their treatment by caste Hindus is considerably emphasised to propagate Christianity. These two classes are therefore considered to be the most gullible for propaganda against Hinduism. The resentment, which such an attitude has created amongst certain Hindu organisations, is therefore natural, although we do not appreciate the attempts made by some to retaliate by reviling Christianity or its tenets. Our purpose is merely to point out that in a predominantly Hindu country such a propaganda is not free from the problems of the maintenance of law and order. Considering the type of vilification going on in various arts of the State by ill-bred or fanatical pracharaks one is surprised to notice so few instances of actual breaches of peace. Perhaps the natural tolerance of the villagers, together with, the vigilance of the authorities in charge of law and order, may be responsible for the paucity of such incidents. But it is indisputably clear that such propaganda has a tendency to disturb public order and the blame must be shared by those who start such attacks on the religion or religious beliefs of others with those who are provoked by them.

Mass Conversions

63. Has there been □Mass Conversions□ in any part of the State? Let us first analyse what is really implied by -conversion. The Christian point of view is that conversion is an act of God and is lot a simple matter. Only such a person as can satisfy a priest that he has a disposition to be converted is admitted for instruction before Baptism, and only after due instruction is a person baptised or converted. There is no significance in Baptism or conversion without these precautions. Christian pastors will not, it is said, dare to baptise or convert without these precautions. The only motive that brings Christian Missionaries away from their homes, to strange lands, is the urge to carry out Christ□s Command □Go ye into the whole world and teach all nations all that I have commanded you□. According to this view, religion is an individual matter and is a man□s free choice. Legally, nothing can be said against such conversions, but the non-Christian plea is that these so-called conversions are brought about by force, fraud or temptations of monetary and other gain, and are, not conversions in the accepted meaning of the term. The evidence, which has been brought before us, shows that a very large majority of persons who change their religion and become Christians are not converted in the real sense of the term. If conversion is an individual act one would expect deep thought and study of the particular religion one wanted to embrace. But what we have found is groups of illiterate Adivasis, with families and children getting their topknots cut and being shown as Christians. Most of them do not know even the rudiments of the new religion. To cite a typical instance Beni Madhao, (Bilaspur, No. 8), who was the son of a Malguzar, was unable to say with what book the Bible begins and with what it ends, and was also ignorant of Lord□s Prayer. Some said that their sins were forgiven. The Government have supplied us with a list of persons recently converted in the Surguja district after the promulgation of the Constitution. A perusal thereof will show that about 4,000 Uraons were converted in two years. Persons of varying ages from 60 years to 1 year are shown as converts and the list includes women and children also. We have met many Uraons in the course of our tours and we were struck very much by their total absence of religious feeling: In the Christian literature itself, it is admitted that the vast majority of converts are but nominal Christians. At Khandwa, we had the opportunity of meeting a body of Ballahis and we could observe that except those who were in one way or another under the obligation or control of the Missionaries, the Ballahis were averse to the abandonment of their religion. The situation as described in the □Children of

Hari" (1950) is that the great famine towards the end of the nineteenth century (1897-1900) facilitated Missionary access to them and several thousands joined the Roman Catholic and Methodist Churches. High hopes were entertained about converting the whole Ballahi caste, but there ensued disappointment. By 1931, it was found that scarcely 30 per cent of the Ballahis could be called Christian as many ceased to practise their religion and returned to Hinduism. "The great majority of Christian converts are Christians by name only and in religious belief and usage are practically Hindus. The main reason is that their motive is not religion, but mostly social and economic... So far only such Ballahis have remained practising Christians either those who went through a long training in the Christian schools or are economically dependent on the Christian Missionary Institutions." (Pages 225, 226, 227). It is impossible to believe that they could have gone for religious instruction or that baptism was given after a period of probation. Most of the so-called pracharaks whom we met in the area were themselves thoroughly ignorant of their own religion and were no better than paid propagandists. We have reliable information that Mission organisations possess up-to-date records of Baptisms. Nothing would have been easier than to produce those records to show that only individuals, after a period of instruction, were baptised. It would not be unsafe to presume that the reluctance on the part of Roman Catholic Mission organisations to produce such evidence was in no small measure due to the fear of the Truth being out. On the other hand, we have been supplied with a complete list of more than 4,000 persons converted in the Surguja district after its "invasion", persons of varying ages and of entire families. As a rule, groups have been converted, and to find "individual conversion" has been an exception rather than the rule. We have come across cases of individual conversions only of persons who are village leaders and they have invariably been followed by "Mass Conversions" of the entire village soon after. We have not found it possible to accept the contention that the immediate material prosperity of these converted leaders bore casual relation to their conversions. It is true that material inducements are not offered in all cases directly but by a systematic parading of their wealth and power, grants of liberal loans, preferential treatment to Christians in hospitals and schools and various other methods of propaganda, a general impression is created in the minds of simple aboriginal that the only way to escape from penury is to embrace Christianity. A person in dire need of material assistance will not hesitate to express before outsiders that the only motive for change of religion was "inner conviction". One is reminded of the familiar sight of poor debtors under the influence of usurious moneylenders admitting before Courts and registration authorities receipt of amounts in excess of sums actually advanced, to make the whole transaction appear to be one of charging reasonable interest. How else can one explain the large numbers of quick and effortless return of such converts to their original faith? To say that certain organisations with the indirect support of Hindu officials achieve such "Shuddis" is to admit the simplicity of the aboriginal and his readiness to change faith for reasons entirely unconnected with religion.

64. Rev. Maqbul Masih, (Bilaspur, No. 2), admitted that out of 100 conversions made by him half the number returned to their Satnami faith. Similar admissions have been made by witnesses in Berar, e.g., Mangalbhai, Evangelist, (Amravati, No. 5), converted 200 but only 50 remained Christians. It is recorded in the report of the Nazarene Church of the year 1954 that a Anjani there is a Church "but no congregation because the adult members went back into Hinduism" (page 33). There is also an admission that in the previous year statistics at the India District Assembly showed a loss of members (page 19). There is, thus, no doubt that illiterate Aborigines and Harijans, are being converted *en masse* to Christianity in Backward and Scheduled areas not because of any genuine love for that religion but on account of material inducements and other temptations held out directly or indirectly by the various Mission organisations. These mass conversions were especially noticeable in the newly-opened territories o Dharamjaigarh and Surguja areas. As the conversions are aboriginals, Satnamis and Harijans an occasional attempt is made to show that Brahmins also have embraced Christianity. At Dharni a man posed himself as a Brahmin convert stating that he was the son of Pandit Ramnarayan Dube (or Mishra). But on cross-examination he had to disclose that he had been a Bairagi but was then a Christian preacher paid by the Church.

DENATIONALISATION

65. An allegation which has been seriously made and more seriously denied concerns the denationalising and subversive trend of Missionary propaganda. Some evidence has been laid before us which may be considered. Gandhiji said to the Missionaries that it is not unusual to find Christianity synonymous with denationalisation and Europeanisation (Christian Mission, page 160). The best evidence of denationalisation is found in a book written by an Indian entitled "Heritage of an Indian Christian" in which he seeks to find his heritage in Europe. How the indoctrination of the denationalising spirit takes place will be clear from the undermentioned instances which have been brought to our notice.

66. In our exploratory tour in the Jashpur area there was a complains that the preachers told the villagers that Jawahar Raj had come and there was no happiness, and they assured them that Jawahar's Raj would go and that the Christian Raj would come. This was, however, denied by the Christians who were present there. Nevertheless that statement receives some support from the written statement received by us from Khirkiya in Hoshangabad District that the expression "Jai Hind" was calculated to hurt the Missionaries and

that they would wish it to be substituted by □Jai Yeshu□. The idea of the unique Lordship of Christ is propagated in the rural areas by the exhibition of the film □King of Kings□, which we had the pleasure of witnessing at Buldana. The supremacy of the Christian flag over the National flag of India was also depicted in drama which was staged in a school at Jabalpur.

Chhiddi, cultivator, (Mandla, No. 7), who used to receive two bottles of kerosene oil and Rs. 13 per month to learn the tenets of Christian religion and induce others to do so, was asked not to greet others with the words □Rama Rama□ but use the words □Jai Yeshu□. In the letter published by Dr. Elwin in the *Hindustan Times*, dated 14th June 1944, there occurs the mention of the fact that those, who came under the influence of the Missionaries, began to greet with words □Jai Yeshu□ instead of □Jai Rama□.

In the article published in *Gharbandhu*, Ranchi, June 1952, at page 12 under the heading □Nirala Rajya Aur Useke Karmachari□ there occurs the undermentioned passage:-

> ""....................AmO h_ma{ gå_wI gwaJwOm H$m odñV¥V amÁ` hi oOg{ _grh H{$ gm_«mÁ` _| o_bmZm hi."

(English translation.)

> □Today we have before us the Surguja kingdom and we have to absorb it in the Empire of Christ□.

In *Gharbandhu* of September 1953, page 13, there is a passage as follows :-

> ''गत ७ महिने के अन्दर बपतिस्मा पाये हुओं की संख्या १९५३ जुलाई तक की १५७० से ज्यादा ही है. प्रान्तीय प्रधान मंत्री मान्यवर आर.एम. शुक्ला की कुछ विरोधी आरोपण होते हुए भी प्रति माह धर्म के भूखे प्यासे जनता पवित्र बपतिस्मा के जरिये नया जन्म पा के प्रभू की मंडली में...................................''

(English translation.)

> □During the last seven months ending July 1953, the number of converts went up to 1,570. In spite of Chief Minister R. S. Shukla□s opposition, the number of those who are spiritually hungry and experiencing rebirth through Holy Baptism is increasing□□□

> ""......................X`m| ^maV MmhVr h¡ oH$ [m{Qw>©Jb Cg [a A[Zm AoYH$ma O_m`m alZm A] N>m{S> X{ oOg [a CgZ{ 400 df© VH$ AoYH$ma O_m alm h¡ :]mV Vm{ h¡ ^md− ^mdZm H$s.
>
> g˜Mr]mV Vm{ `h oXImB© [S>Vr h¡ oH$ Jm{dm H{$ AoYH$m¨e oZdmgr dV©_mZ Xem g{ ]h×V hr g¥VwØQ> h¢. Jm{dm H{$ _w>r− ^a bm{J Am¡a qhX _| ahZ{dmb{ Wm{S>{ g{ Jm{dZ Jm{dm H{$ qhX _| emo_b hm{Z{ H{$ obE oMëbmV{ h¢ ............................`h ZroV ¡`m` `wXV Zht h¡ Am¡a Om{ bm{J Bg ZroV H$m AZwgaU H$a ah{ h¢, d{ ^maV _mVm H$s AZroV H$a ah{ h¡."

[""oZHbhH", 15 AJV 1950, [¥R> 124−125 [a]

(English translation)

> □Why does India desire that Portugal which has been exercising sovereignty for 400 years over Goa should surrender it? The fact is that a large majority of residents of Goa are quite contented with their present condition. Only a handful of Goans resident in Goa and in India are shouting for the merger of Goa with India. This attitude is not justified and those who are following this course are giving unrighteous lead to India.□

After a villager is converted to Christianity, it is easy to alienate his mind against his society as well as his country and State. Gunwant Tayade, (Amravati, No. 9), says that Christian convert changes his style of dress and assumes the air of a foreigner. Dr. Pickett also notices this feature of a convert in these words:

> □The adoption of European names, European modes of life and European dress has some times been followed by the development of a contemptuous attitude towards those of their fellow-countrymen who have continued to honour Indian traditions.□ (*Christian Mass Movement*

in India, p. 332.).

67. In the preliminary stages an allegation was made on behalf of Roman Catholic Mission in Jashpur area that the Christian Missionaries and Christians were harassed by Government officers and that the State Government had deliberately adopted a policy of discrimination against the schools opened by the Roman Catholic Missionaries in Jashpur by withholding recognition. The complaints against officers in Raigarh district were apparently due to the criminal action taken by the officers against certain Christians and their cases have been disposed of. In other places, except in Yeotmal, no one complained before us against the conduct of Government officers. In Yeotmal, a Sub-Inspector of Police is said to have asked somebody the reason for his having embraced Christianity but be did not ask him to revert to Hinduism. (Yeotmal, Shioram Bhonsale, No. 17). The main complaint of the Roman Catholics of Raigarh district was non-recognition of some of their primary and secondary schools.

We have been furnished a report by the State Government clarifying the position in respect of these schools. Although Mission primary schools in the Jashpur Sub-Division are rim by the Lutheran Mission as well as the Roman Catholic, it is the latter that has a chain of primary schools throughout the Sub-Division in villages which have predominantly a Catholic population. The exact number of schools run by. the Catholic Mission was never supplied to Government and at different times different information was given. The Mission authorities applied for recognition in 1951 and stated that they had 75 lower primary schools and 27 full-fledged primary schools, but in their application made in July 1953 the number of full-fledged primary schools given was 32. In a more recent application, the Mission authorities have stated that they have one High School, 11 Middle Schools, 42 Primary Schools and 54 Feeder Schools. It appears that the number of. Schools run by Mission authorities is not steady and is being decreased or increased according to their convenience. The Mission authorities claim that they started educational work in Jashpur area in 1910, but that it was only in 1944 that their two Middle Schools and 37 Primary Schools were recognized for the first time by the previous State administration. In his memorandum No. F J/1-2/42, dated the 20th October 1943, the Political Agent, Chhattisgarh States, Raipur, wrote to the Superintendent, Jashpur State, that 37 Upper Primary and Lower Primary Mission Schools and two Middle Schools were recognized in the first instance for a period of three years at the end of which the question would be further examined. Six conditions for recognition were imposed as follows:-

That-

(1) they are open to inspection by State authorities.
(2) the State is not required to give grant-in-aid.
(3) religious instruction is given only to those who desired.
(4) building of recognized schools should not at any time or under any circumstances be used for any other purpose without the express permission of the Darbar.
(5) the Mission should not open any new Feeder Schools or Classes under trees or in chapels or other buildings in the State without permission.
(6) School Transfer Certificates should be promptly given by the Mission authorities, should any Christian student of a Mission desire to join a State school.

It is obvious that these conditions were imposed because the then authorities, were fully aware of the fact that these primary and other schools were being utilized merely as a medium for conversion. The provisional recognition expired after three years and there is no evidence to show that the Mission authorities made any application for renewal of the recognition. Thus, at the time of merger of the State with Madhya Pradesh, no school had recognition. According to rules prevalent in Madhya Pradesh, recognition is granted if the following two conditions are satisfied :-

(1) The Management of the School should conform to the regulations prescribed by the State for management primary schools;
(2) The school has to maintain a satisfactory standard.

Repeated inspections were made by officers of the Education Department, and it was found that these Mission schools were managed in total disregard of the regulations and in the matter of standards, much was left to be desired. The Educational Officers concerned supplied the Mission authorities with the Education Manual and standing orders of the Director of Public Instruction, but nothing was done to comply with those instructions. On the other hand, serious irregularities were noticed by inspecting officers which were communicated to the authorities concerned. Admission registers were not maintained, perhaps because the Mission authorities did not wish to disclose such information as name of the pupil, his father's name, his caste or religion, date of birth, etc., on the basis of declaration signed by the parent. Another serious

irregularity committed was that the fee was charged in a most unusual manner. Parents were asked to contribute in kind and no account of this payment was maintained. The inspecting officers, therefore, could not find how much fee was charged. It was further noticed that these schools did not employ teachers exclusively for teaching work. All the teachers were pracharaks and were paid mainly for preaching work. In some big primary schools, most of the teachers employed were untrained. After merger, the Mission authorities were advised to introduce the syllabus approved in Madhya Pradesh and to improve the buildings in which these schools were held. But it was noticed that no heed was paid. Schools continued to be held in Chapels and as the teacher was mainly a preacher, most of the time was devoted merely to preaching, and difficulties were created for non-Christian boys in attending the schools. The Education Department of the State Government has given recognition and grant-in-aid to the Roman Catholic High School at Kunkuri, although this school did not conform to the regulations and did not maintain a satisfactory standard. In granting this recognition the main consideration was that the school was serving an area where facilities for secondary education were meagre and hence although the school was much below the standard, a liberal view was taken. We are quite clear that the Mission people know full well what was wrong with their schools and what they have to do to earn recognition for them, but they are not anxious to improve because their main aim is to use them for the purpose of religious propaganda. Considering that a complaint of this type has not been made from any other part of the State and that a very large number of institutions run by Christian Missions has been granted recognition by the State Government, we do not see any reason why the same Government should follow a different policy in respect of Jashpur only. We have been unable to find any basis for this charge.

PART IV

CHAPTER I. - CONCLUSIONS (FINDINGS)

On consideration of the material before us we arrive at the following conclusions of fact:-

1. Since the Constitution of India came into force there has been an appreciable increase in the American personnel of the Missionary organisations operating in India. This increase is obviously due to the deliberate policy of the International Missionary Council to send evangelistic teams to areas of special opportunities opened to the Gospel by the Constitutional provision of religions freedom in some of the newly independent nations, equipped with new resources for mass evangelism through the press, film, radio and television. (Pages 27 and 31 of the *Missionary Obligation of the Church*, 1952).

2. Enormous sums of foreign money flow into the country for Missionary work, comprising educational, medical and evangelist activities. It was out of such funds received from abroad that in Surguja the Lutherans and other proselytizing agencies were able to secure nearly 4,000 converts.

3. Conversions are mostly brought about by undue influence, misrepresentation, etc., or in other words not by conviction but by various inducements offered for proselytization in various forms. Educational facilities such as free gifts of books and education are offered to secure the conversion of minors in the primary and secondary schools under the control of the Missions. Moneylending is one of the various forms adopted as a mild form of pressure to induce proselytization. This is found very prominently in the case of Roman Catholic Missions operating in the hill tracts of Surguja, Raigarh, Mandla, etc. Cases where coercion was reported to have been used are generally of those converts who wish other members of the family to join their Christian parents or to secure girls in marriage.

4. Missions are in some places used to serve extra religious ends. In spite of assurances given by foreign and national Missionaries to authorities, instances of indirect political activities were brought to the notice of the Committee.

5. As conversion muddles the converts sense of unity and solidarity with his society, there is a danger of his loyalty to his country and State being undermined.

6. A vile propaganda against the religion of the majority community is being systematically and deliberately carried on so as to create an apprehension of breach of public peace.

7. Evangelization in India appears to be a part of the uniform world policy to revive Christendom for re-establishing Western supremacy and is not prompted by spiritual motives. The objective is apparently to create Christian minority pockets with a view to disrupt the solidarity of the non-Christian societies, and the mass conversions of a considerable section of Adivasis with this ulterior motive is fraught with danger to the security of the State.

8. Schools, hospitals and orphanages are used as a means to facilitate proselytization.

9. Tribals and Harijans are the special targets of aggressive evangelization for the reason that there is no adequate provision of hospitals, schools, orphanages and other social welfare services in the scheduled or specified areas.

10. The Government of Madhya Pradesh, have throughout followed a policy of absolute neutrality and non-interference in matters concerning religion and allegations of discrimination against Christians and harassment of them by Government officials have not been established. Such allegations have been part of the old established policy of the Missions to overawe local authority and to carry on propaganda in foreign countries.

CHAPTER II.- RECOMMENDATIONS, WITH REASONS

On the conclusions of facts reached by us we now proceed to deal with certain important considerations which arise out of them "on a review of the question from historical and other points of view", as a prelude to the framing of our recommendations.

2. At the outset we wish to guard ourselves against being understood as making any reflections upon the character, conduct or ability of any individual. Our adverse comments, wherever they occur, are to be understood as referring to the Mission as an institution, national or international. It has been suggested that the Missionaries, who have nothing to hide or cover, would like to be told frankly if there is anything wrong about their activities that can be put right. We, therefore, wish to be as frank as possible so that when both parties are reasonable, there should be no cause for misunderstanding, but on the contrary, the way could be cleared for proper understanding, mutual confidence and common action.

Tribute to the Missionaries

3. The contribution of Christian Missionaries to the shaping of Indian life in modern times has, indeed, been very impressive. Apart from the controversy on the point of proselytization, they merit high appreciation as pioneers in the fields of education and medical relief. The names of Rev. Hislop, Rev. Whitton, Rev. Robertson, Dr. Henderson, Dr. Martin, Rev. Dr. McFadyen and a host of others who served in our State as also in the country at large commanded great respect in their times. They establishes schools, colleges, hospitals, dispensaries, orphanages and institutions for the maimed and the handicapped. They elevated the neglected classes to high social position; and made them worthy of filling responsible posts in public services, and in all cases made them conscious of their dignity as men and inspired them with self-respect. They stimulated many religious and social reforms in the Hindu Society, and made it self-conscious. They have helped in the elevation of the status of women by giving the lead in female education. The Community Centres and Industrial Schools opened by them are, like their other institutions, the best of their kind. India will ever be grateful for the services rendered by them, no less than for the policy of religious neutrality generally pursued by the British Government, and for the eminent oriental scholars of Europe and America who brought to light the hidden treasures of the ancient Indian wisdom.

Avenue of approach to the problem

4. Now that India is independent, the question is as to the point of view from which the problem before us should be examined. We think that the spirit which animated the representatives of the various communities in India, including the Christians who participated in the deliberations of the Constituent Assembly affords us the best guide. Laying aside all their differences based upon the dogmas of their respective religions, they approached the national problems from a purely, rational point of view, and arrived at the unanimous conclusion that the national State of India should be a secular and a welfare State. The basis of the Constitution of India is, thus, Reason, not Faith; and it is from the point of view of Reason that we propose to approach the problem for a satisfactory solution.

What is a Secular State?

5. What is a Secular State? In negative terms, we may say that it is one that is not a Theocratic State, viz., a state in which the Government is believed to be under the immediate direction of God and in which religion and politics are inextricably interwoven. In a Secular State, one may broadly say that there is no recognition of Dogma, everything that comes before the Government concerning the temporal interests of the citizens is open to full and free discussion. It does not mean, as is generally supposed, that the State is against any or all religions, or that it overlooks moral values. The Articles in the Constitution of India, which relate to a Secular State, are 25 to 29. According to Article 25, all persons are equally entitled to freedom of Conscience, and the right freely to profess, practise and propagate religion, subject to public order, morality and health. There can be a dispute only on the point of the interpretation of the expression "propagate any religion".

Suffice it to say here that the State will not allow its citizens to do whatever they please in the name and

under the guise of religion. Article 25 itself specifies the limits within which religious freedom can be exercised.

Past history of persecution in the name of religion

6. The idea of a secular State emerged after centuries of experience in human history. While our Constitution was founded on the liberal principles evolved in Europe, it was not blind to the red signal of the history of Christian countries in which indescribable acts of cruelty were perpetrated in the name of religion. It has been recently calculated that the number of men who lost their lives in the Papal persecutions of heretics, the Inquisition, the Christian religious wars, etc., is much more than 10,000,000 (page 293, *The Riddle of the Universe*, Sixth Impression, 1950, Thinkers□ Library). They could be justified only in the words of Shelley: □the word of God has fenced about all crimes with Holiness The American Constitution, which was the first in modern times to create a secular State, had to take into account the previous blood-stained history of the Christian Church. Jefferson, who drafted the Declaration of Independence of the U.S.A., set his face firmly against persecution and compulsion in the sphere of religion. □Is uniformity attainable?□, he asked, □Millions of innocent men, women and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half of the world fools and the other half hypocrites.□ (Page 19 *The American Ideal* by A. Bryant). Jefferson was Vice-President once and President twice of the U.S.A. and declined that office the third time. The principle which he followed in the matter of religion is the one which underlies the Constitution of India. □As to myself□, he said, □my religious reading has long been confined to the moral branch of religion which is the same in all religions; while in that branch which consists of dogmas all differ, all have a different set. The former instructs us how to live well and worthily in society; the latter are made to interest our mind in the support of the teacher who inculcates them. Hence for one sermon on a moral subject, you hear ten on the dogmas of the sect.□ (Pages 88, 89, *Jefferson*, Living Thoughts Library presented by John Dewey).

Secular State does not imply Abandonment of Religion

7. Thus, our Constitution has, in principle, followed the American model. In America, although the national policy affecting religion involved a separation of State from Church, she did not cease to be Christian. The American principle of religious liberty expressed very tersely is this: That the State should not forbid its citizens to do what their religion requires, not require them to do what their religion forbids. The principle assumes of course that what a citizen□s religion forbids or requires does not involve the violation of the fundamental human rights of those who hold different convictions from his own (*Religious Liberty* by M. Searle Bates, pages 90-91). It is clear that neither Hindus nor Muslims nor Christians nor Parsis cease to be Hindus, Muslims, Christians or Parsis because the State is secular. It only means that a secular State will not interfere with the articles of faith of any religion, is modes of worship and such other matters of a strictly spiritual nature unless the religious activities come in conflict with the fundamental rights of the citizen or the authority of the State founded on the Constitution.

Respect for Jesus in India

8. It may be mentioned that there was none among the non-Christians who appeared before us or sent written statements who showed any lack if reverence for Jesus. A true copy of an article entitled □Christianity In India Under Fire□ written by Donald F. Ebright, published in the Christian Century, Chicago, in its issue, dated 16th June, 1954, was produced before us. While he tells of □a mounting antagonism to Christian Activity in India which cannot be discounted□, he emphasises the attitude of the Indian people towards Jesus in these words: □You are not in India long before you discover the great reverence for Jesus Christ□.

9. At this stage we come face to face with controversial problems. We are indebted to an esteemed Missionary gentleman of Berar for bringing to our notice the Report of the World Conference of missionaries held at Tambaram, Madras, in 1938, and to the representative of the Christian Council of India for favouring us with a copy of it. We have carefully perused it and other relevant publications, and it is in the light of the thoughts and activities recorded in them that we approach the problem to find a solution.

The Church: Its Worldliness and Imperfections

10. As indicated above, India is in no way lacking in reverence for Jesus. But this reverence for Jesus does not attract Indians to the Church for the reason that it appears to the Indian mind that the Church does not truly reflect the spirit of the teachings of Jesus. This is admitted in the □Tambaram Report□ itself, in these words:□□□ As a human attempt to realise God□s will it is incomplete and sinful; it shares in the limitations and imperfections of human nature; and because of its worldliness and divisions it is often a hindrance, sometimes even the greatest hindrance, to the coming of the Kingdom of God, i.e., the rule of God over all. The worldliness of the Church and its failure to show Christian love as an actual fact, is its greatest

weakness, and from it no Christian group is free □□□ and we should doubt whether the churches as they are do truly express the mind of Christ□ (pages 27 and 29). □□□□ □Often, especially in countries where there are □younger Churches□ we hear Christianity and the Christian Church criticised as being importations from foreign lands or agents of Western Imperialism□ (*ibid*., page 30).

11. This outright confession was presumably made in answer to what the Christian intellectuals in India said about the Church in a book entitled □Rethinking Christianity in India□ at page 114, viz., □The Church is no longer what is called the Body of Christ; but it is the body of the national mind, i.e., of the politicians who guide national policies.□ The same sentiment was expressed by Rev. R. D. Immanuel in 1950 in these words: □The Churches and Archbishops and Bishops have not been the custodians of the Lord□s Dharma; but camp followers of worldly statesmen□, (page 37, *The Influence of Hinduism on Indian Christians*, publisher by Leonard Theological College, Jabalpur, India). Even the writer in *Life* (Volume XX No. 3, February 6, 1956, the International Edition of the *Special Issue Christianity*, page 60) could not help admitting: □There is not yet any clear evidence of Christian revival.□ He significantly poses the question: □Is there some inadequacy in the message of the Churches?□

12. Gandhiji expressed himself strongly against making people members of the Church. □If Jesus came to earth again□ he said, □he would disown many things that are being done in the name of Christianity. It is not he who says Lord, Lord that is a Christian but he that doeth the will of the Lord.□ (page 165, Christian Missions : Navajivan Press). These words were spoken in 1935.

Missionary Movement of Mass Conversion, 1930-1940

13. The profound significance of Gandhiji□s statement will not be clear without the knowledge of the political situation as it developed in the decade 1930-1940 since the Morley-Minto Reforms of 1909 which followed the agitation over the partition of Bengal. It was unfortunately discoloured by anarchical crimes. Sir Andrew Fraser, the Lt. Governor of Bengal, wrote, in 1912 (3rd edition), a book entitled □Among Indian Rajahs and Ryots□ in which he propounded the doctrine that the hope of India lay in the elevating and civilizing power of Christianity (p. 275), and that □She ought to receive of our best□ (p. 276). He said, □all parts of India, so far as education and association with the West have directly affected life, feel the unrest which comes from intellectual awakening and the revival of national spirit□ (p. 278) and it seemed to him that □to give them civilization without Christianity is to withhold that to which our civilization owes all that is best in it and by which alone it can be kept pure and healthful□ (p. 279)□□□ □to leave them without religion may make them a probable source of danger in the future history of the race□ (page 279). In 1920, Gandhiji began his non-violent movement, taking his stand on the Geeta and rallying round him the masses including the rural population. The Report of the Royal Commission on Agriculture in India was published in 1928. In that report there was a very significant statement, viz., □Throughout our investigation we have constantly been impressed with the thought that mere material improvement alone will not bring lasting benefit to the agricultural population□ (page 58),

14. After Gandhiji launched his movement for Indian Independence the contest was given a religious turn by the Muslims with their demand for a separate independent State. The Missionaries were straining their nerve to break up the solidarity of the Hindu society as will be shown in the sequel.

15. The Report of the Simon Commission was published in 1929. It recommended the exclusion of the aboriginal areas from the purview of the newly constituted Government, apparently for the purpose of according to them special protection so as to facilitate their advance as quickly as possible to the level of the population as a whole. The Missionaries came forward to take advantage of the provision with a scheme for proselytization of the rural and aboriginal people. In response to the initiative of the Jerusalem Meeting of the International Missionary Council and the invitation of the National Christian Council of India, Dr. Kenyan, L. Butterfield (appointed by the International Missionary Council), visited rural India and focussed attention □on the vast area of human need and limitless spiritual possibilities□, in the words of Dr. J. R. Mott, who wrote the preface to his report called □The Christian Mission in Rural India (1930)□. That report. referred to Gandhiji□s statement made at the outset of the campaign of civil disobedience, viz., □the future of India will be decided not in her cities but in her villages□ (p. 42, Report), and also to the aforesaid observation of the Royal Agricultural Commission made at page 58 of its report. (Butterfield□s Report, page 146). Dr. Butterfield called for cooperative and united work among the Missions and Mission institutions to make clear that there was a powerful Christian enterprise in India which was to win the sixty million outcastes and an equal number of unprivileged masses to a more abundant personal and social life. He suggested that the problem of the Indian villages should be laid before the American public and their co-operation enlisted. He pointed out the forces which had to be faced in these words: □the urge of the Christian enterprise to permeate and lead the ethical and spiritual advance in India will hire to meet in India, as elsewhere, the forces of secularism, of an exaggerated nationalism, perhaps of Communism, certainly of a material industrialism.□ As an offset he recommended that Christianity must present in an aggressive and effective fashion first Jesus Himself □□□ the type of Christian individual embodying in some measure at least the

spirit of Jesus and a Christian social order. (Butterfield Report, pages 126-127).

16. The Round Table Conferences came to be held in 1930, 1931 and 1932. In that hectic period of excitement, the Laymen□s Foreign Missions Enquiry Committee was appointed in America. It consisted of 15 distinguished citizens of America, presided over by Dr. Hocking. In their report was adumbrated the vision of a worldwide Church and world unity in civilization as Christianity was not Western but universally human (Rethinking Missions, page 8). It propounded that the original objective of the Mission was the conquest of the world by Christianity. It was a world benevolence conceived in terms of a world campaign□□ the universal claim of one historical fact : the Work of Christ. (Page 35, *ibid*). It declared that for Christianity God is not far off but in all actions, in ploughing, sowing, reaping, etc., (page 52), and that Christianity was prepared with a polytheistic faith to see God in varied aspects (page 53). In tones 6f imperialism it proclaimed □Missions must go on because concrete obligations have been assumed by our institutions to the peoples of the East which could not fairly be abandoned□ (p. 5, *ibid*).

17. That report was presumably intended to supply the spiritual background to the Missionary adventure to present in an aggressive and effective fashion first Christ himself, etc., as had been recommended by Dr. Butterfield in his report.

Mass Conversion

18. The natural result of this united vigorous activity was that many mass conversions were effected. Dr. Pickett, obtaining 25,000 dollars from the Rockefeller Foundation and 10,000 dollars from Dr. Mott, carried out a survey and published his report entitled Christian Mass Movement in India, in 1933. (Gharbandhu 1931, July, page 104). Dr. Mott wrote a foreword to it. In a conversation with Gandhiji in which he described his work of mass conversion as a work on behalf of the oppressed, Gandhiji said, □I could understand the Muslim organisations doing this but the Christian Mission claims to be a purely spiritual effort. It hurt me to find the Christian bodies vying with the Muslims and the Sikhs in trying to add to the number of their fold. It seemed to be an ugly performance and a travesty of religion□ (P. 420, Christian Proselytism in India by Parekh). The World Missionary Conference held at Tambaram in 1938 expressed itself deeply moved by □the cry of the multitudes for deliverance□ and proclaimed □the great need for a true and living faith□ (page 16, Tambaram Report). Missionary bodies, like the Church Missionary Society and the Salvation Army, rushed forward to save the souls of □the underprivileged millions□, apparently with a view to make out a case for separate treatment of the Christian community. As money began to pour into the country Gandhiji exclaimed: □Mammon has been sent to serve India and God has remained behind□ and Dr. Mott said □money is stored up personality□ (page 245, Christian Missions, Navajivan Press).

19. It is remarkable that in the Census of 1941, heads were counted communitywise, not on the basis of religion. Mr. Yeats, the Census Commissioner of India in his short note on Community (Census of India, Volume I, Chapter IV, page 29, Part I, Table) tried to explain the mystery. On the calculations made by Shri S. N. Parashar (in his article Published in Mahratta, February 16, 1946), in the light of that note, the actual increase in the Christian community was found to be 34,74,128 approximately, in the decade 1931-1941. (PP. 448-450, Christian Proselytism in India, by M. C. Parekh.)

In Hyderabad the increase in the Christian population was 141.6 per cent in the decade 1921-31, and 45.6 per cent in the decade 1931-41. (P. 103 the Directory of Churches and Missions in India and Pakistan, 1951.)

20. Another noteworthy feature was that in Burma the Karens like the Muslims set up a demand for a separate State and pressed their claim before the Round Table Conference. This move was evidently inspired by the Missionaries, judging from the remark found in the Rethinking Missions at page 138 as follows:

> □The Missionaries gave them education and through the translation of the Bible a written language. This remarkable achievement, *the giving of a nationality to the people*□□□ has resulted in one embarrassment. The Missionaries are held responsible for breaking apart an important minority group. The Karens have today a *strong national society* which has sent a delegation to London to plead for a *Karen nation*.□ (Italics ours.)

21. Judging from the nature of the part taken by the Missionaries in the decade 1930-40 we are inclined to think that their activities were directed to segregate Christian Indians and to encourage them to demand special treatment. Their activities were thus clearly political.

22. One may think that this is but a history of a bygone age which has disappeared with the attainment of Independence by India in 1947. To think so is to misunderstand the situation.

23. Towards the end of the World War II the ecumenical movement designed to unify the Christians of the

world under the aegis of a Universal Church became very vigorous. In 1945 the Commission on a just and Durable Peace stressed as one of the four points of peace requiring Christian action the development of Christian unity on a world-wide basis and affirmed that the Christian forces of the world must □become *a well organised and militant minority*□ (page 57, World Christian Handbook, 1952). When we asked for an explanation of the phrase □militant minority□ the representative of the National Christian Council replied that it was an unfortunate phrase, but that it meant only □energetic efforts□, (Italics ours).

24. It will be clear from what follows that the movement which was started in 1930, if not before, is now found flourishing in greater vigour, backed by much increased resources in men and money. It is a continuation of the same process on a wider scale. In Christian Missions in Rural India it was proposed to convert 600,000 villages to overcome the forces of secularism, of exaggerated nationalism, Communism and material industrialism (page 127). The ecumenical movement follows the same line. Rev. McLeish, a trustee of the World Dominion Press which maintains a close liaison with the International Missionary Council (page 94, World Christian Hand Book, 1952), proposed the conversion of 600,000 villages in the course of 10 years (page 7, address at the Conference of the Fellowship of the International Missionary Council, June 1-3, 1948), and the objective of the ecumenical movement is to combat, besides Communism, □the Utopian expectations of the non-Christian religions□ (page 28, Elements of Ecumenism), and discountenance the rapid development of modem technology and industry in Asia. (Pages 93-94, Christianity and Asian Revolution.).

25. It may be recalled that Dr. Mott, who was in the vanguard of the Missionary activity in the decade 1930-40 and contributed 10,000 dollars to the survey of the mass movement (*Gharbandhu*, July, 1931, page 104), carried out by Dr. Pickett and wrote prefaces to the □Christian Mass Movement in India□ and □the Christian Mission in Rural India□ and also had discussions with Gandhiji on the subjects of mass movement and the use of money (which he contended was stored up personality), had then been regarded as a highly practical Missionary statesman (page 8, Elements of Ecumenism). When the World Council of Churches became a thoroughly organised structure in 1948 at Amsterdam be became its Honorary President. It may be recalled that Mr. Dulles and Rev. Lakra were also present at the Amsterdam Conference.

Attitude and Activities of the Ecumenical Movement

26. The attitude of the World Council of Churches was greatly influenced by the experience the Missionaries had m the struggle with the rising tide of Indian nationalism. They found nationalism pervading, not only the Hindus as a community, but also the educated section of the Christian Indians. The policy of the ecumenical movement in regard to both of them is made clear in the two paragraphs which follow:

> □In spite of many efforts in many forms it cannot be pretended that Christianity has made any serious impact on Hindu learning or the Hindu upper and middle classes; its successes have been among the outcaste groups □□ the capacity of Hindu culture for absorbing other elements appears once again in the recommendations on religious teachings of the Radhakrishnan University Commission. The task of Christian Churches and Missions in Hindu India is□□ to seek ways of communication with Hindu culture at its points of need. *The time for this may be short in view of the possibility of Communist infiltration from within or pressure from without*.□ (italics ours).
>
> □In the old Mission fields there are now Churches touched by new nationalisms, independent in temper and organisation and yet needing help from other Churches. The act of giving and receiving, within the context of the Church and the Churches □□ involves □□ a new understanding of the nature of the Church □□ the need of particular Churches *to be rooted in the soil and yet supra-national in their witness and obedience*□ (page 14 and 29, World Christian Handbook,1952). (Italics ours.)

27. To come to grips with the adamant Hindu society, phrases such as □Hindu Nationalism□, □Utopian expectations of non-Christian religions□ came to be coined. The Hindu belief that all religions truly practised lead to the divine is ridiculed as a dogma. (Page 136, Christianity and Asian Revolution). Hinduism was quite free from the secular idea of nationalism until it had to face the aggressive attacks of the Christian religion which came armed. There were declarations as that of Archbishop of Canterbury that Christianity was an Imperial religion (page 234, Imperialism by Hobson). To call the liberal attitude of the Hindu religion as a dogma is tantamount to intolerance of toleration itself. The Hindu is denounced because like the Christians he does not believe that outside his own religion there is no salvation, but, as had been remarked by Rousseau, such a dogma is good only in a Theocratic Government (Chapter VIII, Social Contract). The action he proposed was □whoever dares to say outside the Church there is no salvation ought to be driven from the State unless the State is the Church and the Prince, the Pontiff. Such a dogma is good only in a

Theocratic Government; in any other, it is fatal□. Western Christianity unfortunately overlooks the fact that it seeks to foist upon the world the tribal God of Mount Sinai. Hinduism, like other far-Eastern religions, is not a tribal nationalistic religion. They are all international religions, except Shintoism for the reason that in none of them is the divine a God of the chosen people (page 402, The Meeting of East and West, Northrop).

28. Why should Christianity fight shy of the absorbing power of Hinduism? Christianity could hold its ground in India for centuries without any opposition. It was only after Western Christianity came armed with the Portuguese that there sprang up resistance to it. One fails to see why the introduction of St. John□s Gospel in University studies upsets the Universal Church. The Hindu has no objection to the Geeta or the Upanishads being read or studied by any one in the world. Presumably the fear that may be haunting Western Christianity is that if St. John□s Gospel is studied in Indian Universities it will have to face the True Jesus that will be brought to light.

29. It is remarkable that the Missionary appeal is addressed to those who live □in conditions of abject. poverty and under oppressive system□, to exploit the economic distress to which the country was reduced as the result of colonialism. Everett Cattell says: □Our point of contact, therefore, with any soul to whom we wish to give the Gospel, is first to find out what his particular sense of need may be and confront it with Christ. It may not at first even be expressed in spiritual terms. The late Paget Wilkes in his □Dynamic of Service□ points out that in a very fruitful service in Japan he almost never saw anyone converted through a sense of sin. That came later through gazing at the Saviour. But most men come with a need, social, physical, economic, or the like and an awakened faith that Christ could meet that need.□ (page 17, Ways of Evangelism). The distress of the poor looms large in the evidence before us as well as in the reports of the Tambaram and Willingen Conferences. This is a disruptive method followed by the Missionaries for the reason that Christianity was originally a religion of the proletariat and was in opposition to the favoured classes from the beginning and it, therefore, carries wherever it turns the seed of disruption (page 56, Travel Diary of a Philosopher by Count Keyserling). As a creed is a tool (in the words of Sir A Toynbee) it is used as a weapon to combat the creed of Communism as also to disrupt non-Christian societies.

30. Gandhiji resented this approach to these classes and asked the Missionary to influence the minds of the intelligentsia, but he was told that the uneducated and the unsophisticated classes were more responsive to religious appeal as they were in real need of it. The real reason is to be found in the Census Report of 1881 (Bombay), where Mr. Baines stated as follows:-

> □The greater receptivity of the member of the lower class is due to the emotional appeal which neither his intelligence nor his education disposes him to enlarge□ (quoted at page 79, Census of India, 1891, Volume XI, Part I).
>
> That places the converts entirely under the domination of the Missionary and wipes out his individuality altogether.

31. We have already described how money flowed into the Surguja district to effect mass conversions after it was opened to Missionary work, pursuant to the liberal provisions of the Constitution of India. The mass conversions were made exactly in accordance with the instructions contained in the Missionary Obligation of the Church, 1952, published by the International Missionary Council. At page 27 it says, □In wide regions of the world the major problem is hunger □□□ in the present situation there are opportunities for the Church □□□ Constitutional provisions of religious freedom within some of the newly independent nations □□□ new resources for mass evangelism through the press, film, radio and television□. There is evidence before us that the people are called by some kind of public advertisement, offering inducements of loans and they are regarded as enquirers when they appear in response to the call. What species of spiritual impulse prompted the crowds to embrace Christianity en masse can well be imagined from what follows:-

1st February 1952 □ 10 families consisting of 69 members.

3rd February 1952 □ 28 families consisting of 144 members.

5th February 1952 □ 18 families consisting of 85 members.

10th February 1952 □ 16 families consisting of 65 members.

(Gharbandhu, May 1952, page 5.) This is but an illustrative case.

32. One wonders whether this is the way of diffusing spiritual illumination.

Ecumenical Attitude towards Christian India

33. As regards the Christian Indians, the question arose as to the meaning of □supra-national□, occurring in the passage cited above. This word was explained to us as having a spiritual significance. Rev. Lakra,

however, admitted that a Church, like the Church of England, could not be supra-national.

34. There was also some obscurity about the word □obedience□. Before us it was divergently interpreted as □obedience to God□ or to □Christ□ or to □Church□. When funds were supplied to Rev. Lakra, the expression □partnership in obedience□ was explained as implying obedience to Christ□s command to spread the Gospel (page 6, Gharbandhu, October 1951). The question, however, still remains, as to who would take proper action if the condition is broken. That necessarily assumes some authority to call the delinquent to account. The obedience would, therefore, be to that authority.

35. It appears clear that in view of the fact that □the Indian Church lacks economic maturity□ and even □the most highly organised National Christian Council □□ has to be largely paid from abroad□ (page 13, World Christian Handbook, 1952), the control rests with the authority abroad.

Attempt to Alienate the Indian Christian Community from their Nation

36. There also arose the question as to the meaning of the phrase □rooted in the soil□. This was interpreted by the International Missionary Conference, held at Willingen, in 1952, as meaning □related to the soil□. The Church can only be □rooted in Christ□ (page 9, The Missionary Obligation of the Church, 1952). Upon this interpretation, it was emphasised that the task before the younger Churches was a formidable one, as they had to be □rooted in Christ□, first before they could be □related to the soil□ (page 271, Christianity and Asian Revolution). As. one reads the Missionary literature one comes across phrases such as □colony of heaven□, □in the country but not of the country□, □historical community of the redeemed□. All these smack of extra-territoriality which figured so prominently in Chinese Treaties. It appears to us that the Missionary □strategy□ (a word which recurs frequently) is to detach the Christian Indian from his nation. It may well be a suspicion, but it is strengthened by certain views expressed by prominent persons. Dr. Pickett of North India speaking in the Assembly of the World Council of Churches in 1954, remarked that one of the reasons for the development of Church Unity was to obviate the danger of the growth of nationalism as the rational churches were apt to reflect the spirit of political nationalism (Page 544, National Christian Council Review, December 1954).

37. Rt. Rev. J. E. L. Newbigin, who is the Chairman of a group of thinkers within the World Council of Churches (page 26, Elements of Ecumenism), laid stress on the fact that Christians were the chosen race in these words : □We cannot understand the New Testament without the Old □□□ the central theme of that book is God choosing (election) a people to be His Own People □□ now (and this is the next great point) we, who read it today in the Church read it as members of that People.□ (page 75, National Christian Council Review, February 1954).

38. In an article □Christian Awake□, it is propounded that □when there is a conflict of loyalty between Christ and country, the true Christian has necessarily to choose obedience to Christ□. (page 158, National Christian Council Review, April 1955). We have before us a pamphlet entitled: □For Christ and Country□, issued in America. We wonder whether the Americans would accept this interpretation of the duty of a Christian in America.

39. In India, there is the danger of such a conflict arising for the reason that in the report of the Commission on Christian Social Action, □competition□ is preferred to □co-existence□ (page 114, 1955 Blue Book Annual Reports of Officers and Boards of the Evangelical and Reformed Church). Here there is room for disagreement. Co-existence implies □live and let live□, as also □let us live together□, i.e., it may include co-operation, but it cannot include competition which means □either you live or I live□. In co-operation, rewards are shared, in competition they are monopolised.

40. The information which has come before us regarding the Abundant Life Movement started with the aid of the funds received from America, presumably in terms of □the strategy of the Christian enterprise to win these great under-privileged masses to a more abundant personal and social life□ (page 126, Christian Mission in Rural India) shows that it is confined to the converted Christians and intended to encounter Communism. The Jeevan Tara Movement in Damoh and the farm purchased by Dr. Clines in the Yeotmal district are also meant to benefit the Christian converts. Nowhere did we find Christians taking part in the nation-building activities. At page 158, National Christian Council Review, April 1955, even a Christian writer admits that Indian Christians, as a whole, have not identified themselves with nation-building activities.

Danger of Foreign Control during Crisis

41. The tendency to keep the Christians, separate from the mass of the people and under Missionary control engenders the suspicion that they might be used in critical times to promote foreign interests, as was attempted to be done by the Missionaries of Chhota Nagpur, by offer the offer of 10,000 armed Kols and by Dr. Mason in Burma, of a battalion of Karens, in the critical year of 1857 (page 206, History of Missions in India, by Richter). The recent hostile attitude of the Karens. Nagas and Ambonese points in the same

direction (p. 215, Christianity and Asian Revolution). It is, therefore, necessary to have a strict watch on the activities of Missionaries in the hill tribes areas.

42. The idea underlying the Christian Mission in Rural India (Dr. Butterfield’s report) was to facilitate mass proselytization. The work was conceived either to forestall the national effort to rehabilitate the villages or to show that without Christianising the villages the rehabilitation of the villages was not possible. But what do the Missions now think about the work of the Government? In the Blue Book Annual Report of the Evangelical and Reformed Church, for the year 1954, it is said, “India is changing so rapidly that even those who are closely connected with the country through our Missionary endeavours find it difficult to keep up with every phase of our political, economic, social and religions development. Within seven years after gaining Independence, India has moved into a place of world leadership. In spite of adverse circumstances intensified by drought, floods, and other calamities, Communism and resurgent Hinduism have been held in check. India’s progress in social and economic welfare leaves one astounded. Two and a half million additional acres have been brought under irrigation during the past year. Some 5,000 wells were dug to provide a more adequate water-supply. Foodgrains were increased by eleven million tons last year in spite of devastating floods. New fertilizer plants, research centres, laboratories, schools and colleges are the order of the day. Recently, divorce laws were enacted which prove how quickly India is forgetting her old religions teachings and social customs. To what extent can Christ be regarded “the Hope of the World” in such a situation? Is man after all “the architect of his own salvation?” What relevance have Christian Missions in a country like India? Perhaps the remarks of a leading Hindu gentleman in Raipur indicated the answer when he said, “These plans will succeed if character is built up” and an honoured leader of our Evangelical and Reformed Church said, “we must provide the leaven”. Jesus announced “I am the Way, the Truth and the Life”. (page 61).

43. It is not easy to understand why the Missions should be surprised if man becomes the architect of his own salvation. Perhaps it is because the Missions look askance at “material industrialism” and “the Utopian expectations” of non-Christian religions.

44. The Hindu gentleman must have known that centuries before Christ the, Indian Rishis proclaimed “Truth wins ever, not falsehood; with truth is paved the way to the divine (Mundaka Upanishad quoted at page 67, Discovery of India by Shri Nehru). To the Hindu, “character” has ethical implications; but one usually finds that in the Missionary literature and speeches character is stressed as “Christian character”. What is the kind of Christian character liased on truth that the Missionary wants to build up? Is it to create men of Christian character that the mass movements in Formosa have been initiated? (page 49, World Christian Handbook 1952). Perhaps, it is necessary to do so for the reason that Chiang-Kai-Shek proclaimed himself as a “follower of Jesus Christ” and added that the success of his revolution depended upon men of faith and of character and that the best of his officers were Christians and the large number of his Generals were the members of the Church! (pages 424-425, The Meeting of East and West by Northrop).

44-A. On many occasions Gandhiji expressed his suspicion about the ulterior motives of Missionary enterprise. Dr. Asirvatham points out that such a suspicion springs from the manifestation of the American foreign policy in such aggressive forms as in the slogan : “Let Asians fight Asians” (page 35, Christianity in the Indian Crucible).

45. As the United States has no territory abroad she tries to compensate for this by establishing military bases and military alliances (page 22, Christianity and Asian Revolution). It appears that by this drive of proselytization in India she desires to create psychological bases. The persons who came before us expressed such suspicions about American aims very strongly, and this is also pointed out at page 23 of the aforesaid book in these words : “The West is using the threat of Communism as an excuse to regain political mastery over the liberated peoples”. The American Missionary activity in some of its aspects, is too tinged with the anti-communist world strategy to elude notice (p. 29, World Christian Handbook). Morrison in his report on the subject of “Religious Liberty in the Near East, 1948”, also notes in more places than one that there is a suspicion of the foreign Mission being the agents of foreign political power. His conclusion is remarkably frank in these words : “No doubt in the past Missions have been used to promote political ends” (page 49).

46. In a lecture which the Director of the Commission of the Churches on International Affairs, Dr. O. Frederick Nolde, delivered in 1954, he declared that the effectiveness of the United Nations would be dependent upon the extent to which real world community existed recognising no national frontiers. He accordingly asked the Christians who are party to the ecumenical fellowship which recognises no national frontiers to view the problem in three aspects, viz. (i) the standpoint of faith and life within the churches, (ii) the need to promote world community, (iii) the United States “potential contribution to world peace and justice” (National Christian Council Review April 1954, page 195).

47. As one reads the Christian literature one comes across phrases like “colony of heaven” “historical

community of the redeemed□, a Christian being □in but not of the country□ suggesting that a Christian does not belong to the country of which he is a citizen and on this basis he is expected to view the problems from the point of view of the United States idea of peace and justice.

48. It must not be understood here that we cast any reflection on the United States□ desire for peace and justice. Our object is only to point out that while in Christian countries the loyalty between Christ and country is riot divided it comes to be divided in non-Christian countries like India. The □World Christian community□ suggests the idea of Christendom under he domination of the West for the achievement of world peace through Western unity and supremacy in armed strength. The drive for proselytization appears to stem from the conception of denationalising the Christians in India in the way expressed by Lord Bryce □community of religion, in carrying the educated native christians far away from the native Hindu or Muslim, brings him comparatively near to the European□ (page 57, Volume I, Studies in History and Jurisprudence).

49. Unfortunately, some of the features conspicuous in the history of the Missionary enterprise in Asia betray its political character.

Historical Missions and Politics

50. When Carpini was sent to China in the 13th century apparently to expound to the heathen the truth of Christianity, he went in reality on a Mission of Espionage, an instance of religion being used for political purposes (pages 376-77, Asia and Western Dominance-Panikkar). Writing about Missionary activities in China even the Missionary historian Latourette had to point out that □the church had become a partner in Western Imperialism□ (page 425 ibid).

51. In Japan also it was discovered in 1596 that the Christian Missions were being used for political purposes. A Spanish Captain of a ship admitted that the object of converting the people to Christianity was to secure allies in conquering their Mother country (page 843, Story of Civilization by Durant). It is with reference to Japan that Sir A. Toynbee observes that an aggressive foreign religion will in fact her an immediate menace to a society that it is assailing on account of □the danger of the converts being used as a fifth column□ (p. 58, The World and the West B.B.C, Reith Lecture-1952).

52. In India, St. Xavier enlisted the support of the Portuguese King in putting political pressure upon people to become Christians (page 44, History of Christian Missions, Richter). That was because □the Portuguese were confronted with a civilization older than that of Europe, with men more highly educated and more deeply learned than their own priests and men of letters, and with religions and customs and institutions whose wisdom equalled their antiquity (page 16, Albuquerque, by Morse Stephens: Rulers of India Series). It was from this time that Christian theology has been carrying on a severe struggle with the Indian religious philosophy.

53. The Protestants did not enter the field until the beginning of the 19th century. Missions to foreign fields had not always been regarded as the immediate duty of the Church. Melancthon thought that Christ□s injunction which had been given to the Apostles had already been fulfilled (Rethinking Missions, page 7). Even as late as 1796, Dr. Hamilton, declared in the general Assembly of the Church of Scotland that to spread abroad the knowledge of the Gospel among the heathen nations was highly romantic and visionary (page 18. Missionary Principles and Practice by Speer). But what is noteworthy is that the three bursts of Christian Mission activities after the Apostolic Epoch have been contemporaneous with periods of military, exploring and commercial activities (page 10, Rethinking Missions). The business interest and the naval and military genius including the □younger sons□ were the allies of the imperialist. To this motley company of businessmen, fighting men and younger sons came to be added □another incongruous element the □Missionary□ The 19th century saw a sudden expansion of Missionary efforts. □Going out to preach a Kingdom not of this world, Missionaries found themselves very often builders of very earthly empires.□ (Page 63, Imperialism and World Politics by Parker Thomas Moon). As Professor Robbinson and Beard have well expressed the matter : □the way for imperialism has been smoothed by the Missionaries.□ There have been always ardent Christians ready to obey the command □go ye into all the world and preach the Gospel to every creature□ (page 25, World Politics in Modern Civilization by Dr. Barnes). As Dr. Dennis, Mr. Mc. Donald, Professor, Latourette and Professor E. C. Moore have shown, the Missionary movement has always been closely linked up wish the expansion of European Civilization and the growth of modern imperialism. (Page 25, ibid). Gospel, glory and gold was the slogan consciously or unconsciously of the new order (Page 27, ibid). All this is also pointed out by Sir A. Toynbee, in B. B. C. Reith Lectures, 1952, at page 2.

Evangelism not a Religious Philosophy but a Force

54. The writer of the article in □Life□ Magazine (February 1956), referred to above observes : □to Western Europeans communism is not so much a philosophy as a force□. This was very true in the case of Christianity as it appeared to the Indians when it entered this country. This is borne out by Abbe Dubois□ remark that the Hindus soon found that those Missionaries□□□ were in fact nothing else but disguised

Feringis □□□ who had of late invader their country (Page XXV, Hindu Manners, Customs and Ceremonies, Clarendon Press, 1906).

Church in India not Independent

55. Rev. J. Sadiq said that the undermentioned Churches in India were members of the World Council:

(1) Church of India, Burma, etc.
(2) United Church of Northern India.
(3) Church of South India.
(4) Mar Thoma Syrian Church of Malabar.
(5) Orthodox Syrian Church of Malabar.
(6) Evangelical Lutheran Church of India.

56. It is said that the Churches in India are independent. It, however, came to our notice that the foreign Missionaries were still closely associated with the Churches and exercised influence through the purse. □As long as I have to administer money, or be in a place where my □authority□ is the deciding point□, says Rev. R. M. Bennett, □then I begin to wonder whether my presence here in India is more of a hindrance than a blessing□ (p. 379, National Christian Council Review, October 1955). This can be illustrated by the instance of the United Church of Northern India. That Church is a union of Churches formed through the work and witness of 11 Missions in Northern India. It depends for its existence upon the funds supplied by many assisting foreign Missionary organisations which are either national or denominational. Their list is to be found on pages 15 and 16 of the Christian Hand Book of India, 1954-55. The Churches which supply funds through their respective missions continue to be national as before. These Churches exercise control over the Indian Churches through tile operation of the condition □partnership in obedience□. Although the money coming from abroad is styled donation it is a donation subject to the above condition. The Indian Churches receiving the money would certainly be accountable to the source from which the money proceeds. They are, therefore, accountable to some authority above them in a foreign country. This was the point stressed by Rev. R. C. Das, before us. To say that X, who receives money for a certain purpose and is accountable to Y, is an equal partner with Y is a contradiction in terms. □The partnership in obedience□ savours of the Subsidiary Alliance which the conquerring British had with the Nizam.

Meaning of Supra-Nationalism

57. We have shown how supra-nationalism is propagated among Christians in India. It really means allegiance to a Theocratic State, styled the Universal Church. Even if it meant internationalism, one fails to see how one can be an internationalist without being a nationalist, as pointed out by Dr. Asirvatham. Nationalism, which was the predominant motive force in the past is now discarded in the West as a political disease (Preface to the Nationalities of Europe, Cambridge University Press). In his Reith Lectures 1952, Sir A. Toynbee, deplores that in Asia nationalism should have obtained a foothold. We, however, find that the Western Churches Which are members of the World Council of Churches still continue to be national as ever before, and they exercise control over the different churches in India through the aid which they send.

Inordinate Increase of American Missionary Personnel

58. If the Churches in India are really independent they could be trusted to look after their own affairs independently without the aid of the foreign personnel; but it is remarkable chat there has been a striking increase in the number of foreign Missionaries. Assuming that they have come out to India, inspired by compassion for the needy and the distressed, it is not clear why they should concentrate their compassion on particular sections with a view to their proselytization. This tends to show that the object of this substantial increase in the foreign personnel is other than purely spiritual. This has been well expressed by Dr. Asirvatham in these words, □One may speculate on the amount of tolerance that would be shown by the United States if the stream of Hindu Missionaries to that country became as great as the stream of Christian Missionaries to India.□ (P. 28, Christianity in the Indian Crucible).

Conversion and Proselytism

59. Let us now turn to consider the implications of conversion and Proselytism. We have had the advantage of perusing an article on this subject by Marcus Ward in The Christian Home No. 30, 1954, page 7. He says, □Conversion and proselytism are not identical. Broadly speaking, to proselytize means to induce an individual or a group, by various motives, high and low, to change the outward allegiance, the religious label.□ He does not deny that in the past and the present there are Christians who are guilty of doing this and that it also happens as between different Christian groups. He recalls Jesus□ own condemnation of such proselytism.

60. We have described how in the mass movement carried on in Surguja district money flowed and how one "evangelist" called the "rival evangelist" a *bhedia* (wolf). Thousands were "converted" for the promotion of the world community of the Universal Church.

61. The word conversion may be viewed in different aspects. Spiritually, conversion marks the first step, and it is followed by Purification, Illumination and Union. Intellectually, it means assent by conviction:-ethically, the spontaneous feeling of reverence for a true saint. All this is as far apart from the "Missionary conversions" as anything can be. As stated by Everett Cattell, most men come with a need, social, physical economic or the like, and an awakened faith that Christ could meet that need. (P. 17. Ways of Evangelism). The Missionary, as the representative of Christ, meets such material needs and thereby obtains influence on the person helped. It is this influence, which brings about the change of religion. Is this conversion or proselytism? The large number of reversions, which were admitted before us and the statement in the Children of Hari, prove that the motive is not religious, but social and economic (See page 226). That the stress is laid on adding to the numbers of those changing their labels is clear from Dr. Pickett's statement, "Many of the later converts are proving as successful in winning others to Christ as the first converts were": He is, however, sorry to note that, "There are Christians who complain that instead of making new converts the Mission should spend its fund for the benefit of the older Christians and their families" (page 55, *Ways of Evangelism*). The schools and medical institutions facilitate this accomplishment of the change of allegiance.

Conversion and Politics

62. What is the underlying idea of so-called conversions? Marcus Ward himself refers to the result of the study of Dr. A. D. Nock and quotes his opinion, "All these things we see as movements governed and directed by political and other considerations, conditioned by the intellectual atmosphere of the times" (Christian Home No. 30, 1954, page 8).

63. In the light of this statement and the actual experience of all the colonial countries we are asked to believe in the sincerity of the claim "without being false to its origin, the Christian Church cannot help being aggressive □□ it holds its King's Commission to make Disciples of all Nations □□ and proclaim the good news with a view to conversion□□ of the fact that God in Christ has entered history to save, and that power to remake life is available to all (page 9, *ibid*). How this power to remake was exercised in Anno Domini was well described by Jefferson already referred to above. If the King's Commission was there from the beginning why (apart from the views of Melancthon and Dr. Hamilton) should "the three bursts of Christian activities after the Apostolic Epoch have been contemporaneous with periods of military, exploring and commercial activities" (*Rethinking Missions*, page 10), and now contemporaneous with the cold war which as described by a well-known leader is synonymous with non-violent militarism?

64. It is because a creed can also be used as a tool that it comes into play in the exciting periods of history. It is used for the disruption of the society, which is assailed. This is effected by what is called training in "the leadership of the Church" which involves training in Western Theology, ideas and methods of evangelism on modern commercial lines. In short, it is intended to change the heritage and the history of the proselytes, as stated by Rev. Das and Rev. Williams. Shri Donald Groom's opinion also is similar. This is amply proved when one reads a book called *The Heritage of an Indian Christian*.

Religion and Society

65. The close relation of religion to the social heritage of the person professing it is well described by Dr. A. C. Bouquet in these words: "to pass from one religious group to another has come to mean to sever one's connection with the entire adjustment to life and the entire way of living into which one has been born and into which, therefore, one fits by tradition. Religion in such circumstances is much more than a belief or theory super-imposed upon a neutral system of social life. It is actually a social system and to abandon it is to ostracise oneself from all other members of one's cultural group." (P.168 Comparative Religion by Dr. Bouquet Pelican Books).

66. It is on account of this foreign influence brought to bear upon the Christian converts that Christianity is still regarded as foreign in India.

67. The various ways, which we have already indicated are nothing short of abuse of "the religious liberty" accorded by the Constitution of India.

68. The mass conversions effected in the Surguja district could hardly be justified as exercise of religious liberty. Such mass conversions were reprobated by Gandhiji, and also disapproved by Dr. E. Stanley Jones, as they involved little or no spiritual or moral change. (Page 36, *Christianity in the Indian Crucible*). Dr. Nicol MacNicol regarded the mass movements as a hindrance to the self-realization of the Indian Church (page 29, *The Spontaneous Expansion of the Church*).

Admonitions by National Leaders

69. On this point we may turn to the opinion of some of the national leaders. Sardar Patel said, "let them (the Missionaries) on serving the suffering with their hospitals and dispensaries, educate the poor and give selfless service to the people. They can even carry on their propaganda in a peaceful manner. But let them not use mass conversions for political ends... we want them to identify themselves with the people and make India their home." (quoted at page 138, *The Whole World is My Neighbour*, by E. De Meulder, S.J.).

70. Rajkumari Amrit Kaur sent a message on October 3, 1948, to the Christian Congress in Columbus, Ohio, as follows : "I understand that your Conference plans a large advance in the better equipment of Mission schools, colleges, hospitals and agricultural and industrial institutions in the East. I am aware of the valuable contributions made by all such institutions in the past. The old outlook, however, of Christian Missionaries being sent East to convert people to Christianity is outmoded and no longer welcome to India, but I believe that all those who will come to India and to help to serve her needs as friends will always be welcome." (Page 14, The Christian Task in Independent India-Appaswamy). We may as well refer to the opinion expressed by President Soekarno, in his inaugural address at the Bandung Conference, 1955. "It is true", he said, "each religion has its own history, its own individuality, its own raison d'etre, its special pride in its own beliefs, its own mission, its special truths which it desires to propagate but unless you realize that all great religions are one in their message of tolerance and in their insistence on the observance of the principle of 'live and let live' unless the followers of each religion are prepared to give the same consideration to the rights of others everywhere ... religion is debased." (Page 218, India Quarterly, July-September, 1955.)

71. The manner in which the Missionary movement goes on in certain places is clearly intended to serve some political purpose in the cold-war. If an activity is found to be political, but carried on under the cloak of religion, the continuance of such activity is fraught with danger to the security of the State. Moreover, to exploit the need and distress of people for adding to the numbers of what is styled world community for the purpose of promoting the cause of world peace and justice as conceived by a foreign nation is interference in the internal affairs of India, and it is repugnant to the principles of "Pancha Shila" (page 214, India Quarterly, July-September, 1955).

72. We recommend that those Missionaries whose primary object is proselytization should be asked to withdraw. The large influx of foreign Missionaries is undesirable and should be checked. There has been of late so deep a suspicion in many countries, as has already been mentioned above, that even the Missionaries think that they will have to, withdraw. In the Foreword of the "Spontaneous Expansion of the Church", it is anticipated that the Missionaries may be driven out of many countries. We are informed that the Missionaries are themselves willing to withdraw and transfer their property. This is also recommended at page 29 in The Missionary Obligation of the Church, 1952, viz., that properties now registered in the name of foreign Mission bodies should be transferred to National Churches or holding bodies or to an International Holding Body.

73. The question of foreign money coming to India will also have to be considered. The mere withdrawal of the foreign personnel and the transfer of properties without cutting off the supplies of money received from abroad will always continue to keep the Indian churches under foreign control and direction. The Lutheran Church in India is represented to be thoroughly Indianised. But how it is sought to be kept under control by, the foreign churches is clear from the statement of Rev. Lakra himself, viz., "after the two world wars several of the large Missions claimed to have given autonomy to the churches established on the field. But in practice the Home Board continues to control the policy and purse of these autonomous Churches. The foreign Missionary has still a large voice in the affairs of the autonomous Churches. The result is that indigenous Christians are still dependent on the parent bodies". (Page 60, Ways of Evangelism, 1953). It is this dependence on foreign support which is responsible for perpetuating the denominations which, as Dr. Moses observes, sowed the seeds of division in India. Rev. E. L. Anant Rao thinks that if the foreign financial support is withdrawn altogether a large number of Christians who are now divided will become one (page 546, National Christian Council Review, December 1954). Rev. R. M. Benett frankly declares that as long as evangelism draws heavily on foreign resources the Church in India must expect to bear the stigma of "a foreign Church" (page 382, National Christian Council Review, October 1955).

74. We find that the Enquiry into the activities of foreign Missionaries is represented in some quarters as an attack on the Christian community. We unhesitatingly repudiate the charge. The Christian Indians are as rightful citizens of India as Hindus or any other community. We share with some of the thoughtful Christians themselves the view that it is highly undesirable for an important community like the Christians to be in some form or other under foreign domination.

75. Dr. Devanandan points out in "Communism and Social Revolution in India", that "the denominational loyalties of the Indian Christians are mixed up with vested interests and in a great measure due to non-

theological factors as well. He, therefore, recommends to the Christians in India to think more seriously on the unity of the Church and work to realise it under the leading of the Holy Spirit (page 88).

76. Accordingly the best course for the Indian Churches to follow would he to establish a United Independent Christian Church in India without being dependent on foreign support. We recommend accordingly.

77. In India, there is room for all religions. Rajkumari Amrit Kaur in a letter to Gandhiji in 1937 said, “Are we not all Hindus inasmuch as we are the children of Hind? Is there not room for Jesus in Hinduism? There must be. I cannot believe that any who seek to worship God in spirit and in truth are outside this pale of any of these great religions which draw their inspirations from Him who is the fountain head of all truth”. (Page 125, Christian Missions Navajivan Press). She was perfectly right. Sir Alfred Lyall defined a Hindu as denoting three things together-religion, parentage and country (Page 288, Second Series Asiatic Studies). Christianity practised according to the true teaching of Jesus, can never be foreign in India only because Jesus happened to he born in Palestine. By parentage the Christians are of this soil and the Indian heritage is their heritage. As to the country India is as much their country as of the Hindus. Rev. Mascarenhas defines a Hindu as “the only child of Mother-India, who never disowns his parent” (Page 44, Quintessence of Hinduism).

78. Hospitals and dispensaries have been the favourite medium of approach to the masses for conversion. This is sought to be justified on the ground that Jesus commanded his disciples to preach and heal. Such scriptural expressions cannot bear literal interpretation. As observed by Sir Charles Eliot, “They are mostly the result of an attempt to describe a mind and will of more than human strength but the superman thus idealised rarely works miracles of healing. He saves mankind by teaching the way of salvation., not by alleviating a few chance cases of physical distress” (Page 329, Hinduism and Buddhism, Volume I: Reprinted 1954, Routledge).

79. The fact is that it is a kind of inducement held out to make the patients Christians. Dr. Thirumallai Pillay (Sagar No. 1) said that there was nothing wrong in a Christian Doctor, presenting Christ to his patient in a Christian hospital. Rev. E. Raman (Sagar, No. 2) supporting him said that a doctor should talk on religion as the patient is in a receptive mood. Dr. Jeevanmall and others took a somewhat different view. Thus, there is a difference of opinion on the point among the Christians themselves as to the propriety of using medical relief as an inducement to change religion.

80. In the eye of the law the relation between a doctor and patient, lawyer and client, teacher and pupil is a fiduciary one, and any influence brought to bear by the doctor, lawyer or teacher on patient, client or pupil would be presumed to be undue influence. It is, therefore, obviously objectionable.

81. This point was considered by the Laymen’s Foreign Missions Enquiry Commission presided over by Dr Hocking. They considered the problem in this way : “Shall these philanthropic activities be regarded solely as means to the end of conversion? It was natural that educational and medical work should at first have been regarded as direct auxiliaries to the evangelical work of the Mission; this was the way they grew up. Nevertheless when medical aid or education are thus consciously subordinated to explicit evangelism there are unfortunate effects in various directions including the quality of education or the medical aid. The service ceases to be disinterested. It has an ‘ulterior object’; the philanthropic object is likely to be pursued in a manner savouring of a commercial interest in the promotion of one’s own type of piety. It looks like adulteration of the quality of mercy. It was recognised that the receptive attitude of the patient, the leisure of illness, the fixed association in their mind between healing and the miraculous, made the hospital, the clinic, the dispensary so many opportunities to press for conversion” (Pages 67, 68, 70, Rethinking Missions). In the regional report of the Commission of Appraisal of the Laymen’s Foreign Missions Enquiry, Volume I (India-Burma), among the principles which were offered by the Committee as the basis of religious activities in Mission Hospitals are to be found the following:

(1) The use of medical or other professional service as a direct means of making converts is improper;

(2) Evangelistic services in wards and dispensaries from which patients cannot escape are a subtle form of coercion and must therefore be given up. (Page 180 *ibid*).

82. Gandhiji also reprehended the use of hospitals for proselytization, by stigmatising it as commercialisation of medical aid (Page 227, Christian Missions, Navajivan Press). As this is not a' matter of pure Ethics and as the duty of Government is to protect the weaker sections of society, we recommend that the use of medical or other professional services as a direct means of making converts should he prohibited by law.

Schools

83. As regards schools, it is clear that the Roman Catholics use the primary schools in the villages for conversion. Their strategy is to catch the second generation. There have been many complaints before us about the various methods they follow for influencing the tender mind of the pupils in the primary schools. The Lutheran Mission avowedly uses schools for securing converts from among the youngsters. In *Gharbandhu*, March 1953, p. 8, there is a clear statement

> ‘‘इस मिशन क्षेत्र का उद्देश यह है कि स्कूल द्वारा मसीह का प्रचारकिया जावे..............................’’

84. We have already given instances of the kind of subtle methods followed in the schools to induce, or to bring pressure on the boys to attend the Bible classes. In a secular State which conducts its own schools or supports private schools by its grants, students that are turned out would be expected to be thinkers, not blind believers in dogmas.

85. In the schools the emphasis must be laid on the development of moral ideas. Text books on moral lessons should contain the lives of all great founders of religions, saints and philanthropists to stimulate the desire for leading a pure life and to inducing in them the sense of social service.

86. There is a clear provision in our Constitution to the effect that no pupil should be asked to attend any religious class without the express permission of his parent or guardian. In the course of our enquiry we found that this provision of the Constitution was not strictly enforced, in the absence of special forms provided for the purpose. We recommend that the department of Education should see that proper forms are prescribed and made available to every school.

87. To check abuses prevalent regarding conversion from one religion to another it appears desirable to adopt the rule in force in Greece. It is as follows:-

□Any attempt by force, or threats of illicit means, or grants of promises of financial or other aid or by fraudulent means or promises, or by moral and material assistance, or by taking advantage of any person□s inexperience or confidence, or by exploiting any person□s necessity or spiritual (mental) weakness or thoughtlessness, or, in general, any attempt or effort (whether successful or not), directly or indirectly to penetrate into the religious conscience of persons (whether of age or under age) of another faith, for the purpose of consciously altering their religious conscience or faith, so as to agree with the ideas or convictions of the proselytising party□ should be absolutely prohibited. (page 112, Religious Liberty by Bates.)

88. We find that the Roman Catholic Church engages itself in the recruitment of labour and uses it as a means of proselytization. Religions bodies should, we recommend, be prohibited from engaging in such occupations.

89. Orphanages are a fertile field for proselytization of minors. We have already shown the political implications of proselytization. It is the primary duty of the Government to conduct orphanages as the State is the legal guardian of all minors who have no parents or natural guardians. They may be directly run by the Government departmentally as a part of its social welfare work or the work may be entrusted to private bodies with grants-in-aid given to them, but it should always be subject to the rule that there should be no religious propaganda of a particular type.

90. Our main duty being to make recommendations to Government, we have normally to confine ourselves to such suggestions as can be, acted upon by the Government within the framework of the Constitution. But in the special circumstances of this problem in India we have thought it advisable to make a few suggestions for consideration of authoritative Mission organisations operating in Madhya Pradesh. Indian Christians are loud in their profession of loyalty to Independent India. Especially, so are the Roman Catholics. Suspicion, however, exists. This is mainly because of the Indian Christian subservience to foreign influence and because of the Western interest in saving India, from Communism. The Roman Catholics support the Congress Government mainly because they are anti-communist. There seems to he an unholy alliance between Roman Catholics and American money to save India from Communism. The West must realise that this is none of their business and that Independent India needs no foreign help in solving its economic and social problems. For Christian Missions to interest themselves in such economic and social problems and help in finding solutions for them would be regarded as extra-religious activity and as highly undesirable. The Abundant Life Movement near Bilaspur and the Jeevantara Movement near Damoh are naturally suspected, because the big money involved comes from outside and is expended without the co-operation and advice of non-Christian leaders and purports to build up the Christian community in India. Missionary and Indian Christian indifference and even opposition to national efforts and the removal of social and economic injustices like the Harjian Sevak Sangh activities, the Kasturba Trust Women Services and Social Welfare Schemes sponsored by Government, reveal an attitude of mind not primarily interested in human well-being

but in people as prospective converts to various denominations. In the present secular State of India, the best safeguard any minority could have, is the goodwill of the majority community and the right attitude of the minority is one of trust and confidence in the fair sense of the majority. Indian Christians are not likely to suffer in the least in this manner. There has been no discrimination against Christians as a community anywhere in Madhya Pradesh. In fact, Christians have got more than their numerical share in offices under the State. Cries of Christisthan or Massihisthan are foolish and dangerous. Young, independent India, still smarting under memories of the partition of India on grounds of religion is very sensitive to anything dangerous to the solidarity and security of the country. There are those who foolishly use, or encourage the use of expressions that smack of politics, or anything divisive. Even terms like "Kingdom of God" must be explained in their true spiritual sense in order to obviate the hurting of any susceptibility. How much more should Christians dissociate themselves from demands for a Jharkhand State or an Adivasisthan? An Indian today, high caste or Adivasi, Hindu or Christian, whose heart does not grow with love and devotion to his Motherland, which is making such tremendous advances, is untrue to his genius and disloyal to his nation. It is not sufficiently realised that Western Christianity is the result of a marriage between Hebriasm, the Semetic heritage, and Greco-Roman culture. A real welding of Indian spirituality and Hebrew ethics might result in a Christianity that might enrich the whole world. An Indian Christianity, that is really Indian and truly Christian, might give a lead to World Christianity. An Indian Christianity that emphasises its essentials, and holds lightly to its trappings, mainly of Western devising, will find a welcome from India that, is awakening from its lethargy under centuries of foreign domination. Unfortunately, Indian Christianity under the leading grip of the West is not sufficiently aware of the hands stretched out to welcome it. If Christianity in India does not accept the co-operation of the best, it will get the opposition of the worst and that will not be very much to its liking. Christian Missions, and Christianity in general have been a great stimulant to India, awaking the people to their duties, making them realise the grossness of their neglect as in the case of Harijans. They have done a great service along these lines and they ought to rejoice that their labours have borne fruits in a purified Hinduism and an awakened Indian Society. If Missionaries from the West with their specialised training and aptitudes are willing to serve India, without the ulterior motive of adding to the numerical strength of the denominations they belong to, they will be truly representative of their Master and be doing their best to win for Him the heart of India. We have come across a few such who find in disinterested service to India their true reward, who have been taken into the hearts of the people. We wish Christianity in India to become truly Indian and truly Christian and the religions of India to come together in genuine co-operation giving a lead to the nations in peaceful co-existence. *We recommend to Government to issue an appeal to authoritative and representative Christian Missionary organisations and to Christians in general to come together and to form an authoritative organisation which should lay down and inform Government in clear terms the policy which the Missions and Christians in general will follow in respect of propagating their religion, the methods to be followed in conversions, the type of propaganda which will be permitted and the attempts which will be made to confine their evangelistic activities within the limits of public order, morality and health*. Such a clear enunciation of policy will not only help the various Missions to function freely in religious matters, but will also secure the co-operation of the majority community and the Government and will thus dispel fears and apprehensions entertained by non-Christian religious or communal bodies.

91. We have already mentioned that in certain quarters a feeling is entertained that Article 25 of the Constitution of India gives a right to any person, including foreigners temporarily residing in India, to propagate his religion and that this right includes the right to secure converts Whether the right to propagate does or does not include a right to concert has been a matter of great controversy. We consider it desirable that the matter should not be left vague or indefinite and recommend that an amendment of the Constitution may be sought, firstly, to clarify that the right of propagation has been given only to the citizens of India, and secondly, that it does not include conversion brought about by force, fraud, or illicit means.

92. There appears to be a perpetual controversy as to whether undesirable methods are used for bringing about conversions to Christianity. In our enquiry we have found that such methods are used on a large scale and that instances of conversions due to a genuine conviction are extremely rare. Whatever may have happened in the past we consider it undesirable that such a controversy should be allowed to rage in the State for all time to come. *We, therefore, recommend suitable control on conversions brought about through illegal means*. If necessary legislative measures should be enacted. In our opinion, this legislation should secure the compulsory registration of all religious bodies engaged in conversions and providing social services to persons of other than their own religious persuasion. The property of such bodies should be constituted into public trusts and they should be required to maintain accounts in a prescribed manner to be audited through Chartered Accountants appointed by Government and should be published for general information. The legislation should also secure submission of monthly or quarterly lists, giving names and addresses of persons of another faith, seeking information about Christianity and also lists giving names and addresses of persons baptised.

93. To implement the provisions of this legislation we recommend that Advisory Boards at State level, Regional level and District level be constituted of non-officials. Minority communities like Tribals and

Harijans should be in a majority on these Boards. The function of these Boards will be to advise Government on such matters as the voluntariness or otherwise of individual conversions in a locality, the propaganda methods used, to scrutinise pamphlets and propaganda literature in circulation in various area, to recommend the recognition and grants-in-aid to educational and other institutions run by religious bodies, and in general to secure fulfilment of the conditions on which recognition or grants may he accorded.

94. We recommend that no baptisms should be allowed unless approved by the State Board on recommendations of the district and regional boards, that no schools should be allowed to be opened unless approved by the State Board as above and that no hospitals should be permitted to be run without the State Board□s approval as above.

95. To prevent misuse of hospitals including clinics and sanatoria for purposes of proselytization, the rules relating to the registration of doctors, nurses and other auxiliary personnel should be suitably amended to provide a condition against evangelistic activities during professional services.

Government should also take action to prevent persons other than registered medical practitioners to practise medicine in rural areas, especially in Scheduled Areas.

96. An effective control on literature meant for religious propaganda and in circulation in the State is obviously desirable. We recommend that circulation of such literature without the approval of Government should be totally prohibited. If necessary, a law should be enacted. The State Government should accord approval on the recommendations of the State Advisory Board as suggested by us above.

97. We have noticed that although recognition has been granted and grants-in-aid given to educational-and other institutions run by religious organisations there is practically no supervision by the staff to see whether conditions of recognition are being fulfilled and whether the grants sanctioned have been utilised in the prescribed manner. We recommend that there should be compulsory quarterly inspections of these institutions by officers of Government.

98. The earlier the Government realises its sole responsibility to provide social services like education, health, medicine and other amenities to people living in the Scheduled Areas, the better it would be to prevent exploitation of or proselytization of illiterate aboriginals. We recommend that Government should lay down a policy that the responsibility to provide social services in these areas will be solely of the State Government and adequate services should be provided as early as possible. Non-official organisations should be permitted to run or maintain social service institutions only for the members of their own religious faith.

99. So far as our information goes no single department of Government is in administrative charge of the various activities of the religious organisations in this State. Considering the very large number of such organisations, the wide area covered by their activities and the very large percentage of Tribals and Harijans; and other backward classes residing in this State we recommend the creation of a separate department of cultural and religions affairs at State level whose functions should be-

(a) To co-ordinate the activities of the various departments like Police, department in charge of Passport, Visas, etc., Education, Medical, etc., etc.

(b) To control the advent of foreigners in Tribal areas.

(c) To control grants-in-aid by Central and State Governments to institutions maintained by religious bodies.

(d) To control foreign assistance to such bodies.

(e) To determine the extent to which non-official agencies should be allowed to provide social services like health, education, etc., independently of Government to Tribal areas.

(f) To supervise the proper use of grants-in-aid to institutions.

(g) To promote goodwill amongst various religious bodies or groups and to see that the conversions are voluntary.

We feel that this department should be in charge of a Minister of the Scheduled Castes, Tribe and the Backward classes and that it should have especially trained personnel and its machinery should extend to the village level.

100. We make the following other recommendations:-

(1) No non-official agency should be permitted to secure foreign assistance except through State channels. Employment of Technical or administrative foreign personnel should be created as part of foreign assistance.

(2) No foreigner should be allowed to function in a Scheduled. or specified area either independently or as a member of a religious institution unless he has given a declaration in writing that he will .not take part in politics.

(3) The State should prescribe forms on which institutions should obtain consent of parents and guardians for implementation of the Conscience Clause.

(4) Programmes of social and economic uplift by non-official or religious bodies should he approved by the state on recommendations of the Board.

CHAPTER III. - SUMMARY OF RECOMMENDATIONS

The following is a summary of the recommendations which we have made :-

(1) Those Missionaries whose primary object is proselytization should be asked to withdraw. The, large influx of foreign Missionaries is undesirable and should be checked. (Paragraph 72, Chapter II, Part IV, Volume I).

(2) The best course for the Indian Churches to follow is to establish a United Independent Christian Church in India without being dependent on foreign support. (Paragraph 76 *ibid*).

(3) The use of medical or other professional services as a direct means of making conversions should be prohibited by law. (Paragraph 82 *ibid*).

(4) To implement the provision in the Constitution of India prohibiting the imparting of religious education to children without the explicit consent of parents and guardians, the Department of Education should see that proper forms are prescribed and made available to all schools. (Paragraph 86 *ibid*).

(5) Any attempt by force or fraud, or threats of illicit means or grants of financial or other aid, or by fraudulent means or promises, or by moral and material assistance, or by taking advantage of any person□s inexperience or confidence, or by exploiting any person□s necessity, spiritual (mental) weakness or thoughtlessness, or, in general, any attempt or effort (whether successful or not), directly or indirectly to penetrate into the religious conscience of persons (whether of age or underage) of another faith, for the purpose of consciously altering their religious conscience or faith, so as to agree with the ideas or convictions of the proselytizing party should be absolutely prohibited. (Paragraph 87 *ibid*.).

(6) Religious institutions should not be permitted to engage in occupations like recruitment of labour for tea gardens. (Paragraph 88 *ibid*.).

(7) It is the primary duty of Government to conduct orphanages, as the State is the legal guardian of all minors who have no parents or natural guardians. (Paragraph 89 *ibid*).

(8) Government should issue an appeal to authoritative and representative Christian Missionary Organisations and to Christians in general to come together and to form an authoritative organization which should lay down and inform Government in clear terms the policy which the Missions and Christians in general will follow in respect of propagating their religion, the methods to he followed in conversions, the type of propaganda which will be promoted and the attempts which will be made to confine their evangelistic activities within the limits of public order, morality and health. (Paragraph 90 *ibid*).

(9) An amendment of the Constitution of India may be sought, firstly to clarify that the right of propagation ha been given only to the citizens of India and secondly that it does not include conversion brought about by force, fraud or other illicit means. (Paragraph 91 *ibid*).

(10) Suitable control on conversions brought about through illegal means should be imposed. If necessary Legislative measures should be enacted. (Paragraph 92 *ibid*.).

(11) Advisory Boards at State level, regional level and district level should be constituted of non-officials, minority communities like Tribals and Harijans being in a majority on these boards. (Paragraph 93 *ibid*).

(12) Rules relating to the registration of Doctors, Nurses and other personnel employed in hospitals should be suitably amended to provide a condition against evangelistic activities during professional services. (Paragraph 95 *ibid*).

(13) Circulation of literature meant for religious propaganda approval of the State Government should be prohibited. (Paragraph 96 *ibid*).

(14) Institutions in receipt of grants-in-aid or recognition from Government should be compulsorily inspected every quarter by officers of Government. (Paragraph 97 *ibid*).

(15) Government should lay down a policy that the responsibility of providing social services like education, health, medicine, etc., to members of scheduled tribes, castes and other backward classes will be solely of the State Government, and adequate services should be provided as early as possible, non-official organizations being permitted to run institutions only for members of their own religious faith. (Paragraph 98 *ibid*).

(16) A separate department of Cultural and Religious affairs should be constituted at the State level to deal with these matters which should be in charge of a Minister belonging to a scheduled caste, tribe or other backward classes and should, have specially trained personnel at the various levels. (Paragraph 99 *ibid*).

(17) No non-official agency should he permitted to secure foreign assistance except through Government channels. (Paragraph 100 *ibid*).

(18) No foreigner should be allowed to function in a scheduled or a specified area either independently or as a member of a religious institution unless he has given a declaration in writing that he will not take part in politics. (Paragraph 100 *ibid*).

(19) Programmes of social and economic uplift by non-official or religious bodies should receive prior approval of the State (Paragraph 100 *ibid*).

(M. B. NIYOGI)
Chairman

(B. P. PATHAK)
Member-Secretary.

(GHANSHYAM SINGH GUPTA)
Member.

(S. K. GEORGE)
Member.

(RATANLAL MALVIYA)
Member.

(BHANU PRATAP SINGH)
Member

APPENDICES

APPENDIX I

GOVERNMENT OF MADHYA PRADESH

POLITICAL AND MILITARY DEPARTMENT

RESOLUTION[1]

Nagpur, the 14th April 1954.

No. 318-716-V-CON.-Whereas representations have been made to Government from time to time that Christian Missionaries, either forcibly or through fraud and temptations of monetary and other gain, convert illiterate aboriginals and other backward people thereby offending the feelings of non-Christians;

And whereas it has further been represented that Missions are utilised directly or indirectly for purposes of political or extra-religious objectives;

And whereas the Christian Missionaries have repudiated these allegations and have asserted on the other hand that their activities are confined solely to religious propaganda and towards social, medical and educational work;

And whereas the Missionaries have further alleged that they are being harassed by non-Christian people and local officials;

And as agitation is growing on either side;

The State Government consider it desirable in the public interest to have a thorough inquiry made into the whole question through an impartial Committee.

2. Government are accordingly pleased to constitute a Committee consisting of the following:-

Chairman.

(1) Dr. Bhawani Shankar Niyogi, M.A., LL.M., LL.D., ex-Chairman, Public Service Commission, Madhya Pradesh, and Retired Chief Justice, High Court of Judicature at Nagpur.

Members.

(2) Shri Ghanshyam Singh Gupta, B.Sc., LL.B., ex-Speaker, Madhya Pradesh Legislative Assembly, Durg.

(3) Shri Ratanlal Malviya, B.A., LL.B., M.P., Manendragarh.

(4) Shri Bhanupratapsingh Giri Raj Singh Deo, M. P., of Komakhan, Tahsil Mahasamund, District Raipur.

(5) Shri S. K. George, M.A., B.D., Professor, Commerce College, Wardha.

(6) Shri B. P. Pathak, Secretary to Government, Madhya Pradesh, Public Health Department.

Shri B. P. Pathak will act as Secretary to the Committee.

3. The Committee shall enquire into the questions mentioned in the preamble and report to Government what the facts are. On a thorough review of the question from historical and other points of view, the Committee may also make recommendations to Government as to the action that Government should take to deal with the situation as disclosed by the inquiry.

4. The Committee is authorised to frame its own procedure for conducting the enquiry and is requested to submit its report to Government with all possible expedition.

By order of the Governor, Madhya Pradesh,
B. N. KUNTE, Addl. Secy.

APPENDIX II

DIRECTORATE OF INFORMATION AND PUBLICITY
GOVERNMENT OF MADHYA PRADESH

PRESS NOTE

Impartial enquiry into question of Missionary Activities-State Government Appoint Committee

Nagpur, the 16th April 1954.

Representations have been made to Government from time to time that Christian Missionaries either forcibly or through fraud and temptations of monetary and other gain convert illiterate aboriginals and other backward people thereby offending the feelings of non-Christians. It has further been represented that Missions are utilised directly or indirectly for purposes of political or extra-religious objectives. The Christian Missionaries have repudiated these allegations and have asserted on the other hand that their activities are confined solely to religious propaganda and towards social, medical and educational work. The Missionaries have further alleged that they are being harassed by non-Christian people and local officials, As agitation has been

growing on either side, the State Government consider it desirable in the public interest to have a thorough inquiry made into the whole question through an impartial Committee.

Government have accordingly constituted a committee consisting of the following to enquire into the question and to report to Government what the facts are:-

(1) Dr. Bhawani Shankar Niyogi, M.A., LL.M., LL.D., ex-Chairman, Public Service Commission, Madhya Pradesh and Retired Chief Justice, High Court of Judicature at Nagpur-*Chairman*.

(2) Shri Ghanshyam Singh Gupta, B.Sc., LL.B., ex-Speaker, Madhya Pradesh Legislative Assembly, Durg-*Member*.

(3) Shri Seth Govind Das, M.P., Jabalpur-*Member*.

(4) Shri Kirtimant Rao, B.A., M.L.A., Ahiri, tahsil Sironcha, district Chanda-*Member*.

(5) Shri S. K. George, M.A., B.D., Professor, Commerce College, Wardha-*Member*.

(6) Shri B. P. Pathak, Secretary to Government, Madhya Pradesh, Public Health Department-*Member*.

Shri B. P. Pathak, will act as Secretary to the Committee.

On a thorough review of the question from historical and other points of view, the Committee may also make recommendations to Government as to the action that Government should take to deal with the situation as disclosed by the inquiry.

The Committee has been authorised to frame its own procedure for conducting the enquiry and requested to submit its report to Government with all possible expedition.

DIRECTORATE OF INFORMATION AND PUBLICITY GOVERNMENT OF MADHYA PRADESH

PRESS NOTE

Enquiry into Missionaries□ Activities-Committee
Invites Information

Nagpur, the 30th April 1954.

Public are aware that by a Madhya Pradesh Government Resolution No. 318-716-V-CON, dated the 14th April 1954, published in the □Madhya Pradesh Gazette□, dated the 16th April-1954, a Committee has been appointed to enquire into the question of the activities of Christian Missionaries and their grievances.

The first meeting of the Committee was held on the 30th April 1954 in the Secretariat building.

Before the Committee decide on the line of action that they will take in the discharge of duties entrusted to them, it is considered that a sort of a preliminary survey of the problem may be made and with this end in view request the general public, both Christians and non-Christians, individuals and institutions and organizations to send to the Committee such information including any literature that they may have. This will enable the Committee to determine the exact points involved, which may subsequently form the basis of a definite programme for enquiry.

The Committee wish to visit almost immediately certain areas which may not he easily accessible afterwards, in order to have a general idea of the problem before them. The Committee will be grateful for suggestions from the public regarding the areas which the Committee should in the first instance visit.

All communications are requested to be addressed by name to Shri B. P. Pathak, Secretary to the Committee, Nagpur.

DIRECTORATE OF INFORMATION AND PUBLICITY GOVERNMENT OF MADHYA PRADESH

PRESS NOTE

Missionary Activities Enquiry Committee-Selection of members explained.

Nagpur, the 3rd May 1954.

The attention of Government has been drawn to the criticism that his been expressed in certain quarters against the composition of the Committee recently appointed to investigate the Missionary activities in the State. Especially, the representative character of Shri S. K. George has been questioned.

Government wish to reiterate-what they have already explained in their communique announcing the appointment of the Committee-that the purpose of the Committee is to conduct an impartial enquiry into certain complaints and counter-complaints regarding the Missionary activities in the State. Therefore, in selecting the members of the committee, Government were anxious to have on it men of unbiased and impartial outlook, who would function more as judges than as advocates of one side or the other. The persons nominated have been chosen on this principle, and the Chairman of the Committee is a retired Chief Justice of the High Court and the former Chairman of the Public Service Commission.

As regards Shri S. K. George, he is a devout Christian and a nationalist, belonging to the oldest Church in India-the Syrian Christian Church, and has been an educationist and a public worker of more than twenty years' standing. He has pursued theological studies both in India and at Oxford and was also working in Shantiniketan. He has published several books on Christianity. Commenting on his appointment, one of the outstanding Christian leaders in the country described it as a 'wise' and 'correct' choice.

Government wish to make it quite clear that it is not their intention to interfere with, or curtail in any way the right of every individual to practise his religion. Government trust that all sections of the people will co-operate with the committee in conducting this important enquiry.

DIRECTORATE OF INFORMATION AND PUBLICITY GOVERNMENT OF MADHYA PRADESH

PRESS NOTE

Enquiries into the Activities of Christian Missionaries-Committee issues Questionnaire

Nagpur, the 12th November 1954.

Public are aware that the Committee appointed by the Government of Madhya Pradesh, to enquire into the activities of Christian Missionaries in this State undertook a tour of some districts in the State with a view to secure preliminary information regarding the nature of the problem. In the course of these tours, various sections of the people were contacted and they gave information, oral as well as in writing, to the Committee. The Committee received correspondence tram the Christians as well as the non-Christians and have also gone through some records of the State Government. They have prepared a questionnaire which is being released separately to the general public. Members of the public and representatives of the various Christian and non-Christian organisations and institutions are requested to furnish such information on the subjects referred to in the questionnaire, as may be in their possession, supported by documents, if any. Copies of the questionnaire will be supplied to anyone asking for it by the Assistant Secretary, Christian Missionary Activities Enquiry Committee, Secretariat Building, Nagpur-1.

Replies to reach before the 1st January 1955

The questionnaire is divided into seven parts and members of the public and representatives of organisations are requested to furnish replies to such of the questions only as concern them. It also gives the terms of reference of the Committee and a note for guidance in replying the questions.

Copies of the questionnaire in Hindi and Marathi are under print and will be available for distribution shortly.

The Committee is anxious to submit their report to Government at an early date and shall, therefore, appreciate if replies to the questionnaire are sent before the due date, viz., the 1st January 1955.

The Committee trusts that the answers will be framed in the constructive spirit in which the questionnaire has been cast.

APPENDIX III

The Statement showing particulars about Protestant Christian Missions operating in Madhya Pradesh and the institutions conducted by the several missions.

		(i) Economic	
		Madhya Pradesh	**India**
(a)	Agricultural Settlements	8	64
	District	**Station**	**Name**
(1)	Betul	Nimpani	Amegohan Farm.
(2)	Bilaspur	Fosterpur	Fosterpur Farm Settlement
(3)	Chhindwara	Seja	Mission Farm
(4)	Hoshangabad	Makoriya	Makoriya Farm Colony
(5)	Raipur	Bisrampur	Agricultural Settlement
(6)	Sagar	Damoh	Mission Farm
(7)	Sagar	Khurai	Begahari
(8)	Yeotmal	Harjuna	Harjuna Farm Village
		Madhya Pradesh	**India**
(b)	Co-operative Societies	6	40
	District	**Station**	**Name**
(1)	Hoshangabad	Hoshangabad	Rasulia Rural Development Co-operative Society
(2)	Do	Itarsi	Christian Weavers Copany
(3)	Raipur	Dhamtari	Christian Co-operative Credit Society, Ltd.
(4)	Yeotmal	Taroda	Christian Weavers Co-operative Society, Ltd
(5)	Do	Do	Christian Education Co-operative Society, Ltd
(6)	Do	Do	Co-operative Inddustrial Association, Ltd
		Madhya Pradesh	**India**
(c)	Printing Presses	2	44
	District	**Station**	**Name**
(1)	Jabalpur	Jabalpur	Mission Press
(2)	Raipur	Raipur	Do
		Madhya Pradesh	**India**

(d)	Literature Distributing Centres	3	112
	District	**Station**	**Name**
(1)	Jabalpur	Jabalpur	Mission Press Depot.
(2)	Nagpur	Nagpur	Christian Book Shop
(3)	Raipur	Raipur	Christian Book Shop
		Madhya Pradesh	**India**
(e)	Miscellaneous Indutries	4	33
	District	**Station**	**Name**
(1)	Betul	Shahapur	Brass Industry
(2)	Chhindwara	Seja	Seja Weaving Industry
(3)	Sagar	Sagar	Carpentry Workshop
(4)	Do	Do	Carpet Weaving
		(ii) Educational	
		Madhya Pradesh	**India**
(a)	College	2	44
	District	**Station**	**Name**
(1)	Nagpur	Nagpur	Hislop College
(2)	Jabalpur	Hawabagh Training Institute	...
		Madhya Pradesh	**India**
(b)	High School	15	345
	District	**Station**	**Name**
(1)	Bilaspur	Bilaspur	Burges Memorial Girls High School
(2)	Do	Do	Mission High School
(3)	Chhindwala	Chhindwala	Danielson High School
(4)	Do	Seoni	Mission High School
(5)	Hoshangabad	Itarsi	Friends High School
(6)	Do	Do	Christ Church High School
(7)	Do	Do	Christ Church High School for girls
(8)	Do	Do	Johnson Girls High School

(9)	Do	Katmi	Boardsley High School (Girls)
(10)	Nagpur	Nagpur	Bishop Cotton High School
(11)	Do	Do	St. Ursula Girls High School
(12)	Do	Do	Vocational High School
(13)	Raipur	Dhamtari	Dhamtari Christian Academic High School
(14)	Do	Do	Jagdeeshpur J. M. High School (Co-education)
(15)	Do	Raipur	St. Paul□s
(c)	Middle Schools.- In India there are 493 Middle Schools in 155 districts out of 303 and in Madhya Pradesh 34 Middle Schools in 17 out of 22 districts.		
		Midhya Pradesh	**India**
(d)	Teachers Training Institutions	3	109
	District	**Station**	**Name**
(1)	Jabalpur	Jabalpur	Training Institute for Women, Howabagh
(2)	Nagpur	Nagpur	Mecossabagh Girls Normal School
(3)	Nimar	Khandwa	M.E. Normal School
		Madhya Pradesh	**India**
(e)	Industrial Schools	6	89
	District	**Station**	**Name**
(1)	Bilaspur	Janjgir	A.C.F. Memorial School, Industrial Department (Weaving and Sewing).
(2)	Do	Mauladih	A.V.M. Middle School (Industrial Department).
(3)	Chanda	Chanda	Girls Industrial School.
(4)	Sagar	Jagdeeshpur	Boys Industrial School.
(5)	Sagar	Damoh	Do
(6)	Do	Sagar	Girls Industrial School.
		Madhya Pradesh	**India**
(f)	Schools for Missionary Children	1	12
	District	**Station**	**Name**
	Amravati	Chikalda	Sun Rise School

		(iii) Evangelistical	
		Madhya Pradesh	**India**
(a)	Theological College and Seminaries	2	37
	District	**Station**	**Name**
(1)	Jabalpur	Jabalpur	Leonard Theological College
(2)	Yeotmal	Yeotmal	...
		Madhya Pradesh	**India**
(b)	Pastoral and Evangelistic Workers Institution	7	81
	District	**Station**	**Name**
(1)	Akola	Washim	Bible Training School
(2)	Betul	Betul	Theological Seminary
(3)	Do	Shahapur	Training School for Women.
(4)	Bilaspur	Janjgir	Bible School
(5)	Do	Takhatpur	Do
(6)	Buldan	Khamgaon	Training Bible (Women)
(7)	Do.	Buldana	Bible School for Lay Workers.
		Madhya Pradesh	**India**
(c)	Bible Correspondence Course	...	48
		Madhya Pradesh	**India**
(d)	Christian Ashrams	1	31
	District	**Station**	**Name**
	Jabalpur	Sihora	Christiapanthi Bhawan
		(iv) Medical	
		Madhya Pradesh	**India**
(a)	Hospital	22	266

	District	Station	Name
(1)	Amravati	Ellichpur	Hospital
(2)	Akola	Washim	Reynold's Hospital
(3)	Bastar	Jagdalpur	Ruth Comings Hospital and Dispensary
(4)	Bilaspur	Bilaspur	Jackman Memorial Hospital
(5)	Do	Champa	Christian Hospital
(6)	Do	Mungeli	Do
(7)	Do	Takhatpur	Do
(8)	Chanda	Chanda	Women's Hospital
(9)	Chanda	Sironcha	Calson Memorial Hospital and Dispensary
(10)	Chhindwara	Seoni	Mission Hospital
(11)	Do	Junnardeo	Hospital
(12)	Durg	Baitalpur	Mission Hospital
(13)	Do	Rajnandgaon	Do
(14)	Hoshangabad	Itarsi	Friends Mission Hospital
(15)	Nagpur	Nagpur	Mure Memorial Hospital
(16)	Raipur	Dhamtari	Christian Hospital
(17)	Do	Jagdeespur	Seva Hospital
(18)	Do	Tilda	Mission Hospital
(19)	Sagar	Damoh	Christian Hospital
(20)	Do	Khurai	Khurai Hospital
(21)	Do	Sagar	Hospital
(22)	Yeotmal	Umri	Umri Mission Hospital
(b)	Dispensaries.- In Madhya Pradesh 33 dispensaries in 13 districts our of 22 and in India 223 dispensaries		
		Madhya Pradesh	**India**
(c)	Leprosy Institutions	5	49
	District	**Station**	**Name**
(1)	Amravati	Kothara	Leprosy Asylum
(2)	Bilaspur	Champa	Do
(3)	Durg	Chandkhuri	Do
(4)	Do	Rajnandgaon	Do
(5)	Raipur	Shantipur	Do
		Madhya Pradesh	**India**
(d)	T.B. Sanatorium	1	13
	District	**Station**	**Name**

	Bilaspur	Pendra-Road	T.B. Sanatorium for Men and Women.
		(v) Philanthropic	
		Madhya Pradesh	**India**
(a)	Homes for the Blind	...	9
		Madhya Pradesh	**India**
(b)	Homes for Women	3	29
	District	**Station**	**Name**
(1)	Durg	Balodgahan	Widow Home
(2)	Hoshangabad	Sohagpur	Women□s Home
(3)	Sagar	Sagar	Widow Home
		Madhya Pradesh	**India**
(c)	Convert Homes	1	7
	District	**Station**	**Name**
	Bilaspur	Takhatpur	Convert□s Home (Girls).
		Madhya Pradesh	**India**
(d)	Orphanages	20	134
	Orphans.- Chikalda, Khudwandpur, Shahapur, Champa, Janjgir, Chanda, Chhindwara, Junnardeo, Seoni, Balodgahan, Dondi, Lohara, Rajnandgaon, Nagpur, Dhamtari, Parsabhadar and Sagar.		
		(vi) Social Work	
		Madhya Pradesh	**India**
(a)	Social and Welfare Organisation	6	23
	Social and Welfare Organisations.- Janjgir, Rajnandgaon, two at Hoshangabad, Nagpur and Raipur.		

APPENDIX IV

Bibliography

1. History of Missions by Robert Hunter, 1873.
2. Life of Alexander Duff by George Smith.
3. Times of Kerry Marshman Ward by Marshman, 1859.
4. History of Christian Missions in India by Richter, 1908.
5. Asia and Europe by Meredith Townshend, 1903.
6. Christianity and Government of India by Arthur Mayhew.
7. History of the Church of England by Dr. Chatterton, 1924.
8. Missionary Principles and Practice by R. E. Speer.
9. Our Missionary Life in India by a Catholic, 1917
10. Christian Task in Independent India by Appasamy, 1949.
11. Rethinking Missions by a Committee presided over by Dr. blocking, 1932.
12. Christian Mass Movement in India by Dr. Pickett, 1933.
13. Children of Hari by Stephen Fuchs, 1950.
14. World and the West Reith Lectures by Toynbee, 1951.
15. India Going Red by Nesbitt, 1954.
16. Christians and Christianity in India and Pakistan by P. Thomas, 1954.
17. Asia and Western Dominance by Panikkar, 1954.
18. Imperialism and World Politics by Dr. Parker Thomas Moon, 1933.
19. Imperialism by J. A. Hobson, 1938.
20. World Politics and Modern Civilization by Dr. H. E. Barnes, 1929.
21. Religious Liberty: an Inquiry by M. Searle Bates, 1947.
22. Christian Missions Navajivan Press, 1941, by Gandhiji.
23. The Epic of America by J. T. Adams, 1937.
24. The American Ideal by Arthur Bryant, 1936.
25. Studies in History and Jurisprudence by Lord Bryee, 1901 (two volumes).
26. Asiatic Studies by Sir Alfred Lyall, 1907.
27. Jefferson by John Dewey the Living Thoughts Library, 1946.
28. History of the Sikhs by Cunningham, 1945, Bangwasi Press Edition, 1904.
29. The Riddle of the Universe by E. Haeckel. 1950. Thinkers’ Library.
30. Among Indian Rajahs and Ryots by Sir A. H. L. Fraser, 1912.
31. Empire of India by Sir B. Fuller, 1913.
32. Christian Mission in Rural India, 1930, by K L. Butterfield.
33. Imperial Gazetteer of India, Volume I, 1907.
34. Aboriginal Problem in the Central Provinces and Berar Grigson, 1944.
35. World Christian Hand Book, 1952.
36. Directory of Churches and Missions in India and Pakistan, 1952.
37. The Christian Hand Book of India, 1954-55.
38. The Catholic Directory of India, 1954.
39. The Spontaneous Expansion of the Church by Roland Allen, 1949.
40. Missionary Methods St. Paul’s or Ours? by Roland Allen, 1953.
41. Tribal India Speaks by E. DeMeulder, S. J., 1953?
42. India Immortal, 1946, by E. DeMeulder, S. J.
43. Vicissitudes of Indian Civilization by M. M. Kunte, 1880.
44. The Aboriginal Tribes of C. P. by Hislop. 1866.
45. The Aborigines so-called and their Future by Dr. G. S. Ghurye (Cantab), Head of the Department of Sociology, Bombay University.
46. Laymen’s Foreign Missions Enquiry Regional Reports of the Commission of appraisal Indian-Burma, Volume I, 1933.
47. The Whole World is my Neighbour by E. DeMeulder S. J., 1949.
48. Is India Civilized? by Justice Woodrooffe, 1919.
49. Buddhist India by Dr. T. W. Rhys Davids-Sushil Gupta, India, Ltd.
50. Comparative Religion by Dr. A. C. Bouquet Pelican Books, 1945.
51. Religious Liberty in the Near East by S. A. Morrison, 1948.

52. The World Mission of the Church (the report of the World Conference at Tambaram, 1938).
53. Whither Arabia by W. Harold Storm, 1938.
54. Christian Proselytism in India by M. C. Parekh, 1947.
55. One World by Wendell L. Willkie, 1943, Pocket Book Edition.
56. The Nationalities of Europe by H. M. Chadwiek, 1945.
57. Communism and the Social Revolution in India by Dr. P. D. Devanandan and M. H. Thomas, 1953
58. Christiya Mandali ka Itihas by I. W. Johari, M.A., B.D., 1943.
59. Chhota Nagpur in Hindi by Kushalmaya Shital, 1939.
60. Christianity in the Indian Crucible by Dr. Eddy Asirvatham, 1955.
61. Christianity and Asian Revolution. 1954, by Dr. R. B. Manikam.
62. The Ecumenical Studies, 1954, issued by World Council of Churches.
63. Ways of Evangelism by R. W. Scott. 1953.
64. The Missionary Obligation of the Church, 1952.
65. The Elements of Ecumanism, 1954.
66. The Nature and Function of the Church, Parts I and II.
67. The Influence of Hinduism on Indian Christians by R. D. Immanuel (Leonard Theological College, Jubbulpore).
68. 1955 Blue Book Annual Report of the Officers and Boards of the Evangelical and Reformed Church.
69. Christian Home No. 30, 1954.
70. Mahasabha Vishashank, 1939.
71. The Meeting of East and West by Professor F. S. C. Northrop, 1947.
72. Hinduism and Buddhism by Sir Charles Eliot, Three Volumes, Reprint, 1954.
73. Hindu Manners, Customs and Ceremonies by Abbe, J. A. Dubois Clarendon Press, 1906.
74. Catholic Dharmaka Pracharak.
75. Gharbandhu, Nishkalank, National Missionary Intelligencer and National Christian Council Review, 1954-55.
76. Albuquerque-Rulers of India by Morse Stephens.
77. Social Problems Appleton Century Co. New York, Third Edition, 1948.
78. Quintessence of Hinduism by Dr. H. O. Mascarenhas, 1951.
79. Heritage of an Indian Christian, Second Edition, by Member of the S. P. C. K.
80. Aboriginal Problem in Balaghat District.
81. Civilization and Progress by J. B. Crozier.
82. Travel Diary of a philosopher by Count Keyserling.
83. Comparotive Religion by Dr. Bouquet, Pelican Books

Footnotes:

[1]As amended by Resolution No. 419-860-V-Con., dated 8th May 1954, and Resolution No. 18-279-XXX-MR, dated 4th January 1955.

REPORT OF THE CHRISTIAN MISSIONARY
ACTIVITIES ENQUIRY COMMITTEE,
MADHYA PRADESH

VOLUME II

PART A

TOUR PROGRAMMES OF THE COMMITTEE

JUNE 1954

Saturday, the 5th June 1954-		
10 a.m.	□ □	Leave Nagpur. (By mail.)
	Raigarh District	
Sunday, the 6th June 1954-		
7-30 p.m.	□ □	Arrive Raigarh.
6- a.m.	□ □	Leave Raigarh.
9 a.m.	□ □	Arrive Dharamjaigarh.
9 a.m. to 11 a.m.	□ □	Discussion with local officers and non-officials, if any.
11 a.m. to 3 p.m.	□ □	Lunch and rest.
3 p.m.	□ □	Leave Dharamjaigarh.
4 p.m.	□ □	Arrive Pathalgaon.
4 p.m. to 4-30 p.m.	□ □	Tea.
4-30 p.m. to 5 p.m.	□ □	Meeting at Pathalgaon.
5 p.m.	□ □	Leave Pathalgaon.
5-30 p.m.	□ □	Arrive Ludeg.
5-30 p.m. to 6 p.m.	□ □	Meeting at Ludeg.
6 p.m.	□ □	Leave Ludeg.
9 p.m.	□ □	Arrive Jashpurangar. (Dinner and rest.)
Monday, the 7th June 1954-		
7 a.m.	□ □	Leave Jashpurnagar.
8 a.m.	□ □	Arrive Ara.
8 a.m. to 9-30 a.m.	□ □	Meeting at Ara.
9-30 a.m.	□ □	Leave Ara.
10-30 a.m.	□ □	Arrive Jashpur.
11 a.m. to 2 p.m.	□ □	Lunch and rest.
2 p.m. to 4 p.m.	□ □	Interview with local officers and non-officials, if any
4 p.m. to 4-30 p.m.	□ □	Tea.
5 p.m.	□ □	Arrive Gholang. (4 miles.)
5 p.m. to 7 p.m.	□ □	Meeting at Gholang and visit to Mission.
7-30 p.m.	□ □	Arrive Jashpurnagar. (Dinner and rest.)
Tuesday, the 8th June 1954-		

7 a.m.	□ □	Leave Jashpurnagar.
8 a.m.	□ □	Arrive Ginabahar, (21 miles.)
8 a.m. to 10 a.m.	□ □	Meeting at Ginabahar and visit to Mission.
11 a.m.	□ □	Arrive Jashpurnagar.
11 a.m. to 2 p.m.	□ □	Lunch and rest.
2 p.m. to 5 p.m.	□ □	Visit to Muskutri.
8 p.m.	□ □	Arrive Jashpurnagar. (Dinner and rest.)
Wednesday, the 9th June 1954-		
7 a.m. to 9 a.m.	□ □	Interview with officials and non-officials.
9 a.m.	□ □	Leave Jashpurnagar.
12 noon	□ □	Arrive Pathalgaon.
12 noon to 3 p.m.	□ □	Lunch and rest.
3-30 p.m.	□ □	Tea.
4 p.m.	□ □	Leave Pathalgaon.
	Surguja District	
9 p.m.	□ □	Arrive Ambikapur.
Thursday, the 10th June 1954-		
11 a.m. to 5 p.m.	□ □	Visit to Kusmi.
Friday, the 11th June 1954-		
8 a.m. to 11 a.m.	□ □	Visit to Balrampur.
6 p.m. to 8 p.m.	□ □	Meeting at Ambikapur Circuit House.
Saturday, the 12th June 1954-		
9 a.m. to 11 a.m.	□ □	Visit to Dhorpur.
2 p.m. to 5 p.m.	□ □	Visit to Sitapur.
Sunday, the 13th June 1954-		
6 a.m.	□ □	Leave Sitapur.
1 p.m.	□ □	Arrive Raigarh.

Monday, the 14th June 1954-		
6-10a.m.	□ □	Leave Raigarh. (By mail.)
4-15 p.m.	□ □	Arrive Nagpur.
	JULY 1954	
Wednesday, the 14th July 1954-		
9-10 p.m.	□ □	Leave Nagpur (By passenger.)
	Raipur District	
Thursday, the 15th July 1954-		
4-57 a.m.	□ □	Arrive Raipur.
8 a.m. to 10 a.m.	□ □	Meeting with non-officials.
10 a.m. to 12 noon	□ □	Visit to Institutions.
12 noon to 2 p.m.	□ □	Lunch and rest.
2 p.m.	□ □	Leave Raipur. (By car.)
4 p.m.	□ □	Reach Dhamtari (48 miles.)
4-30 p.m. to 6 p.m.	□ □	Visit to Institutions.
6 p.m. to 7-30 p.m.	□ □	Meeting at Dhamtari.
Friday, the 16th July 1954-		
8 a.m.	□ □	Departure from Dhamtari. (By car.)
10 a.m.	□ □	Reach Raipur (48 miles.)
10 a.m. to 2 p.m.	□ □	Lunch and rest.
2 p.m. to 4 p.m.	□ □	Meeting with officials.
5-5 p.m.	□ □	Leave for Mahasamund. (By train.)
6-30 p.m.	□ □	Arrive Mahasamund.
7-30 to 8-30 p.m.	□ □	Interview with officials.
Saturday, the 17th July 1954-		
7 a.m.	□ □	Leave for Basna by car (50 miles) via Bagbahera and Pithora.
11 a.m.	□ □	Reach Basna.
11 a.m. to 2 p.m.	□ □	Lunch and rest.
2 p.m. to 3 p.m.	□ □	Meeting at Basna.
3 p.m. to 5 p.m.	□ □	Visit to Jagdishpur and back.

Sunday, the 18th July 1954-		
7 a.m.	□ □	Leave Basna (By car.)
11 a.m.	□ □	Arrive Mahasamund. (50 miles.)
11 a.m. to 2 p.m.	□ □	Lunch and rest.
2 p.m. to 4 p.m.	□ □	Meeting.
4 p.m. to 6 p.m.	□ □	Visit to Institutions.
6-10 p.m.	□ □	Leave Mahasamund (By train.)
8-25 p.m.	□ □	Arrive Raipur.
Monday, the 19th July 1954-		
7 a.m.	□ □	Leave Raipur for Bilaspur via Simga and Bisrampur (By car.) Mod people at Simga and Bisrampur. (Half an hour at each place).
	Bilaspur District	
12 noon	□ □	Reach Bilaspur, by car. (75 miles.)
2 p.m. to 4 p.m.	□ □	Meet representatives of Christian and non-Christian organisations.
4 p.m. to 6 p.m.	□ □	Visit to Institutions.
Tuesday, the 20th July 1954-		
7-30 a.m.	□ □	Leave Bilaspur. (By car.)
8-15 a.m.	□ □	Arrive Takhatpur. (1 8 miles.)
8-30 a.m. to 10 a.m.	□ □	Meeting at Takhatpur.
10-30 a.m.	□ □	Leave Takhatpur. (By car.)
10-40 a.m.	□ □	Arrive Jarhagaon. (4 miles.)
10-40a.m. to 11-40 a.m.	□ □	Meeting at Jarhagaon.
11-40a.m.	□ □	Leave Jarhagaon. (By car.)
12-00 noon	□ □	Arrive Mungeli. (9 miles.)
12 noon to 2 p.m.	□ □	Lunch and rest.
2 p.m. to 3 p.m.	□ □	Meeting at Mungeli.
3 p.m. to 4 p.m.	□ □	Visit to institutions.
4 p.m.	□ □	Leave Mungeli. (32 miles by road.)
5-30 p.m.	□ □	Arrive Chandkhuri. (Baitalpur.)
5-30p.m. to 7.p.m.	□ □	Meeting at Chandkhuri.

7-00 p.m.	□ □	Leave Chandkhuri. (22 miles.)
8-00 p.m.	□ □	Arrive Bilaspur.
Wednesday, the 21st July1954-		
7 to 8 a.m.	□ □	Interview with officials.
8-50 a.m.	□ □	Leave Bilaspur. (Katni passenger)
11-48a.m.	□ □	Arrive Pendra road.
12 noon to 2 p.m.	□ □	Lunch and rest.
2 to 4 p.m.	□ □	Meeting
4 to 6 p.m.	□ □	Visit to Institutions.
Thursday, the 22nd July 1954-		
2-49 a.m.	□ □	Leave Pendra road. (Katni passenger.)
5-41 a.m.	□ □	Arrive Bilaspur.
7 a.m. to 8 a.m.	□ □	Breakfast at Bilaspur.
8-03 a.m.	□ □	Leave for Champa. (By train.)
9-34 a.m.	□ □	Arrive Champa.
12 noon to 2 p.m.	□ □	Lunch and rest at Champa.
2 p.m. to 4 p.m.	□ □	Meeting.
4 p.m. to 5-30 p.m.	□ □	Visit to Institutions.
Friday, the 23rd, July 1954-		
7-30 a.m.	□ □	Leave Champa.
8-30 a.m.	□ □	Arrive Korba. (22 miles by car.)
9 a.m. to 11 a.m.	□ □	Meeting at Korba.
11 a.m.	□ □	Leave Korba.
12 noon	□ □	Arrive Champa. (22 miles.)
12 noon to 2 p.m.	□ □	Lunch and rest.
4-40 p.m.	□ □	Leave Champa. (Passenger train.)
Saturday, the 24th July 1954-		
5-45 a.m.	□ □	Arrive Nagpur.
	AUGUST 1954	
Tuesday, the 10th August 1954-		

9-00	□ □	Leave Nagpur (By car).
	Amravati District	
12-00	□ □	Arrive Amravati.
12-00 to 13-00	□ □	Meeting with officials.
13-00 to 15-00	□ □	Lunch and Rest.
15-00 to 17-00	□ □	Meeting with non-officials.
17-00 to 19-00	□ □	Visit to Institutions.
Wednesday, the 11th August 1954-		
8-00	□ □	Leave Amravati.
9-30	□ □	Arrive Achalpur.
11-00 to 11-30	□ □	Meeting.
10-30 to 15-00	□ □	Lunch and rest.
15-00 to 15-30	□ □	Visit to Institution.
16-00 to 17-30	□ □	Achalpur to Chikalda.
18-00 to 19-30	□ □	Meeting with non-officials.
Thursday, the 12th August 1954-		
8-00 to 10-00	□ □	Visit to Institutions.
10-00 to 11-30	□ □	Chikalda- to Dharni.
12-00 to 15-00	□ □	Lunch and Rest.
15-00 to 17-00	□ □	Meeting with non-officials.
17-00 to 19-00	□ □	Visit to Institutions.
Friday, the 13th August 1954-		
8-30 to 9-00	□ □	Dhami to Dedtalai.
	Nimar District	
9-00 to 10-00	□ □	Meeting with non-officials.
10-00 to 11-00	□ □	Dedtalai to Kanapur (23 miles).
11-30 to 12-30	□ □	Meeting at Kanapur.
12-30 to 15-00	□ □	Lunch and Rest.
15-30 to 16-30	□ □	Visit to Institutions, if any.
17-00 to 18-00	□ □	Kanapur to Burhanpur.
18-00 to 19-00	□ □	Meeting with officials.

Saturday, the 14th August 1954-		
8-30 to 10-00	□ □	Meeting with non-officials.
10-15 to 12-00	□ □	Burhanpur to Khandwa (43 miles).
12-00 to 15-00	□ □	Lunch and rest.
15-00 to 16-30	□ □	Meeting with officials.
17-00 to 19-00	□ □	Meeting with non-officials.
Sunday, the 15th August 1954- (Rest.)		
Monday, the 16th August 1954-		
8-00 to 9-30	□ □	Khandwa to Pandhana (12 miles).
9-30 to 10-30	□ □	Meeting with non-officials.
10-30 to 11-00	□ □	Pandhana to Aolia via Koladit (4 miles) (weather permitting).
11-00 to 12-00	□ □	Meeting with non-officials.
12-00 to 13-00	□ □	Aolia to Khandwa (16 miles).
13-00 to 15-30	□ □	Lunch and Rest.
16-00 to 17-00	□ □	Visit to Balahi-Awar (Khandwa).
17-00 to 18-30	□ □	Visit to R. C. Mission, Khandwa.
Tuesday, the 17th August 1954-		
9-00 to 11-00	□ □	Khandwa to Sirpur via Khedi (21 miles) (weather permitting).
11-00 to 12-00	□ □	Meeting at Sirpur.
12-00 to 13-00	□ □	Sirpur to Harsud.
13-00 to 16-00	□ □	Lunch and Rest.
16-00 to 17-00	□ □	Meeting with non-officials.
17-00 to 18-30	□ □	Harsud to Khandwa (38 miles).
Wednesday, the 18th August 1954-		
8-00 to 9-00	□ □	Khandwa to Piplod (1 8 miles).
9-00 to 9-30	□ □	Piplod to Karpur (4 miles-weather permitting).
9-30 to 10-30	□ □	Meeting with non-officials.
10-30 to 11-00	□ □	Karpur to Piplod (4 miles).

11-00 to 12-00	□ □	Piplod to Khandwa (18 miles).
12-00 to 15-00	□ □	Lunch and Rest.
18-05	□ □	Leave Khandwa (By Pathankot Express No. 4).
20-30	□ □	Arrive Bhusaval.
21-50	□ □	Leave Bhusaval (By Nagpur Passenger No. 383).
Thursday, the 19th August 1954-		
8-10	□ □	Arrive Nagpur.
	OCTOBER 1954	
Sunday, the 10th October 1954-		
8 a.m.	□ □	Leave Nagpur.
	Yeotmal District	
11 a.m.	□ □	Arrive Yeotmal (by car) (92 miles).
12 noon to 3 p.m.	□ □	Lunch and Rest.
3 p.m. to 4 p.m.	□ □	Meeting with representatives of Christian and non-Christian organisations and institutions.
4 p.m. to 5 p.m.	□ □	Interview with officials (if necessary).
6 p.m. to 8 p.m.	□ □	Yeotmal to Harjuna and back (Meeting at Harjuna), (7 plus 7 miles).
	□ □	
Monday, the 11th October 1954-	□ □	
8-30 a.m. to 9-30a.m.	□ □	Yeotmal to Ralegaon (27 miles).
9-30 a.m. to 11 a.m.	□ □	Meeting with representatives of Christian and non-Christian organisations and institutions.
11 a.m. to 12 a.m.	□ □	Ralegaon to Yeotmal (27 miles).
12 noon to 3 p.m.	□ □	Lunch and Rest.
3 p.m. to 4 p.m.	□ □	Yeotmal to Ner.
4 p.m. to 6 p.m.	□ □	Meeting with representatives and visit to institution if any.
6 p.m. to 7 p.m.	□ □	Ner to Yeotmal.
Tuesday; the 12th October 1954-		
8 a.m. to 9 a.m.	□ □	Yeotmal to Runza (30 miles).
9 a.m. to 10 a.m.	□ □	Meeting at Runza.
10 a.m. to 10-30 a.m.	□ □	Runza to Umri (5 miles).

10-30 a.m. to 11-30 a.m.	□ □	Meeting at Umri.
11-30 to 11-40 a.m.	□ □	Umri to Pandharkawada (6 miles).
12 noon to 3 p.m.	□ □	Lunch and Rest.
3 p.m. to 4p.m.	□ □	Pandharkawada to Botoni (18 miles).
4 p.m. to 4-30 p.m.	□ □	Meeting at Botoni.
4-30 p.m. to 5 p.m.	□ □	Botoni to Rajur (10 miles).
5 p.m. to 6 p.m.	□ □	Meeting at Rajur.
6 p.m. to 6-30 p.m.	□ □	Rajur to Wani (15 miles).
Wednesday, the 13th October 1954-		
8 a.m. to 9 a.m.	□ □	Meeting at Wani.
9-30 a.m. to 11-30 a.m.	□ □	Wani to Yeotmal (67 miles).
11-30 a.m. to 3 p.m.	□ □	Lunch and Rest.
3 p.m. to 3-25 p.m.	□ □	Yeotmal to Kamathwada.
3-25 to 4 p.m.	□ □	Meeting at Kamathwada.
4 p.m. to 4-30 p.m.	□ □	Kamathwada to Darwha (16 miles).
4-30 p.m. to 5-30 p.m.	□ □	Meeting at Darwha.
5-30 p.m. to 6 p.m.	□ □	Darwha to Digras (17 miles).
6 p.m. to 7 p.m.	□ □	Meeting at Digras.
7 p.m. to 7-30 p.m.	□ □	Digras to Pusad (17 miles).
Thursday, the 14th October 1954-		
8-30 to 9-30 a.m.	□ □	Meeting at Pusad.
3 p.m. to 4-15 p.m.	□ □	Pusad to Umarkhed (42 miles).
4-30 p.m. to 5-30 p.m.	□ □	Meeting at Umarkhed.
5-30 p.m. to 7-30p.m.	□ □	Umarkhed to Basim (60 miles).
	Akola District	
Friday, the 15th October 1954-		
8-30 a.m. to 9-30 a.m.	□ □	Meeting at Basim.
9-30 a.m. to 10-30 a.m.	□ □	Visit to institutions, if any.
10-30 a.m. to 12-15 p.m.	□ □	Wasim to Akola (52 miles).
12 noon to 3 p.m.	□ □	Lunch and Rest.
3 p.m. to 4-30 p.m.	□ □	Meeting at Akola.
4-30 p.m. to 6 p.m.	□ □	Visit to institutions, if any.

Saturday, the 16th October 1954-		
8 a. m. to 9-15 a. m.	□ □	Akola to Khamgaon (34 miles).
	Buldana District	
9-30 a.m. to 10-30 a.m.	□ □	Meeting at Khamgaon
10-30 a.m. to 11 -30 a.m.	□ □	Visit to institutions, if any.
12 noon to 3 p.m.	□ □	Lunch and rest.
3 p.m. to 4-30 p.m.	□ □	Khamgaon to Mehkar (49 miles).
5 p.m. to 6 p.m.	□ □	Meeting at Mehkar.
Sunday, the 17th October 1954 □		
8 a.m. to 9 a.m.	□ □	Mehkar to Chikhali (28 miles).
9 a.m. to 10 a.m.	□ □	Meeting at Chikhali.
10 a.m. to 11 a.m.	□ □	Visit to institutions, if any.
11 a.m. to 11-30 a.m.	□ □	Chikhali to Buldana.
12 noon to 3 p.m.	□ □	Lunch and rest.
4 p.m. to 6 p.m.	□ □	Meeting and visit to institutions.
Monday, the 18th October 1954-		
4 p.m. to 5 p.m.	□ □	Buldana to Malkapur (28 miles).
5-30 p.m. to 6-30 p.m.	□ □	Meeting and visit to institutions, if any.
11 p.m.	□ □	Leave Malkapur (By passenger).
Tuesday, the 19th October 1954-		
10-45 a.m.	□ □	Arrive Nagpur.
	NOVEMBER 1954	
Friday to Saturday, the 12th to 14th November 1954-		
	Mandla District Tour in Mandla district.	
Monday the 15th November 1954-	□ □	

	Jabalpur District	
9 a.m. to 12 noon	□ □	Mandla to Jabalpur. Visit to Barela on way.
12 noon to 3 p.m.	□ □	Lunch and Rest.
3-30 p.m. to 5 p.m.	□ □	Meeting with representatives of Christians and non-Christians.
Tuesday, the 16th November 1954-		
9 a.m. to 1 p.m.	□ □	Jabalpur to Khamariya, Kundam and back.
1 p.m. to 3 p.m.	□ □	Lunch and Rest.
2 p.m. to 6 p.m.	□ □	Visit to institutions.
Wednesday, the 17th November 1954-		
9 a.m.	□ □	Departure for Panagar, Schora and Katni with halts at Panagar and Schora for interviews, etc. arrive at Katni at 1 p.m.
2 p.m. to 4-30 p.m.	□ □	Meeting with representatives of Christians and non-Christians.
5 p.m.	□ □	Katni to Jabalpur.
Thursday, the 18th November 1954-		
12 noon to 3 p.m.	□ □	Lunch and Rest.
3-30 p.m. to 5 p.m.	□ □	Interview at Jabalpur.
Friday, the 19th November 1954-		
9 a.m. to 2 p.m.	□ □	Jabalpur to Dindori.
	Mandla District	
Friday and Saturday, the 19th and 20th November 1954-	□ □	Tour in Mandla district.
	JANUARY 1955	
Monday, the 27th January 1955-		
2 p.m.	□ □	Leave Nagpur (By car).
	Betul District	
6 p.m.	□ □	Arrive Betul.

Tuesday, the 18th January 1955-		
9 a.m. to 10-30 a.m.	□ □	Meeting of Christian and Non-Christian representatives. (Lunch).
2 p.m. to 6 p.m.	□ □	Visit to Amla and back (By car).
Wednesday, the 19th January 1955-		
9 a.m. to 12 a.m.	□ □	Visit to Swedish Mission Chicholi and meeting with Non-Christian and Christian representatives and back. (Lunch).
2 p.m. to 8 p.m.	□ □	Betul to Padhar, Nimpani and Shahapur and back.
Thursday, the 20th January 1955-		
9 a.m.	□ □	Leave Betul.
	Chhindwara District.	
12 noon	□ □	Arrive Chhindwara. (Lunch).
3 p.m. to 4 p.m.	□ □	Meeting with representatives of Christians and Non-Christians.
4 p.m. to 5 p.m.	□ □	Visit to Swedish Mission and Mission High School.
5 p.m. to 5-30 p.m.	□ □	Meeting with representatives of Christians and Non-Christians.
Friday, the 21st January 1955-		
9 a.m. to 4 p.m.	□ □	Visit to Seja with Halt at Amarwara for meeting-with representatives of Christians and Non-Christians.
Saturday, the 22nd January 1955-		
9 a.m.	□ □	Leave Chhindwara.
11 a.m.	□ □	Arrive Seoni.
11-30 a. m. to 12-30 p.m.	□ □	Meeting with representatives of Christians and Non-Christians. (Lunch).
3 p.m.	□ □	Leave Seoni.
	Balaghat District	
5 p.m.	□ □	Arrive Balaghat.
6 p.m. to 7 p.m.	□ □	Meeting with Christians and Non-Christians representatives.

Sunday, the 23rd January 1955-		
9 a.m.	□ □	Leave Balaghat.
10-30 a.m.	□ □	Arrive Baihar.
11 a.m. to 12 noon	□ □	Meeting with Christians and Non-Christians representatives, Lunch.
Afternoon	□ □	Visit to Garhi for meeting Christians and Non-Christians representatives and back.
Monday, the 24th January 1955-		
8 a.m.	□ □	Leave Balaghat.
11 a.m.	□ □	Arrive Nagpur.
	JULY 1955	
Thursday, the 21st July 1955-		
10 a.m.	□ □	Leave Nagpur.
4-25 p.m.	□ □	Arrive Raipur (By mail.)
Friday, the 22nd and Saturday, the 23rd July 1955-	□ □	Halts.
Sunday, the 24th July 1955-		
3-34 p.m.	□ □	Leave Raipur.
5-19 p.m.	□ □	Arrive Bilaspur.
Monday, the 25th and Tuesday, the 26th July 1955-	□ □	Halts.
Wednesday, the 27th July 1955-		
7-46 p.m.	□ □	Leave Bilaspur.
10-56 p.m.	□ □	Arrive Raigarh.
Thursday, the 28th and Friday, the 29th July 1955-	□ □	Halts.
Saturday, the 30th July		

1955-		
6-10a.m.	□ □	Leave Raigarh.
4-15 p.m.	□ □	Arrive Nagpur.

		AUGUST 1955 **First Panel**		
Sunday the 7th August 1955-				
Leave Nagpur	1 p.m.	Arrive Jabalpur	6 p.m.	By Car.
		Jabalpur District		
Monday the 8th Tuesday the 9th and Wednesday, the 10th August 1955-		Halts at Jabalpur		
Thursday, the 11th August 1955-				
Leave Jabalpur	7 a.m.	Arrive Sagar	11 a.m.	By Car.
Friday, the 12th and Saturday, the 13th August 1955-		Halts at Sagar.		
Sunday, the 14th August 1955-				
Leave Sagar	7 a.m.	Arrive Jabalpur	11 a.m.	By Car.
Leave Jabalpur	3 p.m.	Arrive Mandla	5 p.m.	By Car.
Monday, the 15th August 1955-		Halt at Mandla.		
Tuesday, the 16th August 1955-				
Leave Mandla	3 p.m.	Arrive Jabalpur	5 p.m.	By Car.
Leave Jabalpur	6-35 p.m.	Arrive Khandwa	1-23 a.m.	By Train
Wednesday, the 17th, Thursday, the 18th and Friday, the 19th August 1955-		Halts at Khandwa.		
Saturday, the 20th August 1955-				
Leave Khandwa	6-8 p.m.	Arrive Nagpur (on 21-8-55).	8-15 a.m.	By Train

Second Panel

Tuesday, the 9th August 1955	Leave Nagpur (By road)	Afternoon.

	Arrive Yeotmal	Evening.
Wednesday, the 10th and Thursday, the 11th August 1955.	Halts at Yeotmal.	
Friday, the 12th August 1955	Leave Yeotmal (By road) Arrive Amravati.	Afternoon.
Saturday, the 13th and Sunday, the 14th August 1955.	Halts at Amravati.	
Monday, the 15th August 1955	Leave Amravati (By road) Arrive Washim.	Afternoon.
Tuesday, the 16th August 1955	Halt.	
Wednesday, the 17th August 1955	Leave Washim (By road). Arrive Buldana.	
Thursday, the 18th August 1955	Halt.	
Friday, the 19th August 1955	Leave Buldana. Arrive Malkapur (By road).	
Saturday, the 20th August 1955	Halt.	
Sunday, the 21st August 1955	Leave Malkapur 10-48 Morning. a.m. (By rail). Arrive Khamgaon	
Monday, the 22nd August 1955	Halt.	
Tuesday, the 23rd and Wednesday, the 24th August 1955.	Leave Khamgaon Evening. (By passenger.) Arrive Nagpur (5-20 a.m.).	

	NOVEMBER 1955	
Thursday, the 17th November 1955	10 a.m. 7-24 p.m.	Leave Nagpur (By mail). Arrive Raigarh.
Friday, the 18th November 1955	Morning Afternoon	Leave Raigarh (By car).
Saturday, the 19th and Sunday, the 20th November 1955.	... ...	Halts at Ambikapur.
Monday, the 21st November 1955	Morning. Afternoon	Leave Ambikapur (By car). Arrive Jashpur.
Tuesday the 22nd and Wednesday, the 23rd November 1955.		Halts at Jashpur.
Thursday, the 24th November 1955	Morning Afternoon	Leave Jashpur (By car). Arrive Raigarh.
Friday the 25th November 1955	6-10a.m. 4-15 p.m.	Leave Raigarh (By mail). Arrive Nagpur.

EXPLANATORY TOUR NOTES INCLUDING IMPORTANT PETITIONS RECEIVED BY THE COMMITTEE ON TOUR

DISTRICT RAIGARH

DHARAMJAYAGARH

6th June 1954 -- 9-15 *a.m.* to 12 *noon.*

Present-Chairman and Members

The meeting was held at the Dharamjaygarh Club, where officers and non-officials including Christian and non-Christian Uraons of interior villages were present. A list of the villages, from which villagers had assembled, is attached.

2. Shri Lobo and Shri Francis, on behalf of the Christian Regional Committee, were present as observers. Shri John Ekka, M.L.A., was also present.

3. Addressing the audience, the Chairman pointed at the outset the purpose for which the Committee had been appointed by Government and intimated that the Committee will proceed in an open public impartial and judicial manner to find out the truth. He appealed to the audience to cooperate with the Committee and to place before them whatever information they may have in their possession concerning matters relevant to the enquiry. He pointed out that the Committee, at present, was engaged in a preliminary survey and wanted to find out what exactly are the grievances of non-Christians against Christian missionaries and of the Christian missionaries against non-Christians including officers of Government.

4. *Shri K. P. Mishra, ex-Chairman, Janapada Sabha*, pointed out that in the regime of the previous Ruler, conversion to another religious faith was banned, but, on the death of the Ruler, the management of the State was taken over by the Political Department as the successor was a minor, and during his regime, Christian missionaries started their activities. They converted masses of Uraons in villages by giving them monetary and other allurements with the result that an enquiry was held by European officers of the Political Department in the year 1930. As a result of that enquiry, it was held that these conversions had been effected by temptations of loan, etc., and the Political Department ordered that the money advanced by Christian missionaries should be refunded through the treasury. Thereafter, an Act was passed under which the entry of Christians into the State was banned. Shri Mishra, therefore, placed before the Committee his view that a similar legislation should he enacted by the present Government. His charge was that missionaries converted innocent Uraons and Kharias by giving them monetary temptations, by advancing them loans and by telling them that, they would lose their fear of police and petty Forest and Revenue Department officials and will not be required to go in begar if they embraced Christianity.

5. A case of one *Shri Mayaram, Janpad Member*, was quoted by Shri Mishra to show how people were induced to become Christians. According to Shri Mishra, a Christian pracharak, came to Mayaram□s house, stayed therein, gave Rs. 25 as rent for a portion of the house which would ordinarily get only about Rs. 5 and later appointed Mayaram as a Pracharak on. Rs. 30 per month. Later, Mayaram became a Christian and told several persons including Government officers that he had embraced Christianity for sake of monetary help.

6. *Shri Bhayalal Sharma, a teacher*, narrated his own experience of how people were converted. During 1939-42, he was in Baloda Bazar in Raipur district, where an American missionary, was engaged in preaching and converting people. In the course of preaching she used to criticise bitterly the Hindu religion and especially Lord Krishna. Individual temptations were given to Bhayalal Sharma also, but he was not prepared to embrace Christianity. He has toured the interior of Dharamjaygarh and Jashpur extensively and his opinion is that similar activities of the missionaries are going on in these areas.

7. One old Uraon named *Buranshah of Laxminagar village* told that conversions were effected by cutting the topknot and advancing money. Re-conversions were allowed after a fine was paid off. In his village, however, Uraons have not yet become Christians though attempts are being made by missionaries to convert some people.

8. *Mohan, an Uraon* of about 18 years of age, stated how he became a Christian along with his father and other persons of the village about 10 years ago. After conversion, his name was changed to Johan. At present, he is a pracharak and has recently started a school, which has 14 students, all Christians. From the beginning of next year, he proposes to teach Christian religion to these persons also. According' to him, a young lad of a village went to Ginabahar mission centre, where he learnt Christian religion and was appointed a pracharak. It was as a result of his preaching that the whole village consisting of six houses became convert. The villagers met in a panchayat and decided to become Christians. They informed the missionaries who came to the village after about a week and the villagers were baptized in the village

church. He does not know if any loan was advanced to his parents before conversion.

9. Shri D. N. Tiwari of the Tribal Welfare Department also gave information about the methods employed by Christian missionaries in various parts of the tahsil in order to convert people. According to Shri Tiwari, Christian children were prevented from going to Government or Janpad schools by various coercive measures including imposition of fines by the missionaries on the parents of such boys. In some villages, where a large number of persons became converts, they were coerced so that the remaining population also became converts.

10. Members of the Committee asked questions to Christian and non-Christian Uraons present to know local customs, etc.

11. Before dispersing, Shri Francis, President, Catholic Regional Committee, presented an application to the Chairman requesting him that an assurance may kindly be given that Christian men and women who will tender written or oral evidence before the Committee will be protected from the effects of executive vengeance and wrath as, according to Shri Francis, Christian tribals of Jashpurnagar were apprehending that they might be

PATHALGAON

6th June 1954.

Domandas Panka of Raymer (Kabirpanthi) complained that they are induced to become Christians by affording educational facilities to children.

2. The following persons reported that they were converted by giving loans for plough:-

(1) *Mangra of Kamrai* - His choti was cut off. Took Rs. 6 and paid back Rs. 20. The loan was advanced from Tapkara.

(2) *Zakdu of Pokhankot* got a loan of Rs. 20 from Tapkara, for which he was baptized, his choti removed. He got reconverted by 95 in repayment of the loan.

(3) *Zangu of Tildega* was given Rs. 9. He signed a book, was attending church every Sunday. He was demanded money, when refused to go to church. Repaid the loan by paying Rs. 30.

(4) *Seetaram Gaothia of Raymer* was approached by foreign missionary of Mendiakhar for conversion.

(5) *Thura of Surajpur* was offered a loan for plough and was threatened that if he did not take it he would be shot down when their *raj* would be established.

3. Dewar (now Dunis) of Kamrai was converted in 1935 in Tapkara, According to him, there is no religious preaching as such by the pracharaks. He himself is now a pracharak.

List of villages from which people had assembled.

1.	Pakhankot.	9.	Bandigarh.	17.	Raghanithpur.
2.	Kunkuri.	10.	Talgaon.	18.	Pathalgaon.
3.	Kamrai.	11.	Paraghati.	19.	Yerekachar.
4.	Raymer.	12.	Ila.	20.	Mudapara.
5.	Sapkal.	13.	Bantangar.	21.	Palidi.
6.	Tildah.	14.	Kilkila.	22.	Turi.
7.	Lipti.	15.	Godhi.	23.	Zakhadpur.
8.	Dodagulha.	16.	Diwanpur.		

LUDEG

The 6th June 1954.

Number of village's represented-15. Person's present-About 500.

(1) Somraram of Ludeg, (2) Manguram of Rede, (3) Bokha Uraon of Ludeg, and (4) Likhanram of Bangaon submitted complaint of the following nature: -

The Christians destroy Sarnas, if the Uraons do not become Christians. The number of Christians has increased after the merger of States. The Pracharaks threaten that they will drive away those people who do not become Christians, as soon they are going to have Jharkhand. The Pracharaks tell them that the Hindu religion is bad. They preach Jharkhand. The Luther Mission particularly does so.

Manguram was Pracharak two years ago. He was converted in 1947 by giving him a loan of Rs. 100 from Tapkara. He became Hindu after paying off the loan.

Michael Lakda of Ludeg, a Christian, told that the Uraons drink rice beer and eat pigs. Therefore, they are outcast. He was a Pracharak getting Rs. 30 per mensem and used to go to Ludeg from 1935 on tour with the priest.

Michael told that he had no troubles with Government officers. He was attacked by the non-Christians in Ginabahar. He never speaks against the Hindu religion. He teaches in a school and is a Pracharak.

Vidyadhar Khuntia (Yadao-non-Christian) Gaothia said, in 1948 Hindus from Jashpur, Udaipur and Surguja came to Ludeg because they were threatened that they would be massacred, if they did not become Christians and did not agree to Jharkhand. He also informed that in Majghotri bungalow, a cow was slaughtered to insinuate Hindus.

Villages represented at Ludeg.

1.	Chiknipani.	6.	Kukurgaon.	11.	Batrabahar.
2.	Rede.	7.	Kukurbhuka.	12.	Kudkel Khajri.
3.	Birimdega.	8.	Bangaon.	13.	Kudekela.
4.	Badhanapur.	9.	Bemla.	14.	Zekhanpur.
5.	Mudakhela.	10.	Saraitola.	15.	Ludeg.

ARA

The 7th June 1954.

One hundred and fifty persons from four villages present.

Jagdish Tirkey (Christian), Secretary, Jharkhand Party, Jashpur, told that the headquarters of the party is Ranchi. Its President is Shri Jaipal Singh. Local president is Shri Michael Tirkey, a Christian. There are 100 members on the Working Committee, of whom one office-bearer is a non-Christian. His name is Dharmorao and he is assistant volunteer.

Maituram Nagesia, of Dharan (a non-Christian), said that the Hindus are opposed to Jharkhand. If there is Jharkhand, he requested that Government should help the people against the Christians.

Abdia Kujur, a Christian by birth, said that if Government improve their conditions of living and bring them prosperity, they do not want Jharkhand. Government should give schooling, scholarship, agricultural and medical facilities.

Balram Pradhan, Uraon from Kharsoto (a law graduate of the Patna University) said that the movement is purely a Christian movement. It fosters in illiterate masses and its members are 97 per cent Christians.

Shri Jagdish further informed that the Ram Rajya Parishad and the Congress Party are against Jharkhand. The Praja-Socialist Party is in favour. There are no Communists in the movement.

The Pastors do not take any interest in Jharkhand movement. All other Christians including Catholics are in favour of Jharkhand.

Tuppo, headmaster (a Christian), said that a person is told that there is salvation from sin in Christianity, and if he is influenced by this and wants to become a Christian, he is baptized in a church and his name is changed after baptism. A register of baptism is maintained in a church. This is with the Padri. There are families in which there is only one Christian and others are non-Christians. They eat together but worship

separately. All students have to attend a prayer. There are Christian and non-Christian students in the school. There is also Bible teaching once a week. A school building is used for worship, if necessary.

Premsukh Kujur, a local Padri, is in charge of Ichakela church since the last one year. He is originally from Sindoga sub-division of Ranchi district. Villagers seek advice regarding private individual matters including money matters. Premsukh says Padris do not advance money. He is in charge of 9 churches. After prayers, enquiries are made regarding individual health and difficulties. Musa Turkey, a Pracharak, is also a vaidya. They also visit non-Christians. They are given medicine, if they want it. When the financial position of the padris is sound, they help the villagers financially also. Premsukh has so far advanced Rs. 40 to Samuel of Biropani for purchase of bullocks. Rs. 2 was given to one non-Christian Loko also. There are 19 pracharaks in his jurisdiction. Their pay is Rs. 15 to Rs. 22 paid out of local contribution. They do not get anything from mission. The Christian population in 19 villages, having churches, is 4,000.

Premsukh, says, there is no complaint about failing Christian students in schools deliberately.

One Kandra from village Sukda was advanced loan and later after 4-5 years, was converted to Christianity. Several cases have been lodged against the Father in the court.

Vishwanath, son of Leda, from Saila village of Kunkuri school, was converted to Christianity and through him his parents are also being converted.

The preachers who visit villages say that the villagers are without religion and therefore they will not get salvation if they have no religion. They don□t attack the Hindu religion. This is not true of Lutherand Mission. That is why their number is small. It is suggested that more facilities for financing money, educational facilities, etc., should be given.

Bahalu of Amertoli was induced to become a Christian by Gholang Padri as there was a coin to be English raj in a short period. All the people in his village are Christians, and as he is the only non-Christian, he is socially boycotted. He is not allowed to draw water from well. He has been removed from service. Babu Dugraj Kisan, of Amertoli, ex-gaotia, and Stanislans (Toli) confirmed about social boycott.

Mangaldas of Ara from mouza Kodra said that a padri from Gumla division of Ranchi district has been coming to his village for the last three years, but he is resisted. There is singing □ganabajana□, etc., when he comes. He tells people that the Government is sinful, and so there is no rain. Harihar Sukul of Sakardegaon confirms this.

JASHPUR

The 7th and 9th June 1954.

Shri J. Minj, Pleader, Jashpur: Aboriginals do not worship God. They are not Hindus. Budhu Kujur is a tribal name. Hindus drop out Kujur and add ram to Budhu making it Budhuram and thus call him Hindu. This has been done by the Inspectors of Schools. Tribal surname is not changed in Christianity.

Shri Deshpande, Pleader: Uraons have no surnames. They keep the name of clan. After arrival of missionaries, they have been putting on these surnames. They think their gotra as a sacred name. Budhuram is the real name. Giving a surname is to make the boy feel that he is a Christian. Police complain about this. Conversions are not genuine. Uraons have two Complaints-one is against conversion, and the other is regarding hurting their national feelings. Their economic conditions have not improved even on conversion. Similarly no change in moral conditions. Pro-Bihar movement is a separate entity. This shows that they want to carve out a Christian State out of India. There is no difference among the various sections of Christians so far as Jharkhand movement is concerned. Political meetings are held in prayer houses. A number of instances will he quoted at the time of evidence. Foreign missionaries are taking most active part. Non-Christians are not generally asking for Jharkhand. In places where they are in an overwhelming majority, the missionaries openly talk of Jharkhand. Non-Christian adivasis are not interested in Jharkhand. Advancing loans, holding stocks (grain bank) and coming to the aid of people are some of the methods adopted. It is not possible to give information about the total financial aid.

Gustav Munda (of Lutheran church) ex-M. L. A. reconverted to Hinduism in November. 1953-now **Sukhedeo Sukra** of Sundergarh (10 miles from M. P. border), Orissa State: Missionaries take active part in elections. After independence, tribal religion is good for the sake of India's unity. Tribal people join different churches and the unity of the people is lost.

Tribal Welfare Department Official: Christians take objection to sending boys to Government schools. Harishankar Mishra, Assistant District Inspector of Schools, Jashpur, intimated that one mission school was

granted provisional recognition after merger. After the expiry merger of the period, the mission school did not approach for recognition. Christian missionary schools are charging fees in cash or kind, which is against the rules of recognition. Scale of pay of teachers is not as recommended by Government. Names of students have been changed by the mission authorities and not by Inspectors. Mission authorities also refuse certificates to non-Christian students. Copies of inspection notes (of schools) were given, but missions did not fulfill the necessary conditions of recognition. Preachers are teachers and it is binding on them that they must teach religion. Mission schools have unhealthy competition with Government schools.

On way to Gholang, the following complaints were made by villagers from 20 villages:-

1.	Kessra.	8.	Kujri.	15.	Kantaber.
2.	Gumtal.	9.	Nimgaon.	16.	Gariatoli.
3.	Dungartoli.	10.	Ratamati.	17.	Manora.
4.	Khargota.	11.	Timarna.	18.	Dantoli.
5.	Benjora.	12.	Pakhartoli.	19.	Dehgan.
6.	Dadgaon.	13.	Bengta.	20.	Bildi.
7.	Bhadkela.	14.	Gamaria.		

It was mentioned to the Committee by villagers that missionaries gave allurements of education to children and monetary assistance for agricultural purposes. They hate Hindu religion. Christians performed a drama against Hinduism at Chirotoli. Missionaries say, Become Christians and then you will get Jharkhand. Villagers do not want Jharkhand. They also say, We will give free nistar and charai in jungles. If you dont become Christians now, we will convert you later.

At Timarna (two miles from Jashpur), non-Christians services have been terminated. Well water is also not allowed to he taken.

Fairuram of Manora village said, These are Catholic Christians and Father Bulcans instigates people to do so. His wife was threatened for taking water. There were several Christian wells.

Saruwa was converted by giving medicine. He was forcibly made to kneel down and pray.

Punia Budhia also said the same thing.

GHOLANG

The 7th June 1954.

Present-2,000. Villages-114.

Shri J. Tigga, Advocate, Gumla, District Ranchi (Bihar): Missionaries have been in Jashpur State since 1905. They have helped that State and now they are helpful to the Indian Government. Mission schools have not yet been recognised. Every school should be recognised for the betterment of the country. Students of all religions go there. We do not want to disturb peace. All are agriculturists. Our main object is to spread education. 10 per cent girls are educated. Protection should be given to us as minorities. Three girls of Uraon Christian community educated up to Matric and at present working as teachers in Jabalpur and Delhi.

Pracharak of Chichli: One man was converted on 12th March 1954 with his own consent. Receives pay of Rs. 5 per month. Has cultivation of 7 acres. Complains against Mangru Patel of Saila and says he abuses Father.

Alexis Toppo (Vishwanath) of Sanna was converted as Catholic in 1947.

At present 19 Wears of age. Parents and grandfather alive and not converted. He says, I was enrolled in school when I was six years of age. I became Catholic with due consideration and not at the instance of anybody. I had taken permission of my parents before conversion. I live with parents. Five maunds rice is taken in the school as fees. Rs. 63 per month be-sides boarding fees inclusive of boarding charges

C.O., T. W. D., says, Dont send your sons to mission school. He is Sansari.

Complains against Deshpande of Jashpur that he abuses Fathers. Deshpande is responsible for all the

troubles.

Marha (now Phillip Ekka). - A distillery has been erected in his field. He wants that it should be removed from there.

Lucas wants that the school should be recognised and helped.

Petros says that Christians do not want Jharkhand. Catholics are not in favour of Jharkhand. At present they are P. S. P. followers. A. D. I. S. asks the teacher how many students should be passed. A. D. I. S. did not allow students of Gholeng to appear at primary examination in Jashpur. Treatment was unfair. 31 students were allowed to appear at the examination out of 52 after giving test. 16 passed out of these 31. Previous test should not be conducted and the examination should be conducted here. The examination should be for three days and in writing. We do not get wood.

Marquis. - The whole progress is made as a result of the conversion to Christianity. We have improved and progressed very much.

Chairman thanked the gathering. The Committee visited the Gholeng school and the church after the meeting was over.

RAYKERA ON WAY TO GINABAHAR

The 8th June 1954 -- 8-30 a.m.

About 100 people.-Village (1) Raykera, (2) Ghursa, (3) Kandara, (4) Mayali, (5) Deogarh, (6) Jokhari, and (7) Bodokatha.

Masat Baiga of Jokari: Christians play drama against Hindu religion. The people agreed to send a copy of the drama. Christians want to destroy Sarnas of Adivasis saying that there is ghost in it. They are prevented from sending pupils to Adivasi schools. Christians preach Jharkhand. Cows are used by them for ploughing instead of bullocks with a view to hurt our religious feelings. They are also forced to eat beef.

Ladhuram of Raykera: Place of worship where they had installed Mahadeo has been ploughed down.

ON WAY TO GINABAHAR

The 8th June 1954 -- 9 a.m.

About 50 people. Villages-12.

Ghatmunda.	Khejurkher.	Ladoh.
Kunkuri.	Ginabahar.	Teradi.
Remte.	Gerakota.	Ambachuha.
Bakoube.	Rajadandi.	Kerdali.

The people who were mostly non-Christians, complained against Christians and presented applications and spoke about the performance of drama, which is Anti-Hindu.

GINABAHAR

The 8th June 1954 -- 10 a.m.

Present-Two-third Christians and one-third non-Christians.

Ramghora Choube, Hindu: A Hindu girl, 12 years of age, by name Budhni Urai, has been kept in a Christian house. She was not traceable for three days. She has property. It is understood that it is proposed to marry her to a Christian. Her father□s name is Raghubara, who has expired in Rajouti. Her mother has gone to Assam. Bhuddu Uraon (Hindu) was entrusted with the care of the girl when she was five years of age. She stayed there for five years. He was her brother. Nanuram, Christian, of my mouza has kept the girl in his house since the last five months, with a view to convert her. A complaint has been given to police. Shri John Ekka, M.L.A., is also involved in this case.

A Christian Father threatened on the 19th February 1954 some 800 Hindus (converts). With his fear they again became Christians. The case has been reported to police.

At the instigation of Christian missionaries this meeting has been called and has been attended by non-Christians and they are ventilating their grievances from their platform.

Petros and Benjamin of Katmoda (seven others also) say that they were fraudulently converted to Hinduism by some mission. They were asked to keep topknot. That has since been removed. They were told that they would be given clothes and land.

Petros Tirkey. - The complaints against missionaries are false. We are born Christians. Our parents were Christians.

Benidhar of mouza Lodma, Hindu agriculturist. - A drama was performed by Christian boys where it was said that Ganges water does not give salvation, so also going to Mandirs, and abused Hindu preachers, Devdevta and Tukdoji. Some Hindus went to see and others were Christians.

Daluram of Chuhikuha: We were making kirtan. In the end, when we said "Seetaram ki Jay", Christians came and said "Jesus ki jay" and "Jharkhand ki jay". "Ram was only a raja, he was not a God". This happened only once on 6th May 1954, Thursday.

Gabriel of Ludhma: In the fair held in the month of May, a teacher from the Tribal Welfare Department interfered. Report was made to police. Sub-Inspector of Police came and troubled us. We were not given food. There were 11 actors in the drama. Four dramas were performed, viz., Jashpurka Sadhu, Mattipuja (witchcraft), Budhabudhi and Soneka Gufa. The witchcraft said that I cure patients by giving them flowers. We took one month to learn this drama. Two of the shows were moral and three were Tamasha.

Sukhpalsingh of Remte and Jaisingh: On 19th May 1954 we were performing kirtan. Christians from Dhodhidet came. They were about 150 in number. Cyril was among them. He shouted "Mary Amma ki jay", "Jharkhand ki jay". Their road was different, but they came deliberately by this road, because we were doing kirtan.

One Christian of Dhodhidet: It was dark and so we went by a short cut. We did not say Jharkhand ki jay. We were about 100 in number. We said, Meri Mata ki jay.

A Christian from Tangargaon: After Janpad election, a complaint was given against Boko Sardar in writing. Nagan Padri was taken to Atras Soma's house for fear of Boko. Boko Sardar abuses Christians in Tangargaon with a dagger in his hand. He did not beat anybody. Simply he shouted. Made water in church.

Gurbal Baiga, Non-Christian, Ludhma: One man was tied by Christians. A sarna plant was also axed. I beard all this.

Bhandari in Kunkuri since Raja's time: Swamiji and Deshpande said, "You can't become P. S. P. as you are Raja's servants at the time of Janpad election. Swamiji said, "You become Hindu; otherwise I do not want to see your face."

Thomas, Forest Guard: Complains against Hindus.

John Ekka, M.L.A.: We are blamed for Jharkhand, but we do not want it. We are not anti-nationals. Charges of conversion levelled against us are false. My grandfather brought missionaries from 136 miles in Ranchi and we became Christians. Christian and non-Christian spirit was not there previously, but since Deshpande's coming this has started. On October 11, 1941, Deshpande came to church in procession with a view to perform kirtan. Deshpande is responsible for all the troubles. The result of this spirit will be very bad. This may result in disturbance to peace and order. Political differences have been introduced recently. Some Hindus started pro-Bihar movement. This movement is not of Christians only.

MUSKUTRI

The 8th June 1954.

Present-2,000. Villages-58.

Dilbodhandas, Panka, Kabirpanthi: Took loan of Rs. 20 from missionaries. Two houses and land have been taken. Still the missionaries want Rs. 30 for complete repayment.

There were six more persons having the same complaint.

Bikna Urao of Pakdi Kachha: Two tests in primary final examination of Mission School students. Officers of Jashpurnagar ask caste when approached for appointment. There was a class of patwari training in Muskutry, where 53 students learnt and 52 passed. One of the students sought the job of patwari. The Kanungo said, that he does not recognise Anamat training in Madhya Pradesh.

The school teacher says, We cannot count you as tribals because you are Christian. In Patel election the man selected by Christians was not appointed but votes were taken.

In Basan mouza, Pakhnikota toli, there were 50 Christians and 22 non-Christians. Voting was also the same for patel. But the man who secured 22 votes was selected because it was said that, that man getting highest number of votes was a Christian. Budhadhar of village Mukundram was appointed by Tahsildar. The other person who was supported by Christians was not appointed. We went to court nine times, but no heed was paid because we are Christians.

Boko Sardar spoils sanctity of the church. Patwari reports cases of Christians bringing grass lands tinder cultivation. There are no Christian patwaris. Christians are required to pay double the bribe for recording changes by the patwari.

The Christian Father present said that in Ghugri village Christians are riot allowed to graze cattle and wash clothes in public places. Government officers dont help. There is likely to be a communal clash.

In the Muskutri hospital, it was reported that it was visited by 500 patients per month and people came from far off villages.

JASHPURNAGAR.

The 9th June 1954 -- 9 a.m.

Sub-Divisional Officer, Police, stated that it is not a fact that Ghatmunda people were made to say in the thana for the whole night. He also said that enquiries were made against Boko Sardar as and when complaints were received against him, but nothing had so far been found on which he could be prosecuted, and there was also no evidence and witnesses to help Government from the complainant party.

DISTRICT SURGUJA

KUSMI

10th June 1954

Names (if legible) and number of signatories, place, etc.	**Names (if legible) and number of signatories, place, etc.**
(1)	(2)
Gopalghasi with two witnesses of mouza Mulshekela, tahsil Samri (Christian).	Bini Christian was asked to do begar for Raghuvir, Forest Guard, by Gopairam, Chaukidar of mouza Mulkikela, tahsil Samri. On refusal he was beaten. No action on report made at Sanna thana, Samri tahsil.
Ledwa Chamar of Chanda Madwa (Non-Christian).	Anthony, Pracharak, erected house on land cultivated by Leduwa.
19 signatories	Roman Mission Pracharaks often pay visits. They show allurements and ask for signatures. People interrupted in their work. Manguram, Varana Ram and Sukhu Uraon became Christians as a result of allurement. Desires to give oral information.
20 signatures	Cattle place converted into market place at mouza Diwri, thana Samri. Request for reconversion into cattle place.
10 signatures	Matru Uraon has given accommodation in his house to Joseph Uraon, Pracharak of Ranchi.
Kandru Urban, mouza Surbena.	Kandru had to face difficulties, Pracharak Khajuriwala assured him help and got him married to a Christian girl. No help rendered. Requests to be relieved from clutches of missionaries.

7 from Krishnagar	Pracharak staying at Nanaka Miya□s house in Krishnagar shows allurements and gives threats.
39 signatures from about 25 villages.	Missionaries give allurement of jharkhand where cloth will be sold at one anna a yard and salt also very cheap.
15 from Mulsikala	Domnik, preacher, staying at Pilloo Uraon□s house. Converted seven families so far. These families are oreating dusturbances by disobeying kotwar chaukidar. Ask others to embrace christ inity because there will be Jharkhand very soon.
Rev. Lakra, Leader, Lutheran Church and Rev. P. Bock, T. Kujur, Emmanel Lakra (Christians).	English application.
Rev. J. L. Lakra, President, Gossner Evangelical Lutheran Church, Jashpur.	Do.
Jayaram Kujur and Sukh Uraon, Deori.	Tiwari, Headmaster, Adivasi School, forcibly removed photo of Jesus Christ from Jayaram□s house.
Jayaram Kujur and three more.	Tiwari prevented Jawaharnagar and Kamlapur Christians from performing prayer in Bodraram□s house.
Bhandari, Tirkey, Temba Uraon, Karadand and Sohra Uraon.	Complaint against Tiwari and Chhediram, who made fiery speeches against Christian religion and Fathers with threats. Patwari was present.
3 from Ratasili, thana Samri	Two constables from Samri police station went to Ratasili, and abused catholic preachers. They arrested one preacher Albinus. As they were bringing him to Kusmi, he ran away near Vainganga river.
Alois, Pracharak and three more from Jamira.	Chaukidar Temna Ghasi and a constable from Samri thana, obstructed Christians from performing prayer in Riku Uraon's courtyard with abuses and threats.
Petrik and Milbinu Uraons, Ghugri.	Three catholics offered prayers in mouza Ghugri. Next daytheywere called by Viswanath Patwari at Adivasi school where they were abused and threatened. Petrik Kujur was slapped. He was given three bozas of fuel free as demanded by him.
Jayaram Kujur and Mangru Uraon, Pamlapur.	Tahsildar, Kusmi, abused Christians.
Temba and Bhadari Uraon, Karadad.	Tahsildar, Kusmi, abused Christians at Madguri and said that fields of Christians will be looted, they will be beat and shot down.
Unsigned application	Gajadharpur Patel and Fulchand Dhobi beat Jowakim, a catholic preacher.
Chhanduwa Uraon, Gutradih and Pracharak Joseph Tirkey.	Chhanduwa, chaukidar, was threatened for giving shelter to Christian missionaries.
Kamil Kujur and two others from Bhulsi.	Catholics sent to Samri thana by chaukidar of Bhulsi for offering prayers without permission.
Louis, Pracharak, Karadand	Rambrichha, constable, asked Etwa Munda to drive away Ignes Munda, a catholic pracharak.
Puliki Pracharak	Rambrichha, constable, slapped and threatened Mahesh Rajwar for going with Christians.
Bandhana Uraon, Jadatala.	Nasiruddin, constable, asked Ignes Munda to quit Bandhana Uraon□s house.
Louis, Pracharak, Karadand and two others.	Rambrichha. and one constable asked Leuis, a catholic preacher to quit Karadand and abused him. A note-book on his person was forcibly taken away and has not been returned so far.
Louis, Pracharak	Louis reports a meeting of Rajmohni held at mouza Amtahi under the Chairmanship of Balram Prasad Sonar. He abused Christians and asked people to beat Louis if he visited their places for prachar.

	Contribution was to be arranged for Balram Prasad and his tour for religious work was fixed.
Ghuma, Kahru and Bhagta Uraons.	Mst. Dukhi of Surbena married Ghuma Uraon. She was asked by Patel, Patwari and Cbaukidar to drive away Ghuma from the house, otherwise they would kill him whenever he was found.
Martin Kujur and two more	Achhnu, Chaukidar of Ghughri called Gabriel and Martin to Samri thana. They went there walking 16 miles. Tiwari, Head Contsable, wrote their names and places and after taking money from them they were allowed to go.

KUSMI

The 10th June 1954 -- 11-30 a.m.

Attendance-About 2,000 from 63 villages. Forty Christians and rest Non-Christians.

At the outset the Chairman introduced the members of the Committee and explained the purpose of their visit.

There are three missions working-Catholic, Lutheran and American.

Sukharam Uraon of Karmi Toli: Induced to become Christian by giving him money. A Christian Uraon purchases land in the village as a tri al, whereas others (non-aboriginals) are not allowed to purchase. If land is purchased in this manner, he apprehended that there may not be enough land for tribals of the village themselves.

Father: Pracharaks move from village to village. Christians have a special place of worship. We teach gospel, generally St. Johns.

Rajendra Prasad of mouza Harri: Complains against purchase of land by Christians. A Christian purchased the land of one Makan Miyans daughter on Makan Miyan's death. His wife has married another Mohammedan and the daughter is living with her uncle.

Budhwa Uraon: Christians have converted a resting place of cattle (nistar land) of mouza Deori into a market place, because Uraons of that village did not embrace Christianity. Ramsunder Patwari confirms this saying hat Christian villagers are asked to sit in that place for bazar. Villagers from Barwe Chhechari (in Bihar) come there. They observe Saturday market in that place since one year. There is also a sarna in that place.

Bawna, son of Jetho Uraon of Gajadharpur: I had given an application to Government for land as I had none for cultivation. I waited for three years and later became a Christian (Catholic) with the hope that I will get some land. But I did not get any land and, therefore, again I became a Hindu.

Ramdayal of Ghulsinga: There is ten Christian houses in my village out of a total of 80. Two Christians came to the village sometime back saying that they were Hindus, but they were Christians. Chaukidars son was beaten by them. They say, We dont care for any Government officers and dont obey them. I am treated as an obstruction in Christian work because I do not allow villagers to become Christians. They are Roman Catholics. When I was beaten, I had given a report to Sub-Inspector of Police at Kusmi He said he would come for enquiry but he was transferred later. Domni, Tani and Binny beat him.

Domi: I am a Christian by birth, belong to Ghulsi village and am a Pracharak of Roman Catholic Mission. Pay is about Rs. 30 to Rs. 35 per, mensem paid by the Mission. Father Francis of La tahsil pays it. Has been living in the village since two years. Before that he was a teacher in Adivasi School, Ambikapur, for one year. Before that, peon to Food Inspector. Before that, was living in his house in Barwe (Ranchi district). There was only one Christian house when I came to Ghulsi. Now there are ten houses. I converted eight houses. I preach that the world started with Adam and Eve. I say that idol worshippers will be ruined. When a man agrees to become Christian. I write his name in my book, and then I take him to Father Francis after teaching him dharam. Birsahay was converted by me last year. He was taken to Father Francis after one year since his name was written. Till that time Birsahay was making enquiries from his friends about Christianity. I took him to Father Francis after teaching him the lessons and giving him bath. Father had been to the village himself. Wife and three daughters of Birsahay were converted by the father. Six or seven families were also converted by the Father with all their minor children after giving them holy bath. I get my pay irrespective of the number of persons converted.

On 25th December, which is Christmas Day, we were in church. It was about 6 or 7 p.m. Chaukidar and jungle-chaprasi came there and asked for a man to take his goat, which he had brought from Titartoli to Chhapartoli. The goat was brought walking. We told him that we were in Girja and, therefore, we could not do it. Kotwal started shouting and disturbing us. Kotwal□s son was drunk and he beat Benjamin. About 50 persons were busy in prayers. There were three persons with the chaukidar□s son and jungle sepoy. He stumbled in the door and said that we had beaten him and went away. Next day, Billuram was beaten when he was sitting with his son in his yard. I did not report the matter to police.

Ramtapiram of Serangada: Pracharaks say that they will give cheaper cloth to those who become Christians when they will have their raj of Jharkhand.

Bultu of Ambikapur: Nagesia by caste. Always had come to the village saying that there will be Father□s Raj and we will not allow you to live. Pracharaks also come there. He said that you have got your seat in Delhi. They said they would give land and cloth. Some villagers were converted in Gopati.

Gangaram said that the Christian Father asked his father to be present in another toli, but he was ill. Therefore, he did not go. Alwis, Pracharak, came to him saying that the Father had said Jawahar Raj has come and there is no happiness to the people. When Christian Raj will come, they will get happiness.

Khagnaram: I had been for the meeting in January 1954. Elderly sons did not go but children went. Father from Gopati had come. He said that his religion was best of all, teaches children, gives land and houses. He said that Jawahar□s raj will go and our raj will come. If you don□t come in our religion, you will have troubles. You will not get cloth and salt.

Alwaris (Alwis) Nagesia: I had been to Khangnaram□s house to call people. Petros Father was there for the meeting. He did not say anything. About 50 persons were present in the meeting. In the Congress Raj, according to the Constitution, all religions are free and, therefore, we have come to you to preach our religion and if you join the Christian religion, God will give you salvation from sin. Congress Government is in raj, but if the raj is given to Catholics, we will not take it. He denies the statements made by others previously. There was gramophone and, therefore, children had come for the meeting,

Petros Uraon of Ratasili: On the 3rd June at 10 a.m. six to seven Hindus came in a jeep from Khatata. They called the Fathers and said that they would destroy the houses and everything of Christians. He is a Pracharak getting pay of Rs. 25. My family is in Bihar. I have come here since the last seven months. I was called by the Fathers. Belongs to Catholic Church.

Mohararam Marwa of mouza Khajria: Missionaries visited several villages and also my village when there was cholera. They asked us to join their religion and they would give free and good medicine. They gave good medicines to Christians. They took high prices from us. They asked as to whether a man was Hindu or Christian before giving medicine. Hindus did not get medicine. They could get it only if they paid high prices.

Lohara of Jodhpur supports the above statement.

Jairam of Jawaharnagar (Christian): One Tiwariram, Hindu Pracharak, came one Sunday and told that he would not allow us to pray saying that lie was sent by Government for this. We did not perform puja. Reported the matter to Samri police station. Ratiram, a Hindu Pracharak, had come through the headmaster of a school. He asked □Why do you keep this (Jesus) photo? I will give you another Hindu photo□. He took away the photo, but did riot give me another photo. The matter was reported to Samri police station. I was converted to Christianity in Assam. There also there is conversion to Christianity. There the Father is Father Lewis of Catholic Mission. Tiwari, master, is dead. I had gone to Assam on agreement for three years.

Kandru of Kardar: Louis master was a Pracharak. I had signed one paper through mistake, but did not want to become Christian. So he told me that I should become a Christian. He was threatened that he would be removed to jungle. Father will rule. Deputy Commissioner, Tahsildar and Inspectors were servants. They will go away. Gaothia□s son is a Pracharak. He said that he would shoot him.

Reverend Lakda: I am from Lutheran Mission and am an important office-bearer. There is no Jharkhand movement here. Lutheran population is divided in blocks. Lutherans here do not share their opinion. Catholics are also divided. Both Catholics and Lutherans are divided on the question of Jharkhand and in both of them there are promoters of the movement. It is not merely confined to our Lutherans only. It is also the same case with Catholics.

European method of missionaries is that they have got a Home Board. That sends missionaries and they are supported. They settle down and then they begin to work.

The Gossner Lutherans have no money. We have cut off our connections with foreign countries. It is purely Indian. Our method is first to have a Christian congregation. If the village is nearby, the whole Christian congregation from one village goes to another village. If the villagers want us, we go otherwise we do not go. They always welcome us. I have not come across any disapproval. We start with Indian Bhajans. We then explain in a very simple language about Jesus. We do not criticise other religions. Our headquarters is in Ranchi. We do this group sending several times and then if the villagers are ready, we send our pracharak. He begins to teach Luther's catechism, 10 commandments. So far I have not come across any opposition. We would like to live peacefully with our Hindu friends. We run schools. We have got our High School near about Ranchi. We have one school at Ichkela and Sarahpani. We don't issue pamphlets. Our main support is Indian money. We make an appeal and by way of Christian Charity, we get money sometimes from individuals, from societies. Last year, we got about Rs. 60,000 for five provinces from Lutheran World Federation at Geneva. There is a combined society called National Missionary Society. Our church is autonomous. We approached America through our executive board, and received Rs. 90,000 from U. S. A. for one year we received for Surguja area. It is from the united body. There is one authority here in Guntur in South India and he receives money for this area. From them we get the money. We maintain accounts and they are audited. There are 60 to 70 pracharaks of my mission for the Surguja area. We pay about Rs. 40 to each pracharak (basic pay of Ranchi plus Surguja allowance). Roundabout 1,500 is the population in this area. Pracharaks are trained mostly in Ranchi, and now we are training in Ambikapur. We started with 15,000. At Surguja, we have not yet started a regular school, except a Bible School. We give Rs. 30 as pay to start with. We give from the Mission Fund and then we get it back from the Government when it is recognised. They allow us to teach religion outside the school hours in the premises. We get grants even though we are Christians. There are four missions in this area-Dubki (Baptist) Mission, Roman Catholics, Mennonite and Lutheran. We have happy relations with others. Mennonites have about dozen, Catholics a hundred, and the Swedish Mission in Baikunthpur, about half a dozen pracharaks.

RAJPUR

The 11th June 1954.

Attendance-300. Villages - 19.

Twenty-seven signatories from Budhabagicha, Bisambharpur, Khodro, Pampaur, etc.

The signatories say that -

(1) adivasis are Hindus,
(2) Christians are not adivasis, and
(3) they do not want Jharkhand.

Attendance-300 (Four Christian Pracharaks and the rest Hindus).

Itwaram of Patratu: Christians say that Jharkhand Raj will shortly come and they will give cheap salt and cloth. Sankargarh preachers say this.

Solomon Minj of Roman Mission: I am a pracharak at Chargarh. All pracharaks come from Jashpur. I get Rs. 25 as pay. I do not preach Jharkhand. There is one pracharak in each village. The root (jad) of Christians is in Rome city.

Patel of Chargarh: The pracharak preaches prayers. He does not say anything about Jharkhand.

Ramsahay Gond of Parsagudi: There is also preaching at Parsagudi about Jharkhand. Birsahay is the name of the Pracharak. He says, "If you do not become Christians, we will call military forces to punish you".

Kanhai of Karra, Uraon Gaotia: One Pracharak requested a house to live in during the rainy season, but I did not give. The pracharak threatened me saying that I would come in difficulties.

Gahemram Gond of Ukhra: Complains against the Pracharak. The Pracharak is paid Rs. 27 per month. Domnik, Pracharak, teaches girja. We refuse to learn. He says, "It is your pleasure". I have been sent by the Father for this.

Bonry of Ambikapur: The pracharaks are working since the last one and half years. There are about ten houses in each village where the pracharaks are working.

Koyram of Lan, Uraon: Missionaries wanted to induce our children to become-Christians by affording them

education facilities. The pracharak in his village also talks of Jharkhand.

Sankram Gond of Parsagudi: We did not get cloth, food, etc. Therefore, we were asked to become Christian so that we could get it.

AMBIKAPUR

11th June 1954.

Abstract of applications received on Tour

Names (if legible) and number of signatories, place, etc.	**Names (if legible) and number of signatories, place, etc.**
(1)	(2)
Catholic Christian Adivasi, Ambikapur. (No signatures).	Denied charges of conversion by force or allurement, Jharkhand prachar and anti-national activities. Complaints that Hindus make propaganda against missionaries and cause disturbance to peace. They give open threats to Christians.
5 signatures, non-Christian.	Jako, preacher, has written his name as Christian without consent and knowledge.
Janardanram Sahu, Basen	Since Patel Kariram Uraon became Christian, he is trying to convert others also. There are several preachers in the village.
4 signatures	Allurement of money generally. Ask for house to live in and also threaten.
6 from Sontarai	Christian preachers live in large numbers. They trouble women of the village and show fear of police and father.
6 from Karabal	Preacher from Raigarh came and said that he was sent by Government to convert people to Christianity.
Chunda Uraon from Deogarh.	The pracharak lived in my house for 10 months. He is not prepared to leave it now. Once Father came and tried to convert people by showing allurement of money. As I refused to become Christian, my brother has been converted and they have created quarrelsome atmosphere in the family. Enquiries may be made in the village.
Pichhagaram from Deogarh	Christians abuse Hindus and threaten to beat. Bolo, Pira and Etwa Uraons are their leaders. Some of the people named in the application are new converts and they trouble the women fold of the villages.
4 from Telaghar	Women are misled by allurement of saree, oil and soap. If opposed, show fear of Father and police.
7 from Menpath	Complaints against Petros, teacher. He has called two preachers Ellios and Alwins and one lady preacher Silena. Try to have immoral relations with women by showing them allurement of soap, saree and oil.
Sabhapati, Gram Congress Committee, Deogarh.	Father spreads false rumours to convert people, shows inducement and talks of Jharkhand. If opposed, fear of gun and lathi is shown.
Tokriram, Dhelsara	His daughter has been kidnapped by missionary preacher. When be approached the Father, he said that this was done because he did not embrace Christianity. Villagers will bear evidence to this.
Badoram Uraon, Councillor, Janapada Sabha, Ambikapur.	Preachers say that they are Government servants and they are pled Rs. 25 per mensem each for preaching. They gather people by using gramophone, etc. They abuse Hindu religion and Congress Government. They threaten to beat by lathis or guns. Do mischief to women. Kheso and Raju Uraons are given every help by the Christians.

3 from Surbena	A Christian missionary stays in the house of Bhagna Uraon. He has converted one Kandtu Uraon by force. He says Father will give money if you become Christian. If you don□t accept it, you will not remain in this raj.
Bhikhuram Bhagat, mouza Lajri.	Bhikhuram Uraon has been converted by force.
2 from Karadand	Kinthu Uraon, preacher, lives in Mangru Uraon□s house. He says either become Christians or go away from the village.
Biganram Kisan of Madwa, Khasha Tapa, Madwa, thana Samri.	Simon, preacher, said Father gives money and land. He asked people to embrace Christianity. After three days, he came with the intention of raising a quarrel.
4 from Ghughri, thana Three Samri.	Christians came and said they were, Oraond. They were given water. In 1953 they got their topknots cut off and are harrassing the non-Christians to become Christians. They have brought under cultivation all land including grazing land. An enquiry into the actions of these people may be held.
Aluwas Ram, mouza Surkai, district Palamu.	Allurements shown to embrace Christianity and bad names called to Congress Government.
3 from Diwari	Do. do.
6 signatures	Complaints against Patel Rambin Baniya, Harchand Gond, Bigam Gond and Jagmohan Cherwa that they harass and beat and boycott socially. Also complains against Forest a Ranger. Desecrated place of worship.
Alwasram Pana, mouza Surkari.	Alwis Christian, mouza Surkar, district Palamu, brought Father to Gopat, who tried to induce people to embrace Christianity.
Dharma Sabha, Pithora	Dharmsabha, Pithora, resolved not to change religion (Hindu).
Mansap, Member of Semra	Complaint against Patwari Undual Christian, who is giving applicant□s wadi to others. Requests enquiry.
4 non-Christians	Complaint against Amtahi Father and Alwis Christian, preacher. They apprehend unrest if activities of missionaries are not checked.
5 from mouza Korgha	Father called names to Congress raj, and wrote his name without his will and consent forcibly.
20 signatures, tappa Magarpur, thana Sitapur.	Allurement of money given.
4 from mouza Karadand	Complaint against Shani and Anganu Uraors, that they threaten and ask to become Christians.
11 from mguza Madguri, tola Karadand.	Allurement of money and threats of missionary raj.
Kanhai Ram Patel, Uraon, mouza Bhodgadi.	Allurement of money, free education, 12 yards cloth per rupee and also threats of driving away.
4 signatures	From durbar of Uraons three Christians took away the wife of Zakadu Uraon. When they tried to rescue her, threw urine on their persons. Matter reported to Patna thana, but no action so far.
4 from Kardand, tappa Madguri.	Complaint against Satiram Uraon, patel, that he took signatures on one paper by force and later asked the signatories to become Christians as they had signed. Shows disrespect for Government Officers. Complaint already lodged with Deputy Commissioner in March. Requests enquiry in the matter.
Zagarusinha, mouza Chando (calls himself a prominent leader of the village).	Prabhudas pracharak took a procession raising anti-Hindu and pro-Ciiristian slogans. Police enquiry was held and this was proved to be true.
8 from mouza Bhulai	Complaint against Domnik and Rohna Patel preachers.
21 from mouza Deori	In 1953 Father from Ratasili induced people to use cattle resting place

	near Sarna for bazar.
16 signatures	Padri from Khuntipara made discrimination in giving medicine when there was cholera in the locality.
Unsigned	Complaint against Rohna and 12 other families of Uraon Christians that they let their animals, free and destroy his fields. Also complains against Patel that he got annoyed when requested to keep record of outsiders coming to the village, shouted out and gathered all Christians with a view to beat him. Report made to police thanComplaint against Rohna and 12 other families of Uraon Christians that they let their animals, free and destroy his fields. Also complains against Patel that he got annoyed when requested to keep record of outsiders coming to the village, shouted out and gathered all Christians with a view to beat him. Report made to police thana Samri.a Samri.
2 from Darndah	Embraced Christinity by allurements, but after one month realised the deceit and reentered Hinduism.
Etwaram of Korandha, M.L.A., Janapada Councillor and 11 others.	Father from Ratasili by name Francis Ekka was allowed to make a speech regarding his religion in one of the Hindu meetings. People did not appreciate his speech. He has converted the meeting place, Sarna and cattle resting place into bazar without permission from anybody. Matter reported to police. If the Father is not prevented from his activities, there is likely to be danger to peace.
2 signatures	A Christian preacher staying at Sukhrao Uraon□s house tries to mislead people. He creates disunity in the village and abuses people under introxiation.
Seven from Salwa	Four Christian families in the village have brought road used by non-Christians under Kodo cultivation. Enquiry should be made about this. Their animals are also put in cattle-pound whenever found. Frequent troubles make life difficult to live for non-Christians.
13 from Singchora, thana Rajpur.	Preachers show alluremert of money, land, speak of Jharkhand and also threaten that in Jharkhand lands of non-Christians will be looted.
11 from mouza Ladua, thana Rajpur.	Show allurement of money, land, grain, handia and free education.
13 from moura Dignagar, thana Rajpur.	Preachers show allurement of money, land, speak of Jharkhand and also threaten that in Jharkhand lands of non-Christians will be looted.
10 from mouza Khumri, thana Rajpur.	Do. do.
3 from Shangargarh, mouza Ladwa.	Show allurements of money, freedom from begar, handia and education.
11 from mouza Okara	Preacher Konda *alias* Daundel Uraon shows allurement of land. He also threats that lands of non-Christians will be taken away. Teaching of prayers goes on in the village by Chuis Uraon and Vokonda Uraon.
Kanhairair Gaotia	Gives allurement of free education, revenue free land and also threats.
10 from mouza Karra, thana Rajpur.	Bulchu Uraon has taken possession of Bamda Uraon, Sakindah□s land and also threatens other. Nistar forest being cut and destroyed.
8 from mouza Ukawa, thana Ghorpur, district Surguja.	Christian preachers say that they will give cloth, and free education. They also threaten that in Christian, raj Government officers will not trouble, they will ruin their cultivation. If they do not listen to this they will bring military.
10 from mouza Gopalpur, thana Rajpur.	Allurement of grain and money for purchase of land and free education. Also threat that they will be looted if they do not become Christians.
2 signatures	Daughter of one Korwa kidnapped. If necessary, enquiries may be maae to verify the truth. Had to pay fine of Rs. 300 to his castefellows.

2 signatures	Wife of an Uraon, where a pracharak was putting-up for a month, was kidnapped. If necessary, enquiries may be conducted in Udunkela.
10 from mouza Baidhi, thana Rajpur.	Allurement of land, and free education. Threat of taking away land in Jharkhand.
Ambikeshwar Sharan Singh, Chairman, Janapada and 69 others.	Application from important non-Christians to be gone through in detail.
Representatives of Surguja	DO. do.
Aryabandhu, Wanprasthi Preacher, Arya Pratinidhi Sabha, Madhya Pradesh, Nagpur.	Arya Pratinidhi pracharak gives instances of missionary activities. Quotes instances of forcible conversion, money inducement by preacher, Government officers helping in conversion, kidnapping of girls, etc.
Digambar Kesheo Kulkarni, Ambikapur.	Tried to take in their schools, more attention towards religion than education, students are gradually made to cat in a common (Christian) mess, and name is written first Oraon name and then Christian name calling him alias so and so. Christian name is used in practice. Remedies : No Christian school within a particular distance of Government school or non-recognition to other schools till demand on Government schools are full. Christians have opened patwari classes which help to spread religion. Government sho uld open patwari and technical schools. Loan advanced at high rate of interest and in difficult times recovery or conversion of family demanded.
Sukha, son of Sumarsahaya Uraon, mouza Narkeli, Korea sub-division.	Remedy : Establishment of debt conciliation boards and action under Moneylenders□ Act as they do not posses licences. Government should open poor homes for orphans.
Dehur Uraon, Narkeli, thana and tahsil Baikunthpur.	Dular was induced to become Christian and his wife was forcibly converted against her wish. She escaped Christians and has come to her father, who wants that his daughter should be taken to Hindu religion and action against Christian missionaries should be taken for the their acts.
4 signatures	Furata was married to Dazaram□s son. Dasaram was induced to become Christian and later Funata was kidnapped by Anandmasih, son of Patras Ekka, pracharak. When questioned the father of the girl is told that the husband and wife have been to Ranchi for change of climate and they have been sent by church. Requests action against the preachers.
5 from Salwa	In Salwa several villagers have been converted by showing allurement. Christian□s kidnappe girls, gave allurements of land, hospital, school and education. They also threaten that if people do not become Christians willingly, they will have to become Christians compulsorily in Christian raj.
13 from Judar Village, Kadampara Dhodhapara, etc.	Christians of Lutheran church of Baikunthpur have come to Salwa and have started converting people. This has disunited villagers. Also general complaints.
12 from mouza Amgaon, thana, post and tahsil Baikunthpur.	Christian activities have brought differences among villagers. Several crimes have been committed by Christians missionaries for which they have been fined.
Mansao Uraon, mouza Kanchanpur.	Christians entered the village and did some forcible conversion. Anandmasih kidnapped Dasa□s daughter-in-law and Bikia□s daughter.
Evengelical Lutheran Church.	General complaint that Christians wanted to make prachar but the villagers prevented them from doing so and Rev. Tigga quotes 11 cases of Hindu persecution.
Shri E. Raman, President, Evengelical Lutheran Church in Madhya Pradesh, Sagar.	Shri Raman□s letter to say that activities of Christian missionaries in Sagar, Chhindwara and Betul districts are above board.

Members of Legislative Assembly and Janapada from Korea sub-division.	Swedich Lutheran Mission very active in Baikunthpur tahsil. Their methods of conversion are very mean. In Salwa they threatened and forced. Two girls kidnapped. Adivasis are made to'look to Christian Padris for their daily necessities. It is also understood that they get monetary help from Amerrica. There is prachar of Jharkhand party. Disunity is being created among the Adivasi fold.

AMBIKAPUR

Attendance-300] [Villages--18.

Bhanduram Uraon of Bhagwanpur: I say I am Hindu. Christians say that by being Christian, you will have less land revenue. They say they are educated and wise, whereas Uraon□s are illiterate and therefore they are deceived by anybody. My name is Bhanduram from my childhood. Jashpur people come to my village. The pracharaks coming are Uraons. There are six houses in my village. No one in my village has become a Christian so far. Garhaipani, Batwabora and one more village have their camps. They visit six times in a year. They are coming since the last three years.

Brahmaprakash Gupta: Received information that Christians come and tell that you had been ill-treated by Hindus so long because their raj was there. If you become Christian, you. will not be ill-treated. Pracharaks say that they have been instructed not to talk to we (educated) people. They have been instructed to talk to adivasis only. I have not heard any meeting myself. So far as I know there are no converts in my tahsil. There were no Christians previously. The objectionable things which they say are-(1) If you become Christians, the Christian fold will increase and we will be able to have Christian raj and you will be happy. (2) The Congress raj will be going shortly and the Christian raj is to come shortly; so if you become Christian, you will benefit. (3) You do not become Christian, and your land will be confiscated when there is Christian raj. (4) You will get many more facilities in Christian raj. (5) All the tall talk about budget provision for adivasis is only an eye wash and propaganda. Tribal Welfare Department is starting schools registering names for giving loans. There is no Hindu organisation doing welfare work for the adivasis. Kisan Mazdoor Congress does some work in this direction.

V. N. Dube: A law student and a teacher. Those who have become Christians have not done so for the sake of religion, because they are willing to come back. A Christian comes and stays in the house of a mukhia and tries to win him over. I am told that some were given money (Rs. 5) not to restrict others from becoming Christians. 59 persons were converted in Ganjhadeo which is six mills from Ambikapur. Roman Catholics and Lutherans are active there. They were converted during the last three years. I do not know when exactly they were converted. One teacher of Ganjhadeo named Maniram has been made a preacher and he is paid Rs. 30 per month. Whole families were converted. There was no opposition in the beginning. But later on I understood from the patel that he was again reconverted. In Ratasili I met Father Francis Ekka, Roman Catholic. Hi said that Uraons are not Hindus. There is Mundan Sanskar in Uraons like Hindus. Haldi is also practised in Uraons like Hindus. The bridegroom applies Sindoor to bride. Uraons have gotras. Sagotra vivaha (marriage in the same gotra) is not performed in Uraons. He said that Uraons eat beef. I said that some of the Chamars do it. Francis said Uraons are buried after death. But so far as my information goes, still today Uraons burn their dead bodies. One Roman Pracharak of Jamdi said he would die for religion and not for nation. Objectionable features of missionaries are as follows. They are purchasing land in large quantities in villages showing thereby that they are rich and tell them that you become Christians and we will give the land to you. In marriages. Christians try to make one party Christian, and they compel the other party to be converted. Ganga Dashhara is observed on the banks of a tank or river. They immerse tribal head dress (Marriage) and other things in the river. They think the water as pure as the Ganges. Christians show that they are rich. They tell the people that we will advance money. They take their names. They say they will not take interest. Those who are given money, are asked to attend church. Christians say that shortly they will have Father or Christian Raj and they will be driven out and only the Christian will remain there. Others will be driven away. I have heard this. Preachers flatly deny this. All preachers know what is Jharkhand. Christians thought that with the abolition of States, they would be able to convert people to Christianity and have their own raj. Shri Jaipal Singh is the president of that party. They think of taking all the merged States in one zone. Here the tribals are in a large number. I saw a Pracharak speaking to 10 to 12 villagers. When I went there, he kept mum. Father Wanra said, □I do not support Jharkhand movement, but I cannot say what my men talk□. He said that Lutherans are in favour of it. My impression is that the Lutheran and the Catholics are both in favour of it. They have divided the area according to the various missions and they are all working in co-operation, though they do not show it openly.

Aryabandhu from Aryapratinidhi Sabha: I heard that there was an agreement between the Roman Catholics and Lutherans to work in particular areas. Lutherans get financial aid from the Roman Catholics.

Salbha village is about five miles from Baikunthpur, where choti was cut off forcibly. Names of persons who were convicted for forcible conversion shown. He gives a number of complaints from several forcible converts.

The work of Arya Samaj is going on m this area since the last six months. I have come from Nagpur. I do not blame the Christian religion. They should hold their meetings in the open and if they are satisfied, they may be converted. They are all illiterate persons. We take our meetings in the open and explain to them. I preach Vaidik dharma. Baikunthpur is my centre. Christians have opened one hospital in Baikunthpur since about one year. There they charge some fees. By giving medicines, they convert people. I object to their becoming Christians, because thereby they lose their nationality and are reduced in number. I have no objection to people remaining Muslims and Christians. But they should not adopt the methods employed by them at present. We teach a person Gayatri Mantra. We do not show any attraction. So far only four persons have been reconverted. There are 30 Christians in my area. I had no clash with any Christian. Nobody came in my contact. I am 72 years of age.

Bhimsen Chopra: I am a social worker and a correspondent. I have to tour the whole district. I have several Christian friends. Two years ago m Sitapur and Geturma, I came to know that Christians were telling people to register their names for getting loans. In Pathalghon also I saw the same thing. I was given to understand that the Padri Saheb of America had come and people would get as much as they wanted. They were going to Lipti, Pidia and Dhatgodi in thousands to get their name registered with the agents at these places. Some days before I came here, some of the people met me and I was informed that they did not receive any amount though their names had been written. I saw an application only the other day. I have got the letter and shall produce it when required. I have got a magazine which gives this information. Name of the magazine is Dhambandhu of the Lutheran Church. Editor of the paper is Rev. Lakda (Mr. Lakda says that this is correct). (If copies of the last two years are available, they should he obtained from Rev. Lakda). There is a Mennonite Mission whose agent is Paul Avenger. In Vishnupur there is a Korwa. His daughter has been kidnapped by a Pracharak. He had to pay Rs. 300 as fine because his daughter was kidnapped. I am a member of R. S. S. The purpose of the register is to attract the adivasis to Christianity. (Abua Jharkhand of Ranchi). Sanjivan of Patni of 2nd or 17th August 1953 contains an article of Shri Francis. Hindus are termed as Dikkus in that article. I have got a book of about 150 pages which gives instructions about conversion. There is reference to Goa and it is said therein that the Goanese there are very happy. The present tension created in Goa is a mere show. This shows then trend of mind. They support Naga land movement of Assam (Catholic Digest magazine). There are articles contrary to our religion. Pakistan and America pact has been supported by this magazine. This is a Christian magazine. Even an illiterate adivasi says that America has helped us and our lot will be shortly improved. In school a boy was made Christian and was sent as a Pracharak. He has given a statement in the presence of prominent citizens of this thing. Always Rai from Belgium, informed me that if there is partiality against Christians, then they cannot improve their lot unless the have got their own raj, though personally he was against it.

Rev. Ekka: 90,000 has reference to special building programmes.

President, Tahsil Congress Committee: When Masih was A. D. C. here, he appointed 36 teachers in Jashpur schools who worked as Pracharaks. All the other servants also work as Pracharaks. Ratiram and Arjun, Mukhias of Pankas of Surajpur tahsil, have been given Rs. 50 and 40 respectively, and told that they should become Christians. While they were performing religious rites after death, they were advised by a Christians Pracharak that they should better become Christians, and called bad names to Hindus. Called a meeting of 2,000 Pankas on 31st. They said that all Christians are well-to-do. Hindu Brahmins do not perform your worships, then why do you remain Hindus? The meeting was called in Kaluwa.

A teacher in Samri: In 1952 Mr. Masih removed some teachers from 7th class and appointed those who had Mission School certificates. I was also removed from service. A Pracharak from Sariwa has kept a choti and says that he is Hindu. He is at present staying in Kusmi. In Gopatum village Christians came with chotis.

Yadubansa Narayan Singh: In 1949-51 he was in St. Xiever□s College in Bihar. There he saw discrimination against Hindus. They were not allowed to perform Saraswati puja in the hostel, whereas Christian students were allowed to perform their religious functions.

BALRAMPUR

The 11th Iune 1954

Attendance-700] [Villages-58.

Names (if legible) and number of signatories, place, etc.	Names (if legible) and number of signatories, place, etc.
(1)	(2)
Michael, Lakda, mouza Mahawepi, thana Balrampur.	The Gaotia said that Christians will not get land and their lands will be auctioned. At the instigation of Sheo Patel, Government officers used to threaten Christians and asked them to go away from Surguja. Ranger, Forest Guard and Munsi called Michael□s father and abused him. The matter was reported to Tahsildar, who warned Sheo Patel. Sheo Patel quarrelled with Michael to take vea,neance. He instigated the villagers to beat him.
Johan Jarhu Uraon, mouza Turidih, thana Balrampur.	Jagesar Pandit and Bhandari Babu, Ambikapur, went to Turidih, called johan and told him that he had become Christian. He was threatened that the land and money of Christians would be taken away and they would be beaten.
Prabhudas Ekka, Madwa Tapa, thana Samri.	Clears away the charges levelled against Christians. Government officers threaten Christians. In mouza Jodhpur and Karcha, there was a communal quarrel at the instigation of officers. Fathers do selfless service. No allurement of money. Jugeshwari Pande of Rajmohini Panth makes false charges. Medicines are given to all and a small fee is charged. Christians don't preach anti-national activities.
Ishwariprasad Tigga on behalf of Christians of Mandwa.	Embraced Christinity willingly. Christians are not anti-national. Hindu religious organisations like Rajmohini and Hindu Mahasabha threaten us and keep bad names to Christianity. Even petty Government officers harrass Christians. Quotes one example of 1952.
66 non-Christians from different villages.	Adivasis are Hindus. Christian preachers say Christian Raj will shortly come, Congress Raj is no good, adivasis are not Hindus.
Remis Bek, ex-serviceman, Karmajind, thana Samri.	He was called to thana without summons or notice by a head constable of Samri thana. Head constable and Sub-Divisional Officer asked his caste and Sub-Divisional Officer warned that Christians are not allowed to stay in Surguja district. He was driven out of the place within 24 hours. The matter was reported at Ranchi employment exchange office who advised him to go back to Surguja district. His property and cultivation was lost. In 1952 when people were assembling to offer prayers at his house, two constables came and dragged him away. The constables gave him false names and numbers.
Carolus Ekka, ex-service man, mouza Padarwani (Premnagar), thana Maturi.	An ex-serviceman engaged in teaching boys was asked to report at Kusmi police station by the Sub-Divisional Officer, where he was threatened and asked with whose permission he had entered the State. After three months again Pandarwani people brought him back. Again after nine months Tahsildar, Revenue Inspector and two military men came and threatened him and he was driven away from the State.
Basu Uraon	Deoraj Jamadar, Zagru Patel, Chaitu Chaukidar and Somaru Chaukidar after prayers at house of Petros asked the Father why he had come there and with whose permission. After departure of Father in the afternoon, a head constable called and abused. A heid constable beat Basu and he was handcuffed. A false case was lodged against Basu and he was sentenced for four months.
Anthony Beck, thana Chainpur, district Ranchi.	Harrassed by Tahsildar, Kusmi and Sub-Inspector, Samri and driven away vrom Surguja.
Moraha Uraon, Jodhpur	Sub-Inspector and Tahsildar abused and beat and asked to send his son. Harrassment because he is a Christian.
Simon Uraon, mouza Jodhpur.	Complaints against Sub-Inspector that he harrasses him.
Nirmal Uraon, mouza Jodh pur,	Complaints against Deoraj Jamadar who beat and harrassed.

thana Samri, district Surguja.	
Pali Uraon, Mahkipo	Harrassed by petty Government officers because he is a Christian.
Sukhu Uraon, mouza Ratakola Tapa Madwa, thana Samri.	Sub-Inspector of Police and Sub-Divisional Officer abused and asked to go away. 50 Chegam (standing and sitting on legs 50 times) by catching each other□s ears.
Jokhana Joseph Uraon, mouza Jodhpur Topa Madwa, thana Samri.	Jhagadusingh Patel sent two military men, who stayed in the night, carried and ate pigs, drank wine and abused Jokhana.
Six non-Christians Sukhdayal Singh, etc., of mouza Magarhara and Cherawa.	Babu Rajakaransingh sold his land to Christians. This should not be allowed.
Sukhdayal Singh, Magarhara.	Request for land. It should not be given to outsiders.
42 signatures from mouza Nawadih, Tapa Mohari, thana Balrampur, tahsil Pal, district Surguja.	Request for land.
Unsigned	Janapad cess should not be recovered.

Deopatram, Balrampur: I do not want to become a Christian, but missionaries try to influence me by saying that shortly there will be Jharkhand raj of the Christians and they will give salt and cloth, etc., at cheap rates. You will suffer if do not become Christian. Congress Government is not giving you happiness. There are no Christians in Balrampur. Preachers come here to say that you become Roman Christians. The preacher lives in Turidi.

Iswariprasad Tigga: I am a teacher. I live in Palamu in Bihar and look after the work of teacher and preacher here. There is a school in Marwah Kappa. I visit this place once a month at least. I receive Rs. 60 per month. I belong to the Church of Christ. There are six teachers. They are also pracharaks. There is also one missionary, Mr. Christie, to supervise their work. He stays here. All Christians are from Palamu. He has come here since the last three years. They are all Uraons. He is also an Uraon. I have passed Matriculation at Ranchi. When Pracharaks came, there was no Christian here. There are over 150 converts in my area, i.e., 60 to 70 families of Uraons. We teach them religion with their consent and when they grasp the things fully and express their willingness, they are given a holy bath first, and then prayer takes place and they are told that they have become Christians. When a man becomes Christian his family is also supposed to be belonging to Christian family. Only the adult is baptized. We use magic lanterns, gramophone and pictures to collect people. The local people say their religion is Purkha. We do not say anything about his religion. He says that ghost troubles him very much and requests us to show a way for betting rid of the ghost. I say that there is no ghost in our religion and if there is any trouble, Jesus will drive away the ghost. The villagers also say that there are troubles by others,. e.g., in the form of begar, taking away good things without payment or paying less. I tell them that unless you are educated, these troubles are bound to recur. So we educate ding schools also, they are not taught properly. If we have our own arrangements for schooling, it would be alright. Therefore, we have got schools where we treat them properly. Regarding finances, we ask them to make their own arrangements. If they do not do it, we arrange it. We do not charge interest and there is also no time-limit for repayment. We help the non-Christians also, but not so much. No land has been donated to us by any Uraon so far.. There is lot of trouble to our Pracharaks in their work. Hindus form a meeting and oppose us after we leave the place. This is our main complaint. I have learnt this from my Pracharaks. Hindus do not interfere so long as we are having our meetings.

Prabhudas Kashyap, Uraon Christian: Kashyap is my gotra. Born Christian. Comes from Palamu. I have come here since about three years. The name of our mission is British Church of Christ. Josi lives here. He is a missionary of our church. I get Rs. 53 as pay (43 pay + 10 allowance). There are rules for promotion. Formerly, I was a teacher in Palamu. I was getting the same pay there. I have done my 9th and teachers□ training course. If a man does good work, he is given more work. I am in charge of one school and one village. Palamu□s headquarters are Bhandaria, 25 miles from here. So also Balrampur. Three or four people of Marwah had come to Palamu and they said that they want a school at their place. Bisram Kujur has come to Marwa with two-three teachers. He is a pracharak. A school was opened there with two or three students. They had brought more teachers with the hope that students would come from other villages and open schools there also. There are schools in three villages now at Sahapur, Tirtipara and Karcha. There are six villages having schools, and preachers-cum-teachers. There are no churches in those villages. When we have money we will have our church buildings there. Now prayers, etc., are offered in somebody□s house. Nawabhandar is the headquarters of this church. We are abused by Hindus and also beaten. They do not directly attack us as Christians. When we try to hold meetings, we apprehend that the Hindus would not allow us to conduct them. There are three border-corden check people. I was arrested and

asked to show D. C.'s pass to stay in that place or also he would thrust the spear. I told him that according to the constitution everybody is free to propagate his own religion. Naka Sepai simply said that I should be harrassed because I was a Christian. I was blamed for smuggling 15 seers of rice. I was prosecuted. The Judgment is out now and they have been acquitted. We were also threatened by the Naka Munshi not to open school. We were also troubled when we attempted to dig a well for the use of the public in Deepan Uraon's field. Patwari said that was on the road and he harrassed us. We have dug the well in spite of patwari's o position and nothing has happened. Four persons were prosecuted by the Naka Sepoy out of 35 Christians. There is a school in the village. I do not know whether it belongs to Janapada or Tribal Welfare Dept.

Basu Toppo Uraon of Marwah Jodhpur of Roman Mission. - A field was given to him by gaonthia. It was supposed to have been haunted by ghosts and nobody cultivated it. I brought it under cultivation. The gaonthia wants the land back from me now. I paid him rent of Rs. 2-8-0 per year. I had to face difficulties in cultivating the land. My buffaloes died one year.

One non-Christian complained that gaonthia gave land to a Christian instead of giving it to him though he is a tribal.

DHORPUR

The 12th June. 1954.

Attendance-300] [Villages-36

Names (if legible) and number of signatories, place, etc.	Names (if legible) and number of signatories, place, etc.
(1)	(2)
John Lakra, Catholic Priest, Catholic Ashram, Pathora.	There is no forcible conversion. Quotes nine cases of harassment to Christians.
Dhannuram Uraon, gram Jamora, thana Dhorpur.	Christians, say that their religion is superior to Hindu religion. People can get money and land, cheap cloth, plough and need not be afraid of Government officers, if they become Christians. If they do not become Christians willingly, they will bring more men and use force. They are going to have their own raj in Surguja.
Chamruram Gagoli and 2 others.	Christians say that Uraons are not Hindus their religion is Christianity. They should cut off their topknots because there is ghost in it. Show allurements. If there are any cases, money will be sent from America.
Mangaram, mouza Batoli	Do. do.
10 from Saidihq	Joseph and Pailus preachers have constructed a house on grazing land. The matter was reported to Tahsildar who made enquires and fined two preachers. Yet they are there. It is requested that these pracharaks should be driven away before the rains to avoid hardship to villagers and their cattle.
Kirwaram and 4 others from Saradih.	A Christian Pracharak was staying in his house for six months. He ran away from the village without paying his rent. He requests that the pracharal should be ordered to pay the dues.
22 from mouzi Udira, thana Dhorpur.	Christians show allurement of money and convert people.
Tonga Uraon, Bhelai	Complains against Jakhariha and Johan that they are staying in his house without his permission since the last four months. They show fear of their saheb.
Sukhna patel and 3 others of Batwahi.	Christian pracharak says openly that Muslims have got Pakistan, Hindus have Hindustan, but Christians have not got raj of their own.
Bolo Uraon	Allurement of Jharkhand is shown to villagers and they are also threatened that if they do not become willingly, they will have to become compulsorily in Jharkhand.

Sukhna Panika, gram Kanthi	Michael, a Christian pracharak, was sold land for Rs. 50. He built a house on some other plot of the same owner, but he admitted his mistake and promised to pay Rs. 100 more for the other plot. He has not paid the amount since then. He threatens when money is asked for.
Ramprasad, Manki and Sawna Dhobi, Sakin Futherdihari, thana Ambikapur.	Had purchased one acre of land from Rafik, patwari. The Padris say it is their land and tractored the land and resowed it. Padri shows his rifle, for which perhaps he has no licence and abuses and gives threats.
M. M. Singh and 4 others, Dhorpur.	Tells how and why Oraons are mide Christians. Suggests remedies such as popularization of taccavi, distribution of more land to needy adiwasis, long-term loans to be advanced by co-operative crop societies and foreign relations of missionaries should be limited as far as possible.
Ramnathram Sakin Shahanpur.	Christians propagate Jharkhand. They say uraons are originally Christians and not Hindus. Threat of forcible conversion in Jharkhand also given.
Simon Uraon and 3 others	Simon Uraon, Batwahi, says that when he had not become Christian he was informed that Saheb will rule from America.

9-20 a.m.

Attendance-300. (Attendance is slack as the cultivation operations have started and it is morning time when the people are busy). Villages-36

Dhanuram of Jamora, Uraon: Christians say We dont treat the Congress Government as Government. We dont care for Government officers. If you join us, we will give you 12 yards of cloth in one rupee. We will give you salt, plough, bullocks and free money. We will have Jharkhand Raj within 10 years, when all will be converted. The Christian Pracharak who says this is from Patora. They do not tell their real names.

Chamruram of Gagoli, Uraon: The word Ram is in my name from my very birth. There is Roman Mission in Patora. They say that Uraons are not Hindus. Gandhi Mahatma has prescribed Christian religion for them. There is Bhoot in the choti, so we should not keep it. If we get converted, ghost cannot trouble us. Money allurement is shown. Fagun, Karma, Dashera are observed by Uraons.

John Lakda, Father from Patora: There are both Roman and Lutheran Missions in Patora, which is 63 miles from Dhorpur. He is under the Bishop of Ginabahar, formerly Ranchi. Gumla is the nearest centre, in Ranchi from Patora. Came to Patora on 8th December 1952 from Mandar (17 miles west of Ranchi) I am an Uraon born a Christian, educated in Ranchi St. Johns School. I went to seminary in Ranchi, and was made a priest. I worked in Ranchi, Jashpur (Tapkara, 1943-47), Genpur (1948-50), then to Mandar, 52 December came to Patora. There is a small house having two rooms, in one I live and in the other we hold prayers. In May 1952 I was sent by the Bishop to this area to have a general look. I visited villages on the Ambikapur--Kharsia road, Rajpur thana, Lakhanpur, with a view to find out whether the people would like to come to Christianity or not. They said that you are far away. If you come to stay with us and we know your ways, we will become Christians. I thought there was some hope. I saw in them some sort of willingness to become Christians to improve their lot.

They saw what facilities were there for education, medical help they were given by Christians, paddy bank, etc. I told a good many people that the Christians were happy in other places I told them that we look to the material welfare of the men and not only the soul. I found that the people were not educated. They did not know the value of schools. A Roman Catholic priest was sent to Bania. I did not visit that area, 21st mile on the Kharsia road. He has got his own area. My Bishop give the areas. Some persons had come in 1948-49. Father Vanroy in Ambikapur had come prior to my coming, i.e., about 1952 January. He was in charge. He gave me an idea of where I should go. Before I came there were five Fathers in Surguja district. 30 Pracharaks work under me. I gave a report in writing of my, experience. I said that if we go there, there is hope. First thing is to make them of our faith, then we open schools and afford other facilities. A Roman Catholic preacher goes and he asks them that lie is a preacher and whether they want to keep him. If they want, they give him shelter; he lives there. We tell them if you want, we can send them to Jashpur or other places. We have got Mutual Aid Society to advance money. In all the centres in Jashpur there is Mutual aid Society. All the members have to contribute. A certain amount is fixed. For paddy, we call Dhangola; for money, we call bank. We distribute grain on the basis of Sawai, ¼th extra. With the money collected, we give loans to the needy members. Interest is given on their money to the members out of profit. There is a Munshi for each centre. We appeal to the rich persons to deposit their money in the bank. They do not give

to other Societies, because the amount is hardly enough for the members. They do not borrow from others. Each bungalow has a centre. One Father is appointed to advise each bungalow. He advises whether money should be given or not; they have got byelaws which are followed. In times of scarcity, we give for their consumption also. The Committee and the members decide whether money should he advanced in emergencies. Only Christians are members. It is advisable not to give to non-Christians. I do not get any pay. I get allowance. Rs. 30 is given to each Pracharak. A conveyance (motor cycle) is given by the Bishop to those Fathers who have to tour much.

Bishop meets all the expenses in connection with cars, jeeps, tractors etc. We have got several Committees in foreign countries from which amount is collected. That is received here and spent by the Bishop. Since my coming here, 100 persons have come to my faith, i.e., they are baptized. One-fourth of them are women. If the parents embrace Christianity, their minor children also get baptized. Adult children are instructed and they are baptized independently. There were 126 Christians before I came here. They came from Jashpur to settle down. There was not a single local Christian. No material benefit has been conferred on these 100 converts. If they come in big nos., we can manage for dhangola and grain bank. The people who have come from Jashpur have settled on lands No help to the bank from outside. We do not ask people to become Christians because it is blot our work. Dhanu is the proper Uraon name. Because now they are counting themselves as Hindus, they are putting the word Ram. People receive us very well. For half a year, we were peaceful. Then gradually communists began to stir the whole people. They asked the man who gave the shelter, w it was given and the man was threatened. I am 40 and I have put in 15 years of service. Any priest can become, a Bishop.

A Lutheran Pastor: We have accepted Christianity by studying Bible and we have been able to improve our lot in dress, education and money. That is the evidence and our Experience. I tell people that if they want to share our improvement, they are welcome to Christianity. Rev. Kirpadan is the head. There are six Pracharaks working under me in two centres, Catholics are bachelors, Lutherans are married. Catholics respect Mary more whereas Lutherans respect Isa. There is no conflict between the different Christian sects. No cases of Lutheran christians becoming Catholics. He was trained in Ranchi.

Budhu of Parpodi: Pracharaks have entered his house forcibly. I am not being paid rent. They are friends of Patora Pastor. Nabib Pracharak has entered his house (Pastor says this). If he does not want to allow we will not remain there.

Another villager: Lunda of Nowdhia, who is a Christian, has taken over the land of this boy (pointing out the boy). It is on the border. Since five or six years he has taken it. The preacher of Lunda appears.

Preacher of Lunda: I am a Christian of Roman Mission. (He is having a chuti). I became a Christian willingly. I was not shown any inducement. Murti Puja is not required in Christianity, therefore, I like it. We are poor people and, therefore, we cannot afford it. We were told there are Bhoot and other things and we have to pay. Government servants take begar from us. We were doing begar formerly and do it even now. I have a cultivation of one plough. We may take loan if required, but they will recover interest.

Each police officer has a confidential diary which gives a report of Jharkhand every week. We have no instructions to preach politics. We simply speak of religion and not politics. We say there is God's raj. You find out his religion and you will get it. We need not worry about anything. In God's Raj everybody will have everything.

SITAPUR

Tite 12th June 1954.

Attendance-2,000] [Villages-100.

Names (if legible) and number of signatories, place, etc.	Names (if legible) and number of signatories, place, etc.
(1)	(2)
Fulsinha of Sontarai	Hindus are calling bad names and spreading scandalous reports about missionary preachers.
Narhar Uraon, tola Gerapada, mouza Deogarh, thana Sitapur, district Surguja.	Narhar Uraon says that he has embraced Christianity willingly. Sukhi Ram and Bodi Ram Uraons of Surguja with their friends threaten people that Christians will not get land and they will be driven away

	and socially boycotted. Christians are called daily at patel□s house where they are threatened with beating if Hinduism is not embraced by them.
Johan Hiralal Uraon, Beljora, thana Sitapur.	Father Dalbore promised to educate up to Matric. When his request to work as preacher in Surguja district was not complied with, he was turned out of school and certificate was also denied to him. He was converted on the inducement that he would be given education up to Matric. Requests that his certificate may be ordered to be given to him and facili, ties provided for his further education.
Four Christians of Bansazal	Complains against Mutur patwari that he spoke to people about religion and asked them not to become Christians. He also gave threats. Four persons are willing to give evidence in this case.
Nine Christians from Bancya Lalitpur, Rajapur, Baljora, etc.	People became Christians from 1951 willingly for the following reasons: (i) To improve their lot, (ii) Other advaficed Uraors are Christians, (iii) No trouble of ghost, (iv) No outcasting and (v) There is salvation of soul.
Ten Christians of Uraon Jati, Leader Catholic Majhab.	Uraons are not Hindus because they eat beef and pigs. Hindus have started prachar. On embracing Christianity it is supposed that Uraons do not remain aboriginals. This is wrong. Patel, patwari and janpad school teacher preach Hindu religion. This should not be allowed.
A Theosphil Kujur, Churches of Christ, Surguja, Sontarai and 15 others.	Preaching of Christian religion going on since Independence. Government officers threaten Christians and missionaries. Converts are asked to embrace Hinduism again by officers. Hindus are helped by Government officers to trouble Christians. If this becomes intolerable, there will be serious trouble one dlay. Hindu religion is taught in adivasi schools. Partiality in Government services. Christians do not merely convert, but also educate and help in development of the community. Uraons became Christians because of the treatment meted out to them by Raja Maharajas and Zamindars in the past. Uraons had their own religion before the Hindus or Aryans came to Middle Asia or India. They worshipped ghosts for protection against diseases. Christians taught them salvation of soul which was lacking in their religion and, therefore, they embraced that religion. Hindus have started the move so that different castes should quarrel among themselves. Since Pakistan has been established, there is no chance for Hindus to quarrel with Musalmans. Therefore, they are creating troubles with Christians. Hindus think that they. alone have the right to take part in politics. In spite of the Indian Constitution, there appears to be arbitrary rule in Surguja tribal area. According to Christian religion, people have freedom of conscience and, therefore, they are not forcibly converted to Christianity but they embrace that faith willingly. There are several religions in the world. Therefore, it is not correct to say that Hindu religion is the only correct religion. All religions should have equal opportunity to propagate. It appears that the policy of Surguja district officers is to punsih Christians, to beat them, and to harass them in all possible ways. They are also instigating people to put up false cases against Christians. A criminal case is going on in the court of law for the last 12 to 13 months and there is lot of harassment and expenditure in going to court, etc.
Junus Kujur, Pracharak	Eight persons named in the application harassed him. They did not allow him to drink water, answer call of nature and move about in the basti. They said they had orders of Government to do so. Ultimately he had to leave the place.
Sheonatha from Deogarh	Became a Christian willingly. Sukhi and Badi Uraons with four other comrades of theirs harassed him and threatened to burn his house, not to give him water to drink, not to allow him to answer call of nature in the basti if he did not give up Christian religion.
Premchand Kujur, Gerapara,	Vide complaint of A. Theosphil Kujur above.

Deogarh, Sitapur, Surguja.	
Ischikan Lakda, tola Barpada, mouza Deogarh, thana Sitapur, district Surguja.	Sant Bhai (Sukhi and Bodi) threatened the house-owner asking him to drive away the Pracharak from his house and other complaints as above.
Sukhiram, Badiram and two others.	Allurements and threats of English Raj shown. In Deogarh heavily drunk Christians were intending to beat non-Christians with sticks.
Twenty-one non-Christians	Allurements of money and such scandalous acts as kidnapping girls. Preparing ground for Jharkhand movement. Two years ago it was announced that missionaries were willing to lend money and several adivasis went to Mithwa, Pidia, Jamdandi, Bataikela and Lipti to register their names for loans.
Five non-Christians	Allurement of money and threat of Jharkhand.
Eight non-Christians	Christian priests want to convert non-Christians to their faith. They say if they don't become now, they will have to become Christians when Jharkhand is established.
Thirty-two non-Christians of Petla.	Christian missionaries have come to the village since 5 to 6 months. In the beginning they spoke good words to get accommodation but later they did not go though promised.
Chandanram and 10 other non-Christians.	Preacher settled since one year in Mangru's house. He speaks of Jharkhand and does not recognise Congress Raj.
Five non-Christians of Jamdhodhi, thana Sitapur, tahsil Ambikapur.	Preacher came from mouza Baneya and offered Rs. 200 for embracing Christianity, which was refused. He threatened that all will have to become Christians when there is Jharkhand or else they. will suffer.
Nathanidas patel and 15 others.	Three preachers, one each of Christ Church Protestant, and Catholic, are staying in mouza Salainagar since the last three years in different houses and are converting many people. They say if people don't become Christians now, they will have to become compulsorily when there is Jharkhand.

3-45 p.m.

Attendance - 2,000.

Shri Malviya introduced the Committee and the Chairman explained its purpose.

Badiram of Jajga, a janpad councillor: Some Christians came to my village. I told them that we do not want to become Christians. On this, they threatened. We worship Ram and Krishna. The Christians say, "The Congress Government does not give land and wood". I am a member of Janapada. Christians move in numbers and abuse me.

Jangsahay Michael Tirkey of Lalitpur: Roman Catholic since the last two years. Parents are also Christians. There are in all 100, houses in the basti. Patel and patwari say that if people become Christians, they will not get land. Patel Nanusao also troubles. The Pracharak has come from Jashpur. I get an allowance of Rs. 5 per mensem as I help the Pracharak. There are 12 Christian families in the village (on interpellation by the people, he says that his parents are dead).

Lodhi (new name Petros) Uraon: I am a new Christian. I have been baptized. My choti is not cut. Patwari threatened me saying that if you become Christian, your land will be taken away. He has land for three ploughs. I have the land from the very beginning. My mother is not yet converted. Nobody has yet taken the land.

Sarveshwarnath Kunwar of Sitapur: Missionaries kept their agents at three places and announced that they will get loan. I had also gone to take the loan. I was told that so long as you do not become a Christian, you will not get loan. This condition was not announced before. Alamsahay and Kanwarsahay made the announcement.

Alamsahay of Bitwa: Pediawala Gaotia Kanwarsahay asked me to announce that those who want loan should be asked to get their names registered; I wrote the names of 60 to 70 persons. Pratapgarh and

Sitapur people had been there. Those people had been to Pedia. I did not get anything for doing the work. The Saheb who had come to Pedia (he was a white man) said “If you become Christians, you will get the loan otherwise not”.

Kathal Mouza People: Inducement of education to children. Asked them not to send children to Government schools. Christians were given land to live first and helped him to steal wood from the forest.

Sukhiram Uraon of Deogarh, cultivator: Belongs to Dubki Mission. Christianed two years before. Rs. 30 per month pay since the last one year. He supports the statements made by others that he is threatened.

Bhandariram, M.L.A.: In Manipur there was a Pracharak who was staying in a house, the original occupants of which had gone outside the village for work. He was asked to vacate by them on return, but he declined to vacate. We collected people from the villages and asked them whether they accepted the religion. The villagers flatly refused it. Therefore, the Pracharak was asked to quit the village. Father Kirpadani came the next day and asked people to keep him for some days as he would teach their children. Then the Father called me alone after some days and told me that he was doing everything for the tribal people. I was also told by the Father that my tenure of M.L.A. ship was very short as soon after the Congress Government was to go, and Jharkhand was to be formed.

One Kurwai: Reported that his wife was kidnapped by a Christian. He is Rao “Bhat”. Christians tell him that he should not beg. He should become a Christian and then he will get everything without begging.

Soma Uraon Christian of Roman Catholic Church: Only four representatives have been taken to the Nagpur and Delhi Legislatures. More representation should have been given to the adivasis.

RAIGARH

The 13th June 1954.

The Committee held discussions with the Deputy Commissioner, District Superintendent of Police, and the District Inspector of Schools, Raigarh, in the afternoon of the 13th June 1954.

There were several complaints of non-recognition of Christian schools in the district. The District Inspector of Schools was requested to send a comprehensive note on this subject, together with copies of relevant correspondence.

2. The District Superintendent of. Police gave in brief the nature of crimes attributed to Christian missionaries. He was of the view that Uraon community was selected by missionaries for conversion because of their poverty and illiteracy.

(1) In a love affair of a Hindu boy and Christian girl, the boy was asked to become a Christian and he was confined. The case has been reported to Government.

(2) Christians plough down places of aboriginal worship, burial grounds, and abuse Hindu religion. A case is pending against a Father of Ambakona for abusing Hindu religion. The prosecution was made by police station, Sanna.

(3) The Chief Minister was shown black flags in 1948. The District Superintendent of Police was asked to search the old records as it may be required by the Committee.

(4) A pro forma of criminal cases launched was sent. So far two cases have ended in conviction and three are pending.

3. The Deputy Commissioner informed the Committee that names of students in Christian schools are changed. This has come to his notice recently. School authorities maintain two registers. He read out a report in which a case of Gholang was given, where the student’s name was changed. All these cases were from Roman Catholic Schools.

Ever since the announcement of Boundary Commission, Christians are making an open propaganda for Jharkhand.

The census figures show a very rapid change of Christian population. For example, in 1941, there were 30 Christians in Jashpur, whereas in 1951, there were 9,000. This was the case in other places in the district

also.

According to the Father□s letter, dated the 19th April 1954, he had baptized a large number of people, but they were not shown as such in the census figures. He pointed out to the Deputy Commissioner that the census enumeration system was partial.

Detailed information and notes on the subject of census were decided to be collected from the authorities concerned.

In continuation of the same meeting, Shri V. G. Deshpande, Madhya Pradesh General Secretary, All-India Hindu Mahasabha, was granted interview by the Committee. Shri Deshpande wanted to know the procedure and other details regarding Committee□s work. He was told that the Committee was not generally in favour of employment of lawyer by parties, because it was not a judicial enquiry, though the Committee had not yet decided anything in the matter. Shri Deshpande was also informed by the Secretary that the complaints received by the Committee were open to inspection in the Committee□s office in Nagpur. The parties may also take notes, if they require them.

DISTRICT RAIPUR

The 15th July 1954.

The Christian Missionaries Activities Enquiry Committee, Madhya Pradesh, met non-officials of Raipur and representatives of Hindus and Christians in the Circuit House, Raipur, on the 15th July 1954, at 8 a.m.

Deshpande, Pleader, on behalf of the Hindu community, stressed the point that due to the conversion the converts become anti-national. He said that the methods of conversion were also wrong.

Professor Jainarayan Pande narrated the wrong methods of conversion. He said that in the hospitals the patients were given free treatment with the condition that they would become Christians after recovery. When a patient is confined to bed and has no hopes of recovery, he is asked to pray to Christ, the only God, and not 33 crores of gods as in Hinduism, and He will save you. If the patient survives, he thinks, that it is Christ who saved him, and thus he is converted.

In the Christian schools, right from the primary stage the students are preached the Christian religion and at this tender age the boys having no knowledge of other religions or even of their own Hindu religion become staunch followers of Christianity. There is also partiality in these institutions though there are no hard and fast rules laid down for this.

In schools, the Christian religion is preached even in school hours.

He also stated that there are four types of missionaries working in this area-American, Menonites, Roman Catholics and Evangelical.

Lala Gurudayal (Hindu Mahasabha) also gave out the wrong methods of conversion. He said that, some months back, a Christian preacher had been to Raipur who used to preach that Christ can give sons to those who have none, can change the sex from girl to a boy and can give eyes to those who are blind. Many illiterates used to go to him and many people have been converted by him.

He also stated that the Christians, while preaching their own religion abuse the Hindu religion by saying that Lord Krishna was a thief, the water of the Ganges is impure and so on. The conversions are also found in the lower castes. There is every fear that, if these conversions are not checked, there is likely to be a move for separate national unit, such as, Pakistan.

Shri Rama Sharma said that the missionaries show some allurements for those who would be converted into Christianity, such as, free education, free medicine, etc. They are also told that they would be married to educated girl if they are converted into Christianity and their status would also be raised.

Ganorwala said that the institutions in the cities by the Christian missionaries are simply eye-wash to show that they are doing human service, while in the rural areas their aim is different. They try to convert the poorer and illiterate classes in great numbers.

One Samuel Mahalan (Christian) said that there were about 82 persons in the Leprosy Camp opened by the Christian missionary, but as soon as it has been taken over by Government they have changed their religion and have now become Hindus. He could not say definitely, whether all of them at the time of admission into the Camp were Christians.

At Raja Talao, three Christian girls were converted forcibly into Hindus and were married to Hindu boys.

He also said that the Christian boys are asked to do "puja" on Nag Panchami day and also Ganesh Puja.

Vasant Joshi narrated a story in which he said that at Basan Kala, a patwari, told him that his son was seriously ill who was about six years old. When he took the boy to the Christian hospital he was asked to pay the treatment charges and, if he was not in a position to do that he would be given the facility of free treatment on condition that he would change his religion. The Patwari, therefore, did not admit the boy in the hospital.

One M.L.A. also said that the Christian are successful in their conversions in the lower castes due to their poverty and illiteracy.

CAMP DHAMTARI

15th July 1954.

The American Menonite Mission is functioning in this area. They have a Leper Home at Shantipur about four miles away which accommodates about 400 patients suffering from leprosy-both males and-female-and children. They have a general hospital at Dhamtari, a High School and a Normal School for teachers. The population of Christians in Dhamtari is reported to be in the neighbourhood of 2,000 out of a total population of 25,000. The Menonites are pacifists and some of the foreigners working in the local institutions are doing alternative service in India. These institutions receive grants from Government and non-Christians are freely admitted. A list of suggested topics for moral instruction classes, Dhamtari Christian Academy, Dhamtari, is attached.

Abstract of applications received on Tour of Raipur district

The 16the July 1954

Names (if legible) and number of signatories, place, etc.	**Nature of complaint and request**
(1)	(2)
19 persons from Raipur	Shortly there will be Christians raj. Inducement of land, free education, training in nursing, medical science and performance of marriages. Christian religion is international with financial backing from rich foreign countries. Prepared to give evidence when asked to do so.
Shrimati Minimata, Member of Parliament, Mowa, Post Kampa, Raipur.	Population of scheduled castes and scheduled tribes in Chhattisgarh is 14 and 12 per cent, respectively. They are financially unsound, and illiterate. As such they fall on easy pray to diseases. Their caste rules are very strict and rigid. Untouchability is removed only in law and on paper. These circumstances compel them to get themselves converted to Christianity. The Chirstians promise them monetary help in critical times. One prominent satnami has been deceived in this manner in Kenwaradewari. The missioneries generally work in places where scheduled castes and scheduled tribes are in majority.
	Dhamtari
Shri Pandharirao Kridatt, Vice-President, Municipal committee, Dhamtari, Shri Girdharilal, Vice-President, Janapada Sabha, Dhamtari, and seven others.	Mennonite Mission active in this area. It works in 11 batches. Besides, they employ their 12-schools and hospitals for the purpose. Paid pracharaks decieve poor villagers. They abuse Hindu religion. Inducements of free education, free medical aid, service and performance of marriage shown. They have summer and winter camps. Last camps were in Mothali and Maradeo villages, respectively. Christains have also women pracharaks.

	In Mission schools admissions are given to Christians in preference to others. Staff also appointed from Christians. Moral instructions or bible is taught in schools as in Balodgahan. Same is the case with normal school. All staff is Christian in hospitals. Nurse, compounders and also paid pracharaks try to convert patients to Christian faith. Their centre of sincerity is America and Americans. They create ill feelings against Indian nationality. They have no regard for Hindi. One tailor in Dhamtari was asked to change his bill to English otherwise it was not accepted.
	Mahasamund
30 persons from Mathpora	Inducements shown. Hinduism abused and talk of anti-national things.
	Pithora
Ranjit Kumdr Dube, Chairman Nyaya Bhutpurva Sarpanch, Gram Panchayat, Patel Pithora, Member district Congress committee and executive member, tahsil Mahasamund, and 33 others. (Pithora Police Station, Mahasamund tahsil).	Filthy propaganda by Christian pracharaks. Converted by making false chrges against many innocent people. Christians get pay from America. Try to create illfeelings against non-Christian religions and national leader.
	Jagdishpur
Minu Isai	Forced to sell land by threats. Did not get Rs. 250 as promised and 1.25 acres of land has been forcibly taken possession of by Christians.
Sakharam Patel from Rampur and.5 others.	Christians abuse Hindu religion and Indian leaders. Inducements shown. There is danger to peace if Christian activities are allowed to continue. Will give more evidence if and when required.
Vishnuchiran Patel and 8 others of Baitari.	Abuse Hinduism and Indian leaders. Show inducements. The terms used by Christians to abuse Hinduism are given.
20 of Barani.	Padris harass those who have come back to Hinduism.
11 from Talagaon	There is fear of spread of sampradaikata (Communalism) as pracharaks come from Jagdishpur and do prachar.
17 from Pathrela	As above.
29 of Bhikhapali	As above and inducements of land and education.
	Basna
Awadhnarayan and 47 others Basna.	Work of pracharaks goes on round about Basna and in mission hospitals. Public annoyed at the way of prachar. Abuse Hindu Gods and leaders and create feelings of hatred (Sampradayikata). Inducements shown and advantage taken of poverty, illiteracy, ignorance, etc. Threats are given to those who embrace Hinduism again.

38 from Dhabhakhar	Abuse Hindu religion and spread sampradayikta.
38 from Dhabhakhar Unsigned (Table giving comparison between Christians and Hindu hoardings run by Christians.).	Abuse Hindu religion and spread sampradayikta. Building is weather proof for Christians. For others it is bad in summer and rains. More space per student in Christian hostel. Christian students are free; others charged Re. 1. There is light in front of Christian hostel; for non-Christians there is no light in front of the hostel. Compound for Christian hostel, whereas no compound for non-Christian hostel even though things are often stolen, away from there. Servants appointed in Christian students hostel; boys themselves have to work in non-Christian hostel. Medicine supplied to each student in Christian hostel and no charges are taken for major treatments. No medicine arrangements for non-Christians and charges are taken for major treatments when boys are ill.
Gunonidhipal and 23 other Christians of Jagdishpur.	Complain against Dr. Dester and Sevabhavan. Amount charged for lorries and Jeeps of Sevabhavan and used for purposes other than those for which they are meant. The people have been kept in misery by teaching them habits of costly living. Complaint against American missionaries. Their missionary conference is separate. Their budget is not made known to public.
	Mahasamund *The 18th July 1954.*
Gajadharprasad Pande, Janpad Sabha, Mahasamund.	Makes the following suggestions:- (1) All converts write Indian names also. (2) No religious instructions to be allowed in schools. (3) All foreigners should be asked to work under the leadership of Indian National Church and passports should be given to persons recommended by the Indian National Church.
Shri S. Sen, Pleader	Experience of school days:-Study of Bible and Sunday schools was compulsory in mission school. Nationalist outlook was tabooed. Created pro-American ideology by profuse use of their wealth.
Nakul Pradhan Mantri. Jila President, Akhil Bharatiya Satnami Mahasabha. Tahail Mahasabha Satnami Samaj and Indradeo Tandon.	Satnamis are converted because in spite of ex-Government rules they are not treated properly by caste Hindus. Government should do everything to better their conditions of life and remove the differences. This will stop conversion.
Jayashanker Sharma and 16 other residents of Mahasamund.	Prachar was done formerly in scheduled castes only. Now they do it openly everywhere. Call bad names to Hinduism. Say that English Raj was better. Instigate people to become Christians in large numbers and demand Christian Raj as Nagas and Jhar Khand Congress Government has done no good to you. Prayers are compulsory in St. Thomas Hospital. After prayers, lecture calling bad names to Hindu Gods. They use Red Cross, but charge money for services rendered. They aim at anti-national propaganda.
Krishnakumar Shukla, Deokinandan and Chandrabhan Agrawal.	A case of Khallari village is quoted. Doctor of Thomas Hospital comes with certain persons to villages and calls bad names to Hindu Gods and says that if they become Christians, they will get everything. We receive plenty of foreign aid. They blame idol worshippers. A compounder of Thomas Hospital came to bazar to make propaganda of his religion.
Amarnath, a resident of Simga.	Cattle are slaughtered, their flesh eaten and skin sold by persons at Ganeshpur. It is likely that stray cattle are also slaughtered. Seven persons mentioned as witnesses and seven as the culprits.
Seven from Simga	Abuse and call bad names to Hinduism. Conversion through hospital and schools. Government should take over these institutions.

RAIPUR

The 16th July 1954.

In the interview with officials on 16th July 1954 at Raipur Circuit House, the following information was supplied by the officials present in reply to questions put to them.

Mission schools are self-sufficient. They receive grants from Government. Discrimination in appointment of staff may have been shown in Christian schools. Mrs. Raje went into the text-books on morality prescribed in Christian schools, but she did not find anything contrary to rules in them. Bible classes are held before the school hours. In schools there are no Bible classes, but prayers before the studies begin. All Christian schools are recognised. In the form of admission it is stated “I agree to abide by the rules” and guardians sign the agreement without knowing what it is. This is one of the ways of conversion unconsciously. It was considered desirable that the authorities concerned should do checking of these forms in their regular inspections, though there are no complaints in the matter. There are 1,053 primary schools in three districts, out of which 12 are managed by Christians. There is one Mission middle school and the rest are 20 in number.

There is no complaint about hostility against each other.

There are no complaints about admission of patients to hospitals. The leprosy hospital was managed by the Mission authority prior to 1947. The Mission has headquarters in London. There were 236 patients then-86 Christians and the rest non-Christians. Now there are only three Christians. A complaint was made by the Christians to the Deputy Commissioner, that Christians patients were asked to change their religion and undue pressure was brought to bear on them. An enquiry was made into the matter and the patients said that they were willingly going back to their own religion, viz. Hinduism. There is only one Government leprosy institution, two are non-Christian and the rest are managed by Missions. Majority of the patients have become Christians. There are complaints of undue pressure by non-Christian patients. These papers may be available in Nagpur. Majority of the leper home staff is foreign, even for non-technical jobs. There were some complaints made to the Leprosy Specialist by the patients. Government aid is granted at the rate of Rs. 10 per patient per month. The patients do not make complaint because they have to stay in the institutions. One Girdharilal, who was in Champa Leprosy Home, said at Ghogranala that patients from mission leprosy hospitals have come out of leprosy homes and settled outside the homes, because they do not like to change their religion. The grounds for their leaving the Mission leprosy homes are disciplinary action, bad treatment, etc. This is the case not only in Champoli (Champa?) but at other places also. The patients are very few Christians there. The whole administration is run by mission Gabers. London is their headquarter. Mahars, Kahars, Telis and Satnamis are generally converted.

The policy of Catholics is to have as many Indians within their fold as possible.

In a children’s nursery, if the children refused to go to church, they are kicked.

Christians in some tribal areas do not get the same concessions as are admissible to aboriginals. They do not live like aboriginals, e.g., do not observe Karma dance, marriage customs, etc.

In some cases it was noticed that Christians used the word “invasion” with a view to assimilate people.

PITHORA

The 17th July 1954.

Shri Ramlal Dube and Banarsidas: There are many converts in Fulzar State. Inducements are shown. In 1942, there were many conversions, because there was control on yarn and villagers were given yarn by way of inducement. Garagharsia caste people are converted on a large scale. The missionaries receive financial aid from America and other foreign countries. There is one supervisor with eight pracharaks under him. The conversions are mainly because Hindus do not care for the Garagharsias, and they are poor and illiterate. There is discrimination in Jagdishpur Christian High School hostel. There is no fee for Christians, whereas for others they charge Rs. 31. There is no change in the moral of converts. Ganda and Garaghasis do not intermarry even on conversion.

Shri Obel Wani.- I am a Christian by birth. Father also a Christian. Grand-father was converted perhaps after the famine of 1867, when he left Durg district and came to settle in Baloda Bazar tahsil. He was appointed to work as a pracharak after conversion. The payments are made out of Church Fund and Mission Fund. The main body is the Chhattisgarh Orissa Church Council of the United Church of Northern India started by Evangelical Church of America, but now it is completely managed by Indians. The

headquarters of this is in Raipur, and its head is Rev. M. D. Wani who lives in Mahasamund. The institution does evangelical work and the management of church in this area. There are three centres in the villages in my charge. Pracharaks use certain books. These will be handed over to the Tahsildar. (To be obtained from the Tahsildar.) We go to a villages, whether there are Christians or not, and have open air meetings. When a man is suffering, we tell him our meaning of death, what Jesus said about death and the message of Jesus. In illness, we say people should believe in superstition, how one should get over the disease etc. The object of my preaching is to obey the command of my Lord Jesus Christ, and to give new life to a man. 450 villagers have been living in this village who are Christians. I came here in 1947, and have converted 25 persons in seven years. I give monetary help to Christians, but I have not given any help to non-Christians. A man will confess what sins he committed and open his heart. This is taken as his willingness to embrace Christianity. Change of religion is not for a position, but it is for a life. There is difference of thought regarding going to heaven, etc., among the Christians themselves. Converted people live better life than their non-Christians brothers. They put on clean cloths, go to church, give up certain bad habits such as drinking, etc. No Christian has been reconverted to Hinduism. There is also no trouble from Government servants. About financial aid, 75 per cent of the money comes from the Mission, mainly evangelical mission. Boarding house was built with American money. I received Rs. 120 as salary plus Rs. 23 as allowances. Rs. 3 is the increment. I shall get 150 as the maximum of my salary. I can get any higher responsibility, but there will be no change in salary. A church elects certain members of the church as managing members. Even a layman is elected to this post. His record of work, character, qualifications are also taken into account. We have to retire at the age of 55 and we get provident, fund. I contribute two annas per rupee and the same amount is contributed by the church. I am not a graduate. I am a graduate in theology from Jabalpur. When parents become Christians, their children also come under the Christian fold.

Moderator.- I am B. D. and, therefore, I get Rs. 10 more as pay. I get the same pay as Mr. Wani. I am elected for a term of three years. We are servants of the Church and not of missions. All Christians are supposed to pay 1/24th of their income. Generally one-tenth is given.

JAGDISHPUR

The 17th July 1954.

Attendence-200

The Committee visited the school, hospital and printing press run by the Mennonites here. In the school, they found that the girls were all Christian in the class visited by them. It was told that 46 students were Hindus out of 184 students in the classes visited by them.

In the hospital it was observed that the whole staff is Christian. There were sayings of Jesus on walls. Patients have to pay fees, irrespective of their religion.

In the printing press, four students were Hindus and 4 Christians. It was seen from the books printed that literature on Christianity is available at Christian Book Depot, Raipur.

The Chairman at the outset of the meeting explained the purpose of the enquiry and assured a fair, impartial and open enquiry.

Shridatt Sharma of Delhi - Schools and hospitals are no doubt good, but the object in running them has to be noted. There is no Government rule that persons should be appointed on the staff from a particular community only. A boy of Sakra was told that if he became Christian, he would be given free education, and I can quote many more instances and give evidence. In the hospital also, patients are asked to pray to Jesus and to go away if they do not believe in Jesus. Mahajan Rameshwar□s son was admitted to hospital on the payment of usual charges viz., Rs. 5, but he was asked to quit the same day because I stay with his father. Santosh Wari, a teacher of Sakra told him that the Christians abuse Hindu Gods like Ram and Krishna. I can produce evidence. There were five Pracharaks per village. They have been preaching since the last 30 years. Only poor and innocent are converted. We have no objection if they preach, but their methods are objectionable.

Gunnidhipal, son of Shamsunder of Jagdishpur.- A palak, Christian by religion. Living in Jagdishpur since the time the mission was not in existence in that place. Some persons of Kandadongar sold their lands at the instance of missionaries and went to Mudidih and now they are in a bad state. Good treatment is not given by the principal of the school. Eleven persons were fined by the panchayat on the false charge of making balwa. In 1950 more than one parties were created by missionaries. Missionaries were asked to give up Christianity. Baptist and Mennonites are working here. I belong to Church of Christ. (He was degraded on punishment by Mennonites). I showed the atyachars of Saraipalli people. I am not a paid Pracharak, but I

do Prachar.

Tranonidhi Pal - A palak. My brother has not given the correct information. Kandadongar people were not Christians first. At their request we made arrangements for them at Mudidih. They wanted to take away the land permanently, but missionaries did not allow them to do so and therefore they are making this complaint. No inducements are shown for conversion.

Jageshwar of Jagdishpur - A Christian. - I worked for about eight to nine hours under the Memsab and went home. Next day I was not given work nor my pay.

Lochankamar - Christian. - We were treated as less than dogs, out now missionaries have given us life and educated our children. Jakeshwar was a chaukidar at Memsab. He committed theft at the bungalow and, therefore, he was removed from service by Memsab.

Sundersingh Christian. - I was a beggar being blind. My mother is also blind. Nobody cared for us. Missionaries came to me and they took me in their fold. I have got wife, children and their education by the favour of missionaries.

Bishnucharan, Malguzar of Bitori. - Inducement of free education, and abuse Hindu religion and Gods. No school having higher classes is opened b the Christians in his village. Homer Pastors brother became Arya Samajist because of internal differences.

John Gordia. - I am the first boy in Fulzar and Deori houses to be so educated. My parents were scheduled caste. During the period of famine, missionaries came to this land like God and helped us.

BASNA

The 17th July 1954.

Attendance-200.

Local M.L.A. opened the meeting with his speech, and Chairman explained the object of the enquiry.

Narsingdas: Came from Delhi some eight years back. I tell a story of Chandkhuri hospital. We were called for prayers, the next day we were admitted to the hospital. Same was the case when I went there after two years. In front of Seth Santlaljis house, there is a library. When Shridatt Sharmaji was taking about eight persons from Dhabakhar to Saraipaili for shudhi, Dr. S. Bamwar and compounder Yudhistir who were standing at the above spot, said that the persons were dogs. They would not give them medicine.

Isabux (Christian): Dr. Dester and his Sevabhavan are bogus things. I have been troubled by American gang too much. Christians cut prohibited trees in forests. My father, who was also a Pracharak, reported the matter to Shri Sapre, Manager, Court-of-Wards. My father was put in custody for some time. Here, there is American imperialism. Mr. Hooper and Mr. Gardiner may be good. The permits of foreigners are renewed every year on 31st October. Sevabhavan is a money-making factory. I have written Fulzer Charitra. (He is requested to present it to the Committee.) I did not get a single job for the last 26 to 27 years. When I said that Geeta punishes a sinner, the missioners said that Jesus pardons sins, and from that day the are hostile towards me. Dr. H. E. Dester, St. Moyar, J. R. Drakeyson, Dr. Bawan will renew their permits in October this year, because they have to do so every year. Their permits should not be renewed by Government and they should be asked to go back to their countries.

In Mohadi, Champa, Janjgir, Korba and Jagdishpur, there is a committee and they have got their own rules and laws about grave-yard, etc. There are Christian funds, such as, Pastor Fund, Poor Fund, Conversion Fund, Widow Fund. There is no account about this. Money comes from America. I have moved in missionary melas. They tell lies. They are mad after luxury. They will prove worse than the British. Mennonite is a gang. They earn about Rs. 30 per day in the hospital. (To get a report from Deputy Commissioner about foreign missionaries in the district.) Dr. Dester is here since the last 25 years. Inducements of free education, advantage of ignorance are used for conversion. This is a denominational church. The Pracharaks get their pay, food, clothing, children allowance, etc., I have never worked for the mission. I have worked for the Church of England for three years in Benares. There are 280 churches all over the world. I belong to the Disciple of Christ Church. There are seven branches in Madhya Pradesh. They are Evangelical, Disciple of Christ, Mennonite, Payadhoona, Mennonite Chhirkal Swedish at Sagar, Church of Scotland, Holmers Association and Roman Catholics. In Chhirka, only water is sprinkled on adults and blessings are given to children. There is Bible teaching prior to this ceremony. There was robbery in my house three times and I have reason to believe that it was done by doctors men. There is no account of American money. The Indian Christian Association Branch has not been allowed to be formed in

Fulzer.

Kishori Mohandas: In Gidhli, Tulsiram Mandirs pujari, by name Mukteswar Panda, patwari of Tosgaon, thana Basna, was shown inducement of Rs. 2,000. She is the wife of a boy from Amapai. He is a patwari in Bilaspur district, perhaps in Janjgir. He was taken to other place. He was not given the money, but he was told that when his wife was converted, he would get the money. When he took his wife and got her converted, he was given the money. Basudeoji Mishra. He has made a complaint about this to the Jabalpur Congress Bhavan. This is a case of 1953.

Inducement of peppermint, new dhoti, is also shown for conversion. I am a scout. Mr. Thisan, Principal of Jagdishpur School, said that your boys are coming here not to take education but to make agitation and he refused them admission.

Yudhistir Kumar (Christian): I worked in Jagdishpur Hospital for the last 16 years. People came for bhajan willingly. They are not brought by force. Contradicts the statements made against Dr. Dester. Now, I am not a compounder there. I had a quarrel with the doctor, because I gave an injection without his permission. Some Hindus said, that the Christian religion is a religion of Vaishyas santan; and I, therefore, spoke to them (as stated above). I did not call them dogs. I called them dog-like. There is facility given to Christians in hospitals that less fee is charged to them.

Surajbhan Gupta: In Vikhapali, there is a pastor. He gives loan and does prachar. Jagdishpur men go there. Rushi, a Harijan, has been reconverted to Hinduism. He has been told that, if you become Christian again, we will not demand money from you. Rs. 30 recovered from him. Rushi was advanced loan. He was never asked to repay it (Rs. 45). When he became Hindu again, demand was made from him.

Benjamin (Christian): Bible is taught in mission schools, but Hindu boys are not compelled to become Christians. I am a pracharak of Jharbhandh. There are three villages in my charge and 36 pracharaks in my circle. I get a pay of Rs. 41 and dearness allowance of Rs. 11. Wherever we have got churches, there is a pracharak for 2 to 3 villages. We tell truth to the non-Christians, but we do not compel them. The object of my preaching is to meet Jesus and I have got good company thereby, i.e., dharma. There are no schools in charge. There are 36 Pracharaks in one circle, i.e., two police thanas. I am a Mennonite. Pay is given according to seniority and qualifications. Minimum is Rs. 35 to Rs. 40. My place of birth is Ichapur near Saripali. I became Pracharak after two years of my passing matric. Before that I was a teacher in Janapad School. There I was getting Rs. 50. I am a born Christian. Eprian was my predecessor. He is even now a Pracharak. He is in charge of only one big village having 50 Christians. In my three villages there are 24 Christians. There are now new converts. 150 persons have been converted to Christianity in my circle during the last few years.

Bhagwanprasad Hota: I was a student of Jagdishpur High School. Religious books were given to patients and doctors expected the patients to be reading them when they paid visits. Doctors abused even Hindu religion. Mr. Harry, a Pracharak of Gwalior, had been there. He called bad names to Hindu religion. There is devotion (prayers) in schools. This is a matter of 1951. I was not compelled to attend devotion, but as a school rule I had to go. Attendance is taken in class and then boys are asked to go to prayer

Isabux: Expressed fear of revenge.

Tarachand of Basna: Complains against doctors of Jagdishpur.

Joseph Ganda of Jagdishpur: Contradicts the allegations made against Sevabhavan. Bhagyawati of Rusda, a patient of small-pox, has, been given complete help.

Miss Danwar (Indian Christian): Born in Champa in Bilaspur district. Mission did not give any help to me and my eight brothers for education. Bharat Darpan gives history of Christians. Padris did not come from Europe America. I do not be g to any church. I am a member of the Indian Council of Church. My own men do not appreciate my work because I do not belong to any particular church. The Christians perhaps think that I come in their way and therefore they do not appreciate my work.

The Chairman thanked the audience and requested them to maintain brotherly relations irrespective of their caste or religion.

MAHASAMUND

The 18th July 1954.

Hiralal Agrawal, Janpad Councillor: Sermons from Bible are given in Dr. Samuels private dispensary,

some of which are offensive to idol worshippers.

Jatashankar Sharma: Criticises Samuel□s hospital. Red Cross is prominently displayed. Patients are required to offer prayers. They abuse Hindu Gods. Speeches are delivered in bazars that boys are cured by becoming Christians and die by remaining Hindus. I have heard this by my own ears and reported the matter to police. Inducements shown. Antinational prachar is done. Instigated to combine and demand Isaistan. Dr. Samuel is here since the last five years. I cannot say how many persons have been converted during this period. Christians had taken about 20 persons to Birkon for conversion. When we got the news, we went there and explained to the persons concerned. They did not thereupon become Christians. Much amount is being received and many pracharakas are given amounts since the last two years. Dr. Samuel□s quotation from the Revelation. It is just one verse.□

‘‘पर डरपोकों और अविश्वासियों और घिनौनों और खुनीयों और व्यभिचारियों और टोन्हों और मूर्तिपूजकों और झूटों का भाग उस झील में मिलेगा जो आग और गंधक से जलती है.’’

Dr. Samuel: We preach in the hostel, in the bazar and in villages, but we do not preach compulsorily. I have no certificate giving me exemption of excise duty.

Shri Mani (Moderator): Nobody has complained that my Prachar is offensive. (A report was made about this to police.) Khalari bazar case is that my Pracharak in Bhorgaon was taken out of his house by the Seth□s son and I reported the matter to police. Hindus have not raised any objection except this time to Christian preaching. Hindus have given a report to cover up my report. No conversion in the last three years since the time I have come.

Dr. Samuel (in continuation of what already stated): Idolatry is condemned in Bible. We Christians do not worship images. As a Christian we do propaganda of our religion. It is listed among the sins given in the Bible. I have nothing to do with politics. I do not make any statements in the bazar.

Deonath Sastri of Bhoring: My wife was kidnapped by a Christian. There is no trace of her. She was taken in the night at 12 o□clock in my absence. M. D. M. Singh took her away. The matter has been reported to police. It is two year old. She had ornaments on her person. An abortion was done by Singh.

Shri Mani: M. D. M. Singh used to do prachar before I came here. He made an Akhil Bhartiya Satnami Sangh and, therefore, when I came here he was dismissed by our body. He kidnapped the wife of Deonath and, therefore, he was excommunicated. There is one other Pracharak who also did similarly. He got entangled with one Christian girl. He was also excommunicated. Very often we are duped in cases of conversion. People come for other than religious motive. Therefore, we have made a rule that we will see his life for two years, whether he comes to the church, whether he pays his contribution and whether he is honest.

Chandrapal of Sakra: A bachha was found near the shop of a darji. The Darji was influenced by Christians and he was made to keep the bachha and his mother who was a Christian. This is one year old incident.

The people present said that they had no objection if anybody embraced Christianity by conviction.

Local M. L. A.: The act of Dr. Samuel is bad from the profession point of view. The doctor himself beats drum and makes prachar of his religion. The doctor should not do this. If there is any unrest, the responsibility will be of the doctor. There is every possibility of unrest if Christians continue their activities.

Shri Mani: I was appointed by the Chhattisgarh National Church Council. I am the President at present. When I was appointed there was some other president. Had I been a servant of the mission. I would have got pay as Gurbachansingh. He receives a pay of Rs. 515 per mensem from the Evangelical Mission.

Shri Sen, Pleader: Gurbachansingh is a pro-American person. American money is being flowed into India. A national-minded man like Shri Mani was not given the opportunity of going to America, but Gurbachansingh was selected because he is pro-American.

Shri Mani: Missionaries wanted that I should serve them. But I do not want to serve them. I want to serve Church.

Chairman thanked the audience and informed them that this is preliminary, and we will record evidence after some months.

SIMGA

The 19th July 1954.

Attendance-100.

Chakrapani Shukla, M.L.A., of Baloda Bazar, and Chairman, Janpad Sabha: A man from mouza Khandwa, by name Badhai Satnami Sukhadeo, went to get himself treated for leprosy (Kod). Pracharaks went there from Simga and told him that he should get his family converted. He was prepared to get converted alone. But they insisted on the family's conversion. Simon Pastor and other five persons were responsible for this prachar.

Sitaram of Simga: When I took my daughter-in-law for delivery to Tilda hospital, I learnt there that people were told to become Christians. I am afraid that by saying such things they will not care for me from next time.

Narsoba Bhonsle: Manglue Kewat of Simga was taken to Bisrampur in service. He was ill. He was converted taking advantage of his illness. This was seven years ago. Six to seven women tried to make prachar here, but they were not successful, because in 1940 it was experienced in Bisrampur that Christians were not helped by Padris when there was famine.

It was told that there are no Christians in Simga proper.

The Chairman concluded the meeting by advising the people to live peacefully and in co-operation.

BISRAMPUR

The 19th July 1954.

Persons from Bhatapara also present. Bhatapara 11 miles from Bisrampur.

C. R. Lodge, headmaster of local high school: There is a primary school and a clinic (leper) here. There are 110 lepers, out of whom two are Christians. This was formerly a mission village. There was only forest. Now 1800 is the population and majority of them are Christians. Non-Christians live on the border of the village. There is no conversion during the last four or five years. All are born Christians here. No responsible missionary posted here at present. Marwari, Lohar, Raut and Kewats live here. Christians do cultivation also. This is the first mission station established in Chhattisgarh in 1868. This was started as a sort of rest camp. There is only one pastor by name R. N. Jacob. I was educated in Jhansi in American institution, was teacher in St. Paul□s at Raipur. My pay at present is Rs. 165 per mensem. Regarding school fees, I have to give an account to Government. All have to pay fees of Rs. 2-14-0. Those who are poor and whose parents are members of Church (40 out of 60) get their fees paid by the Church. There are 60 per cent non-Christians in freeships given under Government rules. We have religious teaching in the school outside school hours and it is optional. We have taken written statements from the guardians of pupils. Six annas are taken from all, because it is games fee. All are given books free and we collect Rs. 3 as rent of the books per year. There are five teachers in middle and eight in primary schools. XII are Christians. There are cases of boys and girls going out for higher education from this place. There are three non-Christian students who do not attend bible classes.

Chiranjilal Marwari: There is a propaganda going on here that Congress has been given Raj for 10 years and British Government will come after that.

Balbadprasad Shukla, M.L.A., from Bhatapara: Both the primary and the middle school are Government aided. All staff is Christian. Christian boys have to pay Re. 0-6-0 and non-Christians have to pay Rs. 2-14-0 in middle school. No fees in primary. Freeships are given only to Christian boys. In Baitalpur there is a dispensary. It was closed for two years for want of a doctor. No doctor was appointed because Christian doctor was not available for service. In meetings held by missionaries, no time is allowed for other (non-Christians) to make any speech. In Mungeli tahsil, Ratiram□s son has been converted to Christianity in Kewatdabri mouza (he has been request to send the matter in writing).

Ganpatrao Naidu of Bhatapara: Cows are slaughtered in Ganeshpur near Bisrampur. There is no evidence. But it is suspected that this is done by Christians. A cow has been slaughtered today in Marrakona. Bible period should not be allowed even outside school hours.

Hariram Agrawal of Bhatapara: I had taken my mother to Tilda Hospital before three years. There five to seven girls used to come in the afternoon between 12 and 3 and they brought pictures with them of Ram, Krishna and Jesus. They would keep picture of Krishna and say that he was Badmash, Ram was disobedient ; and because these Gods of Hindus are sinners themselves, Hindu dharma cannot give

salvation from sin. They would then produce Jesus□s picture and say that he would give salvation from sin. He sacrificed his life for that. This was done in General Ward where there were about 50 patients. I do not recollect the names, but I shall be able to identify the girls. At Bhagela, a Hindu boy saw a dream that he could become Christian and marry a Christian girl. He married the girl by conversion.

Bajirao Niru, M.L.A., Bhatapara: There was a quarrel with Macha Bhat. He was converted to Christianity by saying that his quarrel will be settled if he became a Christian. A pamphlet has been printer and distributed. It is mentioned in the pamphlet that Padri has come by crossing seven seas for the benefit of people. I will send the book to the Committee.

Reverend Gurbachansingh: Dr. Gulhati was a Hindu doctor at Tilda. Private practice is not allowed in mission hospitals, and, therefore, no one is willing to accept the job. Pastors do not say that Congress raj is for 10 years. This may be the loose talk in village people and pastors have nothing to do with this. In the Christian Mela no one is allowed to speak, because it is a Chhattisgarh Christian Mela for Aradhana, and it has been accepted by Government as a fair.

DISTRICT BILASPUR

The 19th July 1954.

Abstract of applications received on tour

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri S. P. Konher, Tilak nagar, Bilaspur.	Activities of Christians are anti-national. Hindi songs in English style, English manners, translation of bible in faulty Hindi. Non-Christians given inferior treatment. Bible classes compulsory.
Chhabaldas s/o Ottanmal, Sindhi Colony, D. 14, Bilaspur.	A sufferer of epileptic fits. Does not want help from mission. Requests maintenance allowance or compensation of his verified claims.
Uditnarayan Mishra, P. O. Pendra, Ex-Teacher.	After 20 years, removed from service. When requested to send for training, was informed that mission does not allow non-Christians to be sent for training. Gita and Ramayana teaching was done by me as remarked by Shri Mehta, D. I. S. Therefore I was removed from service. Government permission not taken for removing me. I may be ordered to be reinstated in service.
Nilkanth Krishnarao Diggraskar, Pradhan, Arya Samaj, Bilaspur City.	Six examples given of how advantage is taken of miserable, ignorant and poor people for conversion. Also suggests some remedies for solving the problem.
Bajrang Prasad Muraraka, L. M. P., Private Medical Practitioner, Sadar Bazar, Bilasput, M. P.	Help received by them from America. Four missions, viz. Disciples Christ Mission, Church of Christ Mission, Evangelical Mission, Mennonite Mission, working in the district with centres at Takhatpur, Jarhagaon, Mungeli, Fastarpur, Setganga, Pendra, Champa, Paraghat and Baitaipur. Baptisma register, Books, school or boarding house register, loan register of Mrs. Plad and Makgebura of Champa, Jarhagaon, Baitaipur and of other schools should be seen by the committee itself. Arbitration proceedings of 1946 from Baitalpur by Shri Khistic E.-A. C., should be scrutinised. Some remedies to check their activities also suggested.
Trimbak Yadeo Dehankar, Advocate, Tilaknagar, Bilaspur.	Christians have employed the methods of inducement, tyranny and show of authority for conversion purposes. They have helped foreigners to rule our country, and have created a feeling of inferiority complex and internal differences. Suggests non-entry of foreign missionaries and the despatch of existing persons from India. Also Indian control over Christian funds and activities.
Shri Ramacharan Rai, President, M. C., Bilaspur and other citizens.	Conversion through religious preachings, political means and social disunity. Methods are through hospitals, hatred of other religious service allurements and. financial aid for litigation. Indian culture is being destroyed and foreign culture spread in various ways Replies

	given to allegations made by Christians. Some suggestions also given for checking missionary activities.
Shri M. K. Chitale, Pleader	Missionaries offer temptations of various nature. No foreign missionary should be allowed to come to India hereafter. They should not be allowed to open institutions of social service. Existing institutions should be taken over by Government. Has not much grievance against Indian Christians.
Shri C. M. Otalwar, Advocate, Shri Ramkrishna Pande, Editor Parakram, and five others.	Mission institutions should not be given Government grants. Missionaries are taking active part in politics. They get money from America. Some suggestions are made to Government regarding how missionary activities should be checked. (One application from Padmabai Thakur also attached wherein she complains that she was forcibly converted and married to a Christian. She has been deprived of her land tnd earnings.).

BILASPUR

The 19th July 1954.

Chairman introduced the members of the committee and explained the purpose of the enquiry and the committee□s visit.

Shri Verma, Advocate: Missionaries do three things mainly-conversion by inducements of treatment in hospital, financial help, and taking advantage of the conditions of ignorant people, scheduled caste people. Dr. Sukhanandonji has been converted and he has become successful because of his conversion and the facilities given by Christians. Expression of wealth is shown in Dr. Sukhanandanji. It is not an expression of religion. Stress is laid on female education cause thereby anti-national culture is spread in the homes. When there was English Raj, there was worship of English. Now that they have gone, the missions worship American Government. The missions in this district are all American. □When you were hungry, America used to give food and also now it gives money for development of your country□, say the missionaries. They also say that Indian leaders don t accept arms, otherwise Indians could also have been armed as Pakistanis. I have certain letters published by the Gass Memorial of Raipur. I will give the issue to the committee. In that issue it is asked where Christians should go ultimately? There must be a Raj of their own. Where there is majority ff them in the neighbouring districts, they openly demand a Raj for themselves. They do all this with the financial support received by them from America. All are Christians in their institutions. In Sawra school (Pendra Road), there was a Hindu (Brahmin) teacher. He started Ramayana classes in the school, because the District Inspector of School had made a remark that all should have free access to religion they like.

Shri Mishra: I joined service after passing F.A. in 1951 when District Inspector, Mr. Mehta, remarked that Bible class is not compulsory for all and that those who wish to attend Ramayana and Geeta, should be given that teaching. Bible was compulsory for all. I was removed from service on the ground that I was an untrained teacher after serving there for 20 years. My juniors were sent for training. I will send their names and can also identify the persons. When I wrote to the authorities that I would file a suit against them, I was given Rs. 1,300. I used to teach Hindi, History and Geography.

Shri Maqbul Massih: His work was not satisfactory. There were regular reports of his coming late to school.

Miss Shah: I was in the school for four years from 1936 to 1940. The teacher was not maintaining good discipline. He was kept in the school, because the authorities wanted to keep some Hindu teacher.

Shri Verma: A popular school principal of the mission school wanted that there should be no competitive school in Bilaspur, but the municipal committee opened a school. The principal created several obstacles in the way of the school with the help of the inspecting staff and Government officers, who were Europeans. I had to go myself to get recognition of the school in 1942 from Government.

Shri Ramkrishna Pandye: Arya Dharma Seva Sangh opened 10 hospitals and 25 primary schools in 1945 with the object of counteracting Christian religion and spreading Arya Samaj. Mr. Franklin, present D.P.I., issued a secret circular saying that no Government officer should inspect the schools or hold examinations. I was at the same time asked to get the school recognised, but I did not care for that as I did not like to get myself bound to certain rules of Government. My boys could get admission to middle schools on their ability being tested by headmasters of the schools. This is admissible under the Education Manual.

Trimbakrao, Pleader: The object of missionaries in converting people is to destroy their religion, and to denationalise them. They also spread the spirit of inferiority complex. People became Christians during famine times, not by conviction but to answer the call of their belly. The motive may look religious, but really speaking their motive is political. Rajkumari Amrit Kaur was brought by local missionaries. A Central Minister should not do like this.

Shri Verma: Miss Elliot, an American, was the principal of the Burgess Memorial School in 1949. She did not grant holiday and observe 15th August. Two Hindu girls reported the matter to their parents. They informed important persons here like Dr. Rai, President of the municipal committee. On making a reference to Miss Elliot, she replied that their school was governed by the American Council. Her reply and papers in this connection are available in D.S.E.□s office and the school office. This may be a case of 1948 or 1949. Dr. Roy played a trick and indirectly compelled Miss Elliot to take part in the functions by declaring a holiday.

A girl: Through some mistake and misunderstanding, the holiday was not declared in the morning. But this was declared in the evening. All the correspondence is in the school and in the Inspector□s office.

Kashiram Tiwari: My daughter was learning in Miss Mahanti□s school. I changed the school to Burgess Mission High School. There was non-Christian teachers in certain mission schools. Rev. H. R. Ferger of Calcutta, Mr. Maqbul Massih and Myself were together. American money has started denationalising us. American missionaries spend money ant Indians do prachar. In Marwahi tract a Marwari□s son was ill. Doctor demanded Rs. 100, but the missionaries helped him. In Takhatpur there was cholera. Nobody came to help. The missionaries rendered help.

Ladharam, President, Arya Samaj, Bilaspur: There was no Christian in Surguja before 1947. Conversions go on with the aid of American money. When I was travelling in a lorry, a girl spoke that she got saree, sandals and good dress on conversion. Her friends were from Baitalpur. Nawalram, and Arya Samajist from Sindh, said that his wife became ill in 1951. No action was taken in the hospital. Missionary hospital gave good medicine and she was cured. My wife wanted to go to sing bhajan and she asked me, but I did not allow her as I did not like it.

Uttalwar of P.S.P.: Several lakhs of rupees came from America within four months. Two lakhs in Takhatpur for rural development. This can be verified from post offices. When some help was asked by others, they were informed that their rural development was different. 4 new churches have been constructed. In the name of social education, huge sums are given. In obstruction cases in Takhatpur, water is given. In Kewatdandri, Ratiram□s son has been Christianed. Money is advanced without interest with special attention to satnamis, and advantage of their scheduled castes is taken. Christians helped Ratiram□s son in litigation, and now he has been converted. In Lata also, similar things happen. Quarrels are deliberately created and litigation is done. In Suman Khetan, Mowhadi and Koylani, boys are tempted. Oone of the victims is son of Bitandas. His name is Bijhuram and another is Ramdin kachhi.

Rev. Gurbachansingh: Sardar Diwansingh has written an article. We have not written any article. It has been simply reproduced. My children□s names are Panjabis. My name is Panjabi. I will send the article to the committee.

Girls□s School: 250 students in all. Results are always more than 90 per cent. There is a hall with pictures of Hindu Gods where Hindu girls can pray. There are 27 non-christians in the boarding. Mostly outside girls reside who are Christian. Local girls are almost Hindus.

Hospital: There is a small church in the hospital. Every day prayers are offered before starting Work. Those who desire are allowed to attend. No patients are taken free. For poor Christian patients, church makes payment. Rs. 76,000 is the annual expenditure. The hospital is practically self-supporting. 4000 is the annual grant from church. There are no catholic nurses. 49 nurse students. No Hindu nurse students. None have come in spite of efforts. Posters on walls from bible teachings. All nurse students are Christians. No stipend, but very little pocket money is given. Books on religions other than Christian are in the Nurses library. Dining hall for nurse students is in Indian style.

MUNGELI

The 20th *July* 1954.

Abstract of applications received on tour

Attendance-200]	[Villages-13

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Sheoprasad Ojha, Mungeli.	A letter from Ramju pastor enclosed which shows attitude of Christians towards Gandhiji.
Thakur Dani, President, Pandariya Jansangh Mandal and other office bearers.	Large-scale conversion took place in famine and flood of 1910. The object is to create extra-territorial aligeiance to foreign country. Meaning and work of Mandli explained. Students are brought up under the guidance of Americans. American missionary is always the head of department.
Nandkishore S/o Mathura Prasad Tiwari, Mungeli.	My son has been converted by allurements of marriage and sending to America.
Residents of Mungeli tahsil (55 signatures).	Majority is of satnamis and there are no adequate communications. Advantage is taken of this situation. They took advantage of floods of 1910 and consequent femine. Disregard for India and affiliation towards America created in the minds of converts. Missioneries work is purely anti-national.
Ramkrishna Pandye, Mungeli.	Mainly complaint against hospital. Mobil vans (hospital) used to make prachar and show allurements.

MUNGELI

The 20th July 1954.

Hospital: A big picture painted, outside India of Jesus healing a patient, at the entrance of the hospital building.

Gupta from Jansangh: Gives out a summary of what he has stated in his application. Mungeli is a centre, where people have been converted in the past taking advantage of famines. There are American missionaries almost everywhere. There are four of them at Mungeli. They say there is ghost in the top-knot. Conversion is done through inducement. One Jurekha of Seetaldha expired. The dead body was not allowed to be taken away without paying the amount. Create confidence towards America and disregard toward India. Christians form a circle by themselves, forming their own servants, etc. Christians form a Mandli (a sort Church council). Such an atmosphere is created that people become Christian.

Gangaprasad Tiwari of Mungeli: I am a Pracharak of Christianity. I became a Christian willingly. My father is a Hindu. I became a Christian by conviction. I do not receive any pay. Two C. I. Ds. were after me in Surguja. God gives me money through his men.

Nandkishore Tiwari: I am 66. This is my only son. He was tempted to marry a girl. A girl was produced in my presence. These people say that since my only son is a Christian, I should also become a Christian; but I do not want to change my religion at this age and I am proud of my own religion.

A Pracharak: We do not give any inducement of money, women, etc.

Sheoprasad Ojha, Mungeli: A pastor, Sunderlal, from a church had sent a, letter to the congress committee making certain complaints. On 30th January 1949 Gandhiji was called bad names in a church. This letter shows disregard of Christians towards Gandhiji.

Massih: Sunderlal is man who does not deserve to be kept in service. He has been removed from service. I do not know anything about the incident.

John Massih: Laldin was requested by Sunderlal to make prayer for Gandhiji□s soul. Laldin told him that he himself was-sinner and therefore, he could not pray for Gandhiji. There were reports against Sunderlal and therefore he was removed from service.

Ramkrishna Pande: I used to give money to Gangaprasad Tiwari. When he goes to Bilaspur, he tells people that he is very poor and his parents are blind.

JARHAGAON

The 20th July 1954.

Attendance-300. Villages-25

Bhagawat Prasad: Population of this place is about 1,000, out of whom 20 are Christians. Pendradi is a mission village nearby.

Rajendralal, head of the local school: There is a primary and a middle school. Both Christians and non-Christians learn there. Fee is Rs. 2-6-0 for everybody. 24 Harijans, 3 aborginals and 52 non-Christians were in middle school last year. Two aboriginals getting Government scholarship; one is satnami. Eight students are free. There is no full freeship. About 10 people are those whose fees are paid by the church. 10-30 to 11 is devotional scripture. In all, there are six teachers. No non-Christians teacher. I am a born Christian. All are trained teachers. Boys from 18 villages come here.

Chairman explained the purpose of the meeting.

Patel of Kona: There are schools here, but nobody has been 'converted from the schools.

Headmaster: The boarding fee is 16 seer chawal or four seer dal.

Sheoprasad: There is much work of American missionaries here. Bible is taught for one hour, prayer of Jesus first. All photos of Jesus in the school. There are 4,500 Christians here. When there is litigation, the parties go to Padris and help them on the condition that they become Christians.

Ramjiwan: In Kewatadebri Ratiram□s son became Christian.

Benimadhoji (Ratiram□s son): I have not been given any inducement. I have changed my religion willingly. I was thinking of doing so since the last 15 years. I embraced Christianity on 30 November 1952. I took baptism openly and I had invited important persons for this. I had printed about 600 invitations for the purpose. I am married. I have four children. My wife□s age may be 30 years. I had three children when I became Christian. I was baptised by Padri Meghawaram in Kewatdebri. He was here for about eight years. Before 15 years I got liking for Christianity. There was a blind Pracharak in Baitalpur. I purchased copy of Bible in Hindi from him. I read it and took interest in Christianity. I became Christian after three years of the death of my father. I had invited 550 persons for baptisma. My father□s mahantagiri does not exist now. I had printed a small book why I became Christian. I am educated up to 4th class. I wrote the book myself and got it printed at Jabalpur mission press. I distributed copies of the books to Christians only. The name of the book is □Muze Satnam aur uski Budhi Pothi Mil Gai□, (Tahsildar to get the book and send copies to the members from the author). I am not treated as a Mahant.

TAKHATPUR

The 20th July 1954.

Abstract of applications received on tour

Attendance-500]	[Villages-15
Names (if legible) and number of signatories, place, etc.	**Nature of complaint and request**
(1)	(2)
Thirth S/o Rampratap	Inducement of Rs. 100 was shown and I became a Christian, but the promise has not been fulfilled.
Adhin Isai Parsinya S/o Ramcharan Satnami.	Mugoran promised to give 200 on conversion, but on becoming Christian he did not fulfil his promise.
Dharma and Ramprasad satnamis, Jarhagaon.	Government aided middle school makes partiality in Christian and non-Christian students and there is prayer of Jesus in the school.
Residents of Samdil Mouza Lauda, Fulwari, Padampur, tahsil Mungeli residents.	Inducements of money and help from America. Pastors come and give inducements to become Christains and praise America.
Ramashankar Bajpai, Takhatpur.	Am prepared to give evidence regarding partiality in hospitals, recovery of 2 annas from Hindus, no admission to Hindus in boarding

	schools and prayers of Jesus and abuse of Hindu Gods.
Tugan Satnami	Quarrel between malguzars and kisans. Kisans informed that they would get help if they become Christians. We did not become Christians. Therefore they are annoyed with us. They have constructed a church over my land without my consent. My application to the court, was dismissed as not proved. It is impossible for me to live in the village and therefore I am staying in another village at present. I request due help.
Sammu	Complaint against Mission Hospital, Takhatpur, that they use it for conversion purposes.
Illegible	Partial treament in schools of Jarhagaon. Missioneries take advantage of Converting Indian people like Dr. Sukhandan. We understand they receive money from America and they praise that country very much. There should be strict control over these Institutions.
Shri S. Maqbul-Massih, Co-ordinator, Abundant Life Programme, Takhatpur, M. P.	No truth in the statement that two lakhs have come from America to bribe people here. Gives a complete idea of the abundant life programme of adult literacy, economic uplift through agriculture and. horticulture, public health and recreation.
Christian Workers in the Takhatpur area.	Christiari missionary activities in this area in church, primary and middle school, agriculture extension centre, hospitals and a point four programme of adult literacy, public health, agricultural uplift and recreation. In answer to allegations, we state that we did not take part in subversive activities, political or extra religious. We do not bribe. Our relations with non-Christians are quite cordial. We do not believe in making allegations and applications unnecessarily. Sub-Inspector of Police Station, Takhatpur harrasses Christians by calling them 12 miles and detaining them unnecessarily and by taking their thumb impressions on some paper.
About 200 signatures from residents of Takhatpur.	Funds received from America are utilised for conversion of people. Inducements are given. Women who have quarrels with their husbands are converted. Inducements of social education, litigation, young girls, etc.
Residents of Takhatpur (56 signatures).	Methods of conversion and working of Takhatpur centre given in brief. 10 categories of persons converted and how they are converted is given in a chart attached to the application.

Dr. in charge of St. Luke□s Hospital: The hospital was established 16 years back, by the Disciples of Christ Church. It is an American mission. About a dozen preachers attached to this centre. One preacher is in charge of his own community in a village.

Mr. Maqbul Massih: There is a congregation of 700 spread over about 40 villages. We have churches in villages also. Lata Church built about 12 years ago. Kewatadabri Church built two years ago. Third is under construction. There is a primary school and a Hindi-English middle school at Motimpur. Pendradi has the largest number of Christians. It was purchased about 50 years ago and is mostly inhabited by Christians. Kewatadabri, six miles from here, is another village like this, and most of them are born Christians. 50:50 is the proportion of Christians and non-Christians. About 60 persons are converted during the last four years. Perhaps, as equal number has gone back too. Ninety-eight per cent of the converts have come from Satnamis. I have been working in this area for the last 20 years. Christians are mostly agriculturists. I am a co-ordinator of Adhik Jiwan Yojana (Abandant Life Programme). It is four point programme in adult literacy, public health, agriculture and horticulture help and recreation. My wife and I were in United States. We were asked by our mission here and the Home Board in America to run the programme. Main reason for Communism is the conditions under which people live. They have this programme in various countries. One church in America became interested in this. They give money for this. The money does not come through post offices. It comes through banks. The American church undertook to send 10,000 dollars a year or roughly Rs. 45,000. Our main church is in Jabalpur. This is for Madhya Pradesh. 38,000 has been used in Takhatpur. We pay salaries to our workers out of this fund. They are known as Gaonsathis. We get all our material from Allahabad Literacy House and from Jamia Milia from Delhi. In the library, you will not find a single Christian Book. The main interest is building a defence against Communism. In recreation, workers are provided with volley ball, kabaddi, etc. We have over nine villagers active in 12 villages. We go to the

patel and influential persons n a village and we tell them that this is our programme. In most places the patel himself has given a room. We have no non-Christian workers. We have got forms for survey, certificate, etc. We have a standard by which we declare workers. No local contribution has yet come. We are not asked for it. We do not distribute money, but we give payment of salary. I am in charge of the scheme. We have up till now engaged Christians. I attended certain seminars in America. They have a country agent in each. Six weeks is the time of the period of training. Matriculate boys get Rs. 40 and dearness allowance of Rs. 30 as our teachers. For, 10th pass we give Rs. 60. We encourage them to study further. Persons are employed while under training, and they continue even after that. In all, about 25 persons are working on the staff. I do not know that will happen after five years when American help will he stopped. We hope the people under the scheme will be able to carry on after five years independent. We were not able to give them special training in public health. Dr. Donald T. Rice from Damoh is coming here to impart instructions in that. He was trained in America in public health. The mission board which gives the money is the University Christian Church in Seattle. We are going to have preventive things-instructions on sanitation. Dr. Rice will be here one week. He will give instructions and practical working, in combating of epidemics, hook worm, etc. My wife is in charge of literacy. She was principal of a Hindu school in Agra for a number of years. We have no Communists in our part. I spoke to Deputy Commissioner before starting my scheme. We do not mix religion with this programme.

Chairman explained the purpose of the Committee and requested the people to live peacefully and in co-operation.

Shri Otalwar: Contradicts statements made by Shri Massih. The chief of the mission is not Massih, but some Europeans and Americans. We have given names of these persons. One American woman is in charge of this area. Five new churches are being constructed. We have given details of them. The Committee should inspect Mahajan Fund, Tahkhana, below office building. Ornaments are kept in this. Money is lent, and when they are unable to pay, they are converted. Gold was sold from this Tahkhanan by Macforger Padri and it was not recorded in the books. He sold gold of the value of Rs. 2,000. Armoury may also be kept in Tahkana. Full details of the villages, and their roads are kept by these foreign missionaries. There is an increase in the amount being received from 1950 from America. Tourists from America had come here from 1945. I do not know whether Takhatpur is a place for tourists. Why should tourists come to Lata and Kewatadabri. Ratiram's son was promised that he would be taken to America, but he wants that his wife should also be taken to America. They do not want to take her. Persons embracing Christianity again come back to Hinduism. This shows that they do hot become Christian by conviction. In Motimpur they convert people and create quarrels. They also influence Government officers. The foundation stone of this hospital was laid by R. B. Chandorkar and Government paid Rs. 10,000 to the hospital. I heard prayers myself in the hospital. In Nawapara Mouza Jewra there was fire and famine. Mission went there and asked those people to become Christian first and then they would be given help. Macgowan took help with him, but first condition for help was conversion. American mission is spreading bitterness amongst communities on a large scale. You can get enquiries made by C. I. D. of the missions working secretly here. 90 per cent of the patients are given medicine only if they undertake to become Christians. Manglu from Tihla was a patient of Garmi. He was asked to become Christian and he agreed. After seven injections he was asked finally and he became christian, after which he got 8th injection. There is 'a hospital here where a family has been admitted only on conversion. It is learnt that America gives 500 per person converted. Tungan�s land has been forcibly taken for church in kewatadabri. No Government official or non-official has been taken in the Abundant Life Programme. Work has been started in 18 villages and there is a man and a woman in each village. Discrimination between Christian and non-Christian patients, in regard to medicines which have come to them free of taxes. There is also a Philadelphia Fund. If a patient does not become Christian, he is not so much cared for in the case of satnamis and poor persons. Two annas per person recovered from non-Christians. One family has been converted in Takhatpur recently. Grant has been given by Government to Motimpur high school and it has not been given to the school opened by general public of Takhatpur. There are communists in Janjgir and Akaltara, but there is no communist in Takhatpur. Then why work for fighting them? Christians were the best opponents of Congress in Pendra Road in Kota constituency. All of them said that they will act according to the wishes of Padri. They have got a strict discipline. Padri commands them and their works. There are about three to four dozen Christians in this centre. They should take us on their committees, and there should be audit of accounts. Government should break the iron curtain in Takhatpur.

Tularam Pracharak: Because Hindus do not get good treatment, they become Christians. I tried to find out the reasons for calling Satnamis. I became a Christian in Lata. I came to Sam Padri, and got myself converted. Before getting converted, I tried to learn the principles of Christianity. I get Rs. 85. as pay. My age is 45.

Govind of Bhatni: I became Satnami from Christianity. I did not get cultivation that was promised to me and, therefore, I came back to Hinduism again. I changed my name from Masi to Masidas. Now, we are

allowed to take part in religious activities. Formely, they did not allow. Satnamis are now using Janava and Chandan and there is not so much bad treatment as before.

Tungan: MacGower has deprived me of my house and I was told that, if I became a Christian, I could get the land.

Budhu and Amoldas of Kewatdabri have been tempted, of giving beautiful girls.

Mr. Massih: Moneylending is done from out of current fund. I do not know how much about it.

CHANDKHURI

The 20th July 1954.

Abstract of applications received on tour

Attendance--300]	[Villages-19.
Names (if legible) and number of signatories, place, etc.	**Nature of complaint and request**
(1)	(2)
A. B. Ratnam, P. S., Civil Court, Bilaspur.	Complaints against Shri Mohan, Headmaster, M. S. C., Mission High School, Bilaspur. Prepared to give more instances and evidence.

Attendance-300

Chairman explained the purpose of the committee.

Jugalkishore Tiwari of Guthia: Teaching of Bible in schools and prayers in hospitals as methods of conversion. Children not admitted to schools if they do not agree to study Bible in Baitalpur school. This is a matter of two months. Allurement of marriage and service, etc. Difference in the rates charged to Christian and non-Christian patients. I was ill in this hospital before two years. I was charged heavily.

Dr. Singh: There is one leper hospital, one general hospital, a middle and a primary school run by the missionaries at Chandkhuri.

Girdharilal of Narayanpur: Poor lepers are treated when they become Christians, otherwise not. Now there are not so many Pracharaks. There are inducements, but no force. Well-to-do persons pay the hospital charges.

Dr. I. D. Mehtani of leprosy hospital: There is a capacity of 733 beds in the hospital; at present there are 585 in-patients. There are temporary and permanent admission. Highly infectious cases are given permanent seats. We do not use force for conversion. There is prayer before we start our work in the morning. 108 patients are Christians 60,000 is the grant per year received from Government. Capitation grant is 10 per head. Rs. 17-8-0 is given for Government beds. There are 60 Government beds. At present about 42 Government beds are occupied. This year there are four cases of conversion of patients while in hospital. No partiality in treatment. Expenditure per head is Rs. 19-12-0 per month this year. Out of this Rs. 10 is given by Government since April. We do not take anything from patients. In private wards the patients may spend anything. Rs. 9-12-0 is spent by the mission and Rs. 10 is given by Government. London is the headquarter of the mission. Money is received quarterly from there. There are about 30 members on the staff. They are all Christians. At the request of individual patients, pastors go to them.

The leper home was visited. It was told that church is fundamental. The management is under a pastor. One (non-Christian) patient was given chloroform or certain operation today. When he came to conscience, he was saying Oh Jesus, where are you.

PENDRA ROAD

Abstract of applications received on tour

The 21st July 1954.

Attendance-200.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri Theble Uraon, ex-M.P., Ranchi (Bihar).	Conversion of adivasis by Bible teaching, drama staging (text given in the application), help in litigation, money-lending, marriage temptations and other means.
58 signatures from Gaurelia	Preference to Christian students and teaching of religion in mission middle school. Need for opening of a school to allow the number which remains to be admitted to mission school.
15 signatures	Complaint against Suman Khetan girls’ school. All staff in T. B. hospital is Christian. Committee should see the patients personally in camera. Advantage of poor patients taken in conversion.
Samayalal Jasowal, Pendra Road.	Inducement shown to marry Christian girl Urmila. Refusal to marry and get converted has come in my way of going for training. D. I. S.’s inspection note of 1951-52 may be perused. Temptations of higher pay, etc., given for conversion. Requests Government to send him for training and give employment.

PENDRA ROAD

The 21st July 1954.

There are three institutions run by missionaries here-Girls’ school with boarding, one primary school, and one dispensary. There are 150 girls in Suman Khetan (including primary school) boarding. Majority are Christians. There is no non-Christian school staff, but the sanatorium has non-christian staff. There are three Pracharaks at Pendra Road. The castes living here are Gond, Panka, Bhaina, Teli, Ahir and Harijans.

Chairman explained the purpose of the meeting, and object of the enquiry.

Jaiswal: I was a teacher for three years in mission school. I was appointed in place of Mishra (the one who complained at Bilaspur). My pay is Rs. 35 plus Rs. 8 dearness allowance. Others (Christians) get Rs. 30 as dearness allowance. I was influenced to marry a girl here, who was a teacher in the school; but I refused. D. I. S. Mehta had remarked that I should be sent for training, but the headmaster, Mr. Arthur did not send my name in spite of his promise. This I knew from Bilaspur through unofficial sources. He wanted that I should become a Christian before going for training. This was in 1932. I was in service for three years. Other servants from non-Christians were employed in the school for a few months. After that they were asked to become Christians or else they were to lose their jobs. During the period I was in the school, there was no conversion of boys to my knowledge. I had not given any application regarding my rejection for training.

Shri Arthur: If had recommended Jaiswal’s application but he was not selected. Therefore I was helpless. I had sent his name to the D. I. S. I never asked him to become Christian. Mr. Mehta did write about Geeta and Ramayana classes and I asked Mr. Mishra to hold the class, but he was never regular for the class. The class had, therefore, to be closed. His work was not satisfactory, and therefore, he was removed from service. His being relieved from service, has nothing to do with conducting Ramayana classes. Unless we have a Hindu teacher on the staff we cannot have these classes. But if the D. I. S. wants that to be done, we will have no objection. We have no bible teaching. There is also no special period for moral teaching. That is taught along with other lessons.

Shri Ramkrishna Pandye: People from surrounding villages have no intimation of the committee’s visit to this place. We do not want that those institutions which receive Government grant, should make Prachar of Christianity. A Christian brought recommendation from Dr. Sukhanandan of Mungeli on the 7th July and he was admitted to the hospital. Shri Francis says that Dr. Sukhanandan is not in India at present.

Shri M. R. Konher: Thoke Pleader’s son, M. K. Thoke, a T. B. patient from Bemetara, had complained to Government that there is no good treatment to non-Christian patients in 1948-49. He was turned out of the sanatorium for this and he died in 1950-51.

Shri Massih: There is no truth in the statement that T. B. patients are asked to become Christians. The figures themselves would prove this. There was some trouble in 1950-51 of which an enquiry was made by

Government.

Yunus pracharak: We have no hatred for any religion. During the last 30 years in Jyotipur church I have not heard or seen a single baptisma, except only one man who had come from outside.

Shri Ganeshprasad: A Christian Gentleman said that there will be Christian Raj as there is Pakistan. We shall give proof of it in due course.

Tarachand of Torwa, Bilaspur (in the evening, questions put by the **Chairman at the request of Swami Ramanuj Saraswati**): On 3rd September 1953 I was admitted to the sanatorium. As some of my relative had expired at that time, I had no hair on my head and I looked a pucca Hindu. Kanny Ruth, a woman missionary, comes to the sanatorium and introduces herself by distributing copies of Bible, etc. She says sachha rasta dikhanewala yahi rasta hai. They gave me good treatment. They demanded Rs. 7,000 for recreation club from me. I demanded part in the management, which was refused. I was discharged from the sanatorium on 7th February 1954. All entertainment programmes in the sanatorium are regarding Christian religion. I left sanatorium of my own accord, and therefore, perhaps they are not on good terms with me.

CHAMPA

The 22nd July 1954.

Abstract of applications received on tour

Names (if legible) and number of signatories, place, etc.	**Nature of complaint and request**
(1)	(2)
Girdharilal Tiwari, Bharat Gram, P. O. Champa, district Bilaspur, M. P.	Conversion of poor patients by indirect coercion and temptation. Request to visit all mission and leprosy homes and hospitals. A letter of marriage by force with a Christian attached. (Complained regarding non-acknowledgment of the receipt of his letter).
Shuklu Suryavashi, Janjgir, Bhatapara.	My son had been kidnapped and converted. I had given notice of my son's disappearance in newspapers and also complained in the Assembly through Paliwal. Requests Government to take necessary action.
Dr. S. L. Gopal, L.M.P., ex-President, Municipal Committee, Champa.	Conversions through Christian Mission Hospital, leper home asylum and Christian primary school at Chanipa. Children whose mothers are dead or brought up for conversion. At Ghogranala reside patients who have been discharged from the hospital on religious grounds. Requests that foreign missionaries should be relieved of their hospital charges by he State Government.
17 citizens from Champa	The mission centres in and near about Champa are run by foreign missionaries in various ways (already mentioned in several other applications). Requests to treat all those converted after 1947 as non-Christians. Suggestions to take over all mission institutions by Government to run them.
Shri Bajpai, Mantri, Nagar Congress Committee, Champa.	Says that all non-Christian parties should have co-operated to put up a strong case at Ghogranala. American Christians in India are taking a bulk portion out of the funds received from their country and showing false accounts, etc.

CHAMPA

The 22nd July 1954.

Chairman explained the purpose of the meeting.

Girdharilal of Raipur. - There is a fear in the minds of the lepers that revenge will be taken. I was a patient in the leper home. A drama was staged in 1950 in which Vishwamitra pays homage to Jesus. I was in Baitalpur (Chandkhuri hospital). I was a paying patient there. There are about four to five hundred patients in

Ghogranala. The drama was perhaps written and not printed. It was staged by patients. Mr. Balkrishna (7) Joshi acted in the drama. Permission has to be sought for bhajan in the hospital. Ramayana was burnt and sacred threads destroyed in the hospital. Printed pamphlet submitted with the application, is read out. Seventeen boys went away from the Champa hospital and complained to Mr. Bahel, the then Deputy Commissioner. Dr. Johnson requested Dr. Khanapurkar to get mutual transfer with Dr. Waghmare, who is a Christian.

Dr. Shantilal Gopal. - I am a private medical practitioner. Duty-free medicines are given to the mission. I was president of the municipal committee twice. Sales tax and income-tax is not charged on these. I am speaking of the general mission hospital. It was first free, then 1 anna registration fee, and later charging fees of the medicines. They do not pass receipts for payment received by them. There are no accounts of these hospitals. 100 indoor and 100 outdoor patients. There is only one doctor. There are no qualified men in the hospital. There is much income from the hospital. It may have been utilised for some other purpose. Registration ice is recovered from non-Christians and Christians are free. All staff is Christian. When children are asked by the parents, very high charges are demanded. Advantage is taken of the circumstances in which patients are placed. A dead body was refused to be given unless Rs. 10 were paid. There is no mortuary. The father of the son will be able to show the room Rs. 2 is microscopic charge and Re. 1 may be room rent. He died within 15 minutes of arrival. The body was given without taking any charge when I threatened to break open the locks. The leper home is very near the town. The expenditure is not Rs. 10 as given by the Government and there is a saving of Rs. 3 per bed. During election time I was not allowed to see the patients in the leper home. My account of expenditure is guess work.

Girdarilal of Champa. - Thulsipujan is not allowed. The word Ram is not allowed to be uttered. Some persons were watering a pipal tree. Christians laughed at the idea and got the tree destroyed. Lakhandass copy of Ramayan has been burnt. For reading of Ramayan I was troubled.

One gentleman. - Three women carrying books about Jesus move from house to house and distribute them.

Rajnikant. - A man with Bhagwa Vastra used to come and ask people to have faith in Jesus. He used to pour oil drops in ears, etc.

A newspaper dealer. - A person to whom I sell newspapers asked for some other papers and I showed him Yugdharma. There was statement of Dr. Katju giving figures of Christians. He said it was wrong. Then he saw a statement of Tukdoji and said it was all false.

Dr. Theodore. - I have been living here since 12 years. I have not seen a single sacred thread being broken or Ramayana being burnt. Christians are required to pay fees in hospital. The information given about 17 boys is that there were certain hours in which time they must take bath so that it should be convenient to girls. The boys opposed this and next day they left the home and went out. The Deputy Commissioner was also coming by the way the next day and he listened to it and asked the boys to go to the school. Some of the boys are even now in the boarding. Account of hospital is maintained by an Indian doctor.

There is no religion or caste in Ghogranala. Raut is husband and Ghasni is wife. Also husband is Brahmin and wife is of some other caste. I was president of the municipal committee and I tried to bring Government help to Ghogranala .99 per cent of the people are those who have been driven out of some one or the other leper homes.

Chairman thanked the audience and requested them to live peacefully like brothers.

GHOGRANALA

The 22nd July 1954.

While taking a round of the Mission leper home, the Chairman and members went to have a look at the Ghogranala colony. Some questions were put to the persons present (about 200). Out of 500 persons in the basti, 150 are Christians.

Bhakla Satnami. - Ramayana was not allowed to be read in leper home. Some sahebs had come some time back. They found me reading Ramayana. They asked me to stop reading Ramayana.

Kundru Suryawanshi. - We have maintained our religion these days.

A scuffle arose when hot words were exchanged between Dr. Theodore and some other local Hindu gentlemen. From another corner came a Christian gentleman shouting, who was surrounded by persons of Hindu faith and the gathering ended in halla balla.

The committee paid a visit to primary school, leper home and general hospital at Champa.

KORBA

The 23nd July 1954.

About 200 people had assembled at korba. The chairman explained the object of the State Government in setting up the enquiry committee and requested the people to submit orally or in writing what they have to say regarding activities of missionaries. There were no representations either from the Christians or non-Christians.

(Only one application from one Ramnath was received later wherein he complaints against the missionaries that they do not give him any work).

DISTRICT AMRAVATI

Abstract of applications received on tour of Amravati

Names (if legible) and number of signatories, place, etc.	**Nature of complaint and request**
(1)	(2)
President, Bharativa Jansangh Nagar, Amravati.	Missionaries take advantage of the poverty and miserable condition of the people. The converts begin to hate Hinduism. They put obstacles in the work of adivasis. Miss Cluth refused to pay sales tax saying that it was not her Government. This shows anti-national tendencies. If they want to really help Indians, they should send money to India Government. Christian prayers are offered by school boys in Holy Cross Convert. Why should institutions receiving fees from students and grants from local bodies be allowed to preach religious prayers?
John Rodd, Achalpur Camp.	Complaint against Rev. Major, Superintendent, Kothara Leprosy Home, because he had discharged me on the ground that I was not doing spiritual, evangelistic and proselytising work. He has victimised others and intends to treat some more similarly as soon as the Comrrjittee leaves Berar.
Prabhudas (Manikrao) Januji Hanote, Kothara, Achalpur.	I come from Nerpinglai, tahsil Morsi, district Amravati. 1 came to Kothara Leprosy Hospital in 1937, when I was 12. Shri Widder was Superintendent then. He used to preach and baptise those who desired. They are never forced by anybody to become Christian. When I was on death bed, I took baptism in 1947. The result was that I began to recover gradually. Now I am one of the panchas. In the panchas there is one pastor, one secretary and one preacher and about 100 patient members. Those who are willing are given baptisma after the panchas satisfy themselves. Children are not baptised without the consent of their parents. Funds required for religious purposes are raised by contribution and donations from foreigners.
Shri T. H. Major, Superintendent, Kothara Leprosy Home.	Kothara is the property of the Mission to Lepers and the administration is by a Superintendent lent from the local mission (Central India Baptist Mission), financed by M. P. Government grant and annual graiit from the Mission to Lepers. There are 299 patients at present, whose records are properly maintained. Out of 300 about 35 patients attend the meeting. Preaching, conversions and baptisms have been all done by national christians chosen from among the patients and the healthy staff. 186 conversions of patients since 1947 to date at the leper home. Out of 299, 100 are Christians. There is agricultural programme at Kothara Leprosy hospital, occupational training programme for patients, and future plans costing Rs. 2,20,892.

Gyani Tarasingha, Pashim Wibhag, (Western Madhya Pradesh) Vidarbha Adiwasi Mukhya Karyalaya, Parat wada.	Though grant is received by the mission, there is no good arrangement of patients regarding food. They are given heavy work if they do not agree to be converted willingly. One instance of Bhikaji Sakharam of Ghule is quoted. Those who were not willing to be converted, were discharged from the hospital. Most of the 30 boys in the boarding have been converted. Strong and stout patients are kept even for 15 years and given work. There is no good arrangement regarding food, etc. With the result that there was strike by the patients in this leprosy home. Unqualified persons give medicines and injections. Holidays are not given on important Hindu and national festivals in this home.

Shri Khaparde, ex-Minister, Amravati: My main argument is that if a man becomes Christian he feels that his, both blood and skin, are outside the boundaries of this country. It is in Europe, it is in America, it is in Africa, but it is not in India. His brothers and relations are all over the world outside India. Therefore, his sympathy goes outside the boundaries of India and if some day a war breaks out between India and, any other western country he is likely to help those foreigners rather than us.

My next argument is that by spreading Christianity he thinks that he will be able to divide India on the basis of religion just like Mohamedans divided India and secured Pakistan. They have not secured Pakistan on any other basis except religion. It is division of India on the basis of religion and they have got Pakistan not because that the Mohamedans were in majority in particular provinces and that they wanted this. They have done it and they are trying their best to oust from these provinces all those who are not Muslims. This is history, which has, to be borne in. mind. Thus on the same lines our Christian brothers are now thinking having Christian land of their own in India itself. They have not made a secret of it. They have spoken it out in a public meeting recently. I do not know the name of the village. Probably it may be at Gondia where the President of the Christian Society declared that some day he hopes to have a Christiansthan in India, just as there is Pakistan there is to be Christiansthan, Budhistnan, Jainisthan and how many more sthans I do not know. It is all open thing and open challenge to Hindus and Hinduism. This has appeared in most of the papers, which you will be able to find out within no time through the Government machinery, which is at your disposal. This is a matter of alarm. We think that if the Christians conceive the idea of Christiansthan, then there is a great danger to the land being split and divided into small pieces and, thus, we are going to lose our integrity, independence, self respect, religion, culture and all our past history.

Then the third point is that it is argued that the Christian missionaries have been doing good work in India. They have started schools, hospitals, etc., in our country. But if that good work is going to keep power here, we are going to endanger the freedom and integrity of our country. I am, therefore not prepared to have all this good work for me. If there are no such good workers in us for the present to come forward for the work, they will come forward later. It does not mean that it would he difficult for us to prosper without these foreign missionaries.

Shri V. D. Brahma, Advocate: As a citizen of a Secular State, I believe in freedom of religious worship and religious preaching and as saviour of human sufferings I make no distinction in the teachings of great prophets whether they be Hindus, Muslims or Christians. Each has shown a way of life, which all or any should be free to adopt.

2. If the activities of Christian Nations and Missionaries had been confined to the teachings of their own prophets, there could be no objection. But their activities are not so confined. In the pre-freedom they followed the British flag as soldiers of cultural invasion. Similarly, the British merchant and factory owners followed the flag for the economic exploitation of the country under subjection. The economic exploitation of our country by foreign capital still continues and so also the cultural invasion by the foreign Christian Missionary.

3. Instead of appealing to intellect or educated sentiments, they take undue advantage of the poverty, ignorance, suffering and need of the poor, specially the Aboriginals and almost always force these people to become Christians. It is interesting to see the competition between the various Missions. Catholics and Protestants, and how they succeed in converting the converts to become Protestants or Catholics.

4. In their method of propaganda and preaching, specially by the foreign missionary, there can be seen a definite barred and bitterness against everything, i.e., Asian, Colour, or East Oriental. It is their attempt to bring everything Indian into contempt and disrepute and try to impress the coloured people that they are sub-human, low and inferior and also convince Indians that they have no escape unless they follow and obey the white races. They seem to be keen on propagating the American way of life and the American lead to save the world. They do not even ail to suggest that Indian freedom is a short-lived affair and the Christians should await their resurrection. Then again the whites will come into their own. The whole idea of the foreign

missionaries, who almost always receive their funds from interested foreign nations, is to carry out the propaganda in favour of the foreign pay-master in the name of and under the cloak of Christianity and medical relief.

5. It is my own experience that the White Missionaries of Chikalda did not want black Indians, like myself, to come and build houses at or near or even in the towns where they have Christian missions. Some of the Missionary women even visited our women folk and abused Hindu Gods and Hindu way of life under my very roof. My father-in-law had to explain to them politely that it is a sign of bad culture, that they should abuse anyone under his very roof.

6. The Missionaries do considerable humanitarian work but, more often than not, this work is tinted by a desire to compel people to become Christian. Though it is difficult to prove political motive, the political effects that the cultural invaders tried to bring about are evident and it can be seen that the converted Christians specially the mass of people are not allowed, or are not so willing, to join the general movements of the people in the people's struggle for better life. These converted Christians are tried and trained to work and remain as a separate group with allegiance to something that is not Indian.

7. In the Community Project. American influence, due to the aid they have given, is obvious. These foreign missionaries are often allowed to make use of these activities to preach politics of American type, which amounts to interference in Indian political affairs. In these community projects they try to tell you that American way of life and American he alone can save you and that China and Russia are your enemies. Such propaganda is also undertaken in the schools.

8. If Indian and Asian freedom is to be consolidated and reconstructed to its full economic and cultural stature, it is necessary to keep a careful watch on the activities and the resources of these foreign missionaries or their Indian hirelings so that the possible danger of the Christians as a class becoming anti-national, indifferent or even hostile pockets could be avoided.

9. To those missionaries who are doing good and honest humanitarian work, it should be definitely told that their good work and their sincerity is admirable and that they should render the humanitarian service to all. They should be told that even Christ would not like the idea that his followers should take mean and undue advantage of other people□s poverty to convert them to Christianity.

Shri Amritkarl, Pleader: The main reason for the entry of missionaries in our country is that there is caste system, social inequality, lack of education, ignorance of the people and disease. People took to Christianity because of the obligations felt by them for the services rendered by missionaries. The missionaries had not the object of converting them. The missionary problem will be solved only if institutions are started to fight out inequality, ignorance, untouchability, etc., and Government should encourage people to start such institutions by rendering necessary help.

Shri Gokhale, Hindu Mahasabha: In one village in Pusad taluq, it was said by missionaries at one dinner time that Pandit Nehru is misleading the people and in any case there will be missionary raj here. Advantage, is taken by missionaries of the ignorance of people and the number of conversions has increased after independence. Government does not pay as much attention towards this as it deserves. Therefore, necessary action should be taken immediately.

Shri B. V. Marathe: Missionaries interfere with political affairs, e. g., they have opened three centres where there are Government community projects and development scheme centres. They take leading part in explaining Government schemes to visitors and create the impression that all the development is being made simply because of the help received from America. I had this experience in Morsi taluq. They say □Russia and China are enemies of democracy and even though America is helping a lot to India, Nehru is influenced by those countries.□ Such sort of language is used by the missionaries in their prachar.

Dr. S. G. Patwardhan: There are no workers in our society who have the same enthusiasm and zeal as the missionaries. People are likely to be converted because of the zeal and treatment meted out to them by missionaries. Unless there are such workers in our society, it is difficult to check missionary prachar.

Shri Jaiswal: He quoted an instance in which a small girl of a poor Hindu family was taken to a hospital. On recovery of the girl, she was not made over to her parents. He gave another instance of anti-national tendency of missionaries. A missionary refused to pay sales tax on a radio, which lie wanted to purchase. He told the shop-keeper that the sales tax recovered by him now would go to the Indian Government and, therefore, he would not pay it. He will gladly pay the tax when his Christian Raj comes.

Shri Khedkar: Missionaries take advantage of the poverty, miserable condition and ignorance, particularly of the backward and untouchable people. They run schools, hospitals, religious institutions and spread their religion through them. They hate Hindu religion and their Gods and explain the importance of Christian

religion. An example of Kholapur was quoted, where Krishna was called bad names in a prachar meeting in bazar. A check should be put to the activities of missionaries immediately. Otherwise, we may have to face a great danger.

Visit to institutions at Amravati

R. C. CONVENT SCHOOL

There is no trouble from non-Christians or Government officers. Out of 500 students in the girls school at Amravati, 350 or 400 are Hindus. Recently, I heard that the quota of cloth for the nuns has been reduced. They do not get any pay. There are no complaints for the last 42 years of compulsion, etc., against the school authorities. There is a special prayer every Sunday for the Republic of India. We offered prayers for the British when they were in power. We obey the law of the land and the rulers. From 1880, there is a free hospital, which gives medicine to everybody. They have got a primary school. There is not a single conversion since 1880 till now. There was a Parsee girl who was determined to become Christian (Catholic). She was advised to take the consent of her parents. She has not converted. The teachers are mostly sisters. The annual expenditure of this institution must be between 50 to 60 thousand. We get grant from Government. The Archbishop has nothing to do with this institution. We get a portion from the Holy Childhood (contributions made all over the world for children). We received Rs. 2,000 once from America. There are contribution and Government grants. There is religious teaching only for Christians. There is a lesson on moral and manners. That is outside school hours. Only general instructions are given. Mother Superior is in India for over 53 years. She left France and come to India when she was 19 years of age. She did not go to her land because she wants to save money for the poor. Majority of the sisters are Indians. In diocese Archbishop is the head so far as spiritual matters are concerned, but in ordinary matters he has not to do anything.

ACHALPUR

The 11th August 1954.

Catholics are operating here. There are 399 patients in leper asylum. There are no Indian doctors. It is a very old institution started in 1904. Agriculture schemes are also undertaken by the mission.

Dr. Major: I have baptised one person in seven years. Conversions are done by national Christians. I have done no preaching, no conversions, etc. Leper patients have been disowned by their own family members. Leper asylum helps them as a humanitarian work, regardless of what a mans religion is. I help a man because I love him. We tell them about the Christian religion. Jesus Christ is a historical figure. Belief in Jesus Christ is a matter of faith and there are evidences, which support it. I have been harassed by certain people, though not by Hindus in general. I have discharged certain members of the staff (Christian) because they were incompetent. They have published the news in Marathi papers of Nagpur and they have also brought a C.I.D. to my doors. I have no Complaint against Government officers. They are helpful. Since 1947, over 157 leper patients have been converted. They belong to all communities-Brahmins, Harijans, etc. There have been some cases where baptism has been refused. We give training to persons in the leper home so that they should be able to get their bare living after discharge. Grant received from Government to the leper home in Rs. 36,000 a year. We get money from America through our missions. Patients in leper home are given free meals, cloth, etc. Everybody is required to work. We have religious worship in the hospital every morning at 7 in the Church. About 35 out of 300 patients attend the prayers. There are 100 Christians and 199 non-Christians. Total budget expenditure is Rs. 33,000 from the Mission and Rs. 39,000 from Indian Government and also from agriculture. No contribution from Government.

Tarasing: The main object of these people in running the mission hospital is to convert people (reads out a written statements).

Dr. Major: Bhikaji did not work well with the tractor. He was warned three to four times. Therefore, his services were dispensed with. Six Christians out of 39. These boys are baptised. According to my denomination, we give baptisma when a man is in a position to understand things for himself.

Roman Catholic Father: There is no trouble from Government officers and from non-Christians. We have a boarding school and a primary school for girls. Non-Christians also come there. There is not a single conversion. We do not even speak to them about God and religion. We celebrate Independence Day and sing National anthem. Every Sunday we pray expressly for the Republic.

Gunwantrao Tayade: Roman Catholic, Protestant and C.M.S. Missions are working here. They have

converted mostly Mahars, Gonds and Korkus. Small centres created in 1905. I have a case of Roman Catholic Mission in Naigaon Bordi. His name was Chip. Rev. Fr. Guyer was here. Persons not attending the Church were also beaten by this Father. Even now there are several small centres where they abuse Hindu Gods. All the missions are of particular nations. They have affiliations for particular nations and not for religion. Roman Catholics live in poor people and call themselves bachelors (Kapustalani and Achalpur). I have got very bad Experience of these bachelors. This is my experience from 1914. All these missions are Roman Catholics. In American mission also, there is a majority of Mahars. Somwanshis are preferred from a among Mahars because they are in majority. Roman Catholics work in Mangs.

President, Municipal Committee: Mahars are converted to Christianity, bait on their certificates they keep the word Mahar, because they get free education. When we passed a resolution about this, 19 Christian boys left the school. The boys were not willing to give out their true religion.

Father: We give fees irrespective of religion. Have the people got any right to control Government expenditure on religious grounds? We shifted these students to Catholic school in Kapustalani.

Mamraj Khande: I have not seen any compulsory conversion. On the other hand, they render useful service. No prachar R. C. Mission. During the famine time of 1756 or 1856 missionaries helped the villagers and they became Christians. They might sell their religion at the time of distress. Several boys and girls who were destitute, might have taken to conversion. In Chikalda one non-Christian doctor took fees for going to a patient, but later refused to go even though he had received the fees.

Father: We do not make Christians at all. We allow people to become Christians by telling them our doctrines and only when they come to us with their express consent, we convert them. If the other members of the family do not agree, we do not convert those members.

Dr. Sonar, M.L.A.: Inducements are offered for conversion. Prachar of American goods from their own hospitals takes place. Injections are given and at the same time religious prachar is made by means of gramophones. This is not desirable.

Barve, Pleader: My request to Christian brothers is that they should not convert hospital and school into a church. We have no objection to their leading a Christian life. But our main apprehension is of a Christian Raj like Pakistan. Why should foreigners be inclined to come to this country to preach their religion? If the Indian Christians do this, we would have no objection. Non-British Christian missions supplied all information to their own nations. This was revealed during the enquiry made at the time of 1942 war. It is difficult to give evidence in such matters. Censorship of correspondence, control over incoming finances and expenditure and also registration of conversions with Government should be necessary to check missionary activities.

At the time of visit to Kothara Leper Home it was observed that posters giving teachings of Jesus were put on walls. The doctor showed a tin of medicine to say that all medicines were not American as alleged in the Circuit House Meeting held earlier.

CHIKHALDA

The 11th August 1954.

Head Mistress in charge of Baptist Mission: [There are three missions--

(1) Central India Baptist Mission;- (2) Christian Missionary Alliance; and (3) Evangelical Mission. Roman Catholics representative came later.] Six years have passed since the establishment of my school. My money comes from orphanage fund in America. There is no grant from Government. We do not have much contact with the Indian people. Most of the students are children of Christian parents. Some of them are orphans. No donations from Indian friends except in terms of fees.

Roman Catholic Father: Our headquarter is in Daryapur. We run two institutions and all members are nearly Christians, except 10 to 12. Total is 70. There is one Pracharak under me. Two or three converts have been made by me last year. It is not possible to say exactly what made them become Christian. In Melghat there are about 300 Christians. I was sent from Nagpur to Ranchi, Ranchi was the centre of Roman Catholics also. We are running only primary and middle school, to which both boys and girls are admitted. We teach Bible in the school. Those who are willing, come and others do not. The school is recognised and receives grant from Government. There is a four year course of Theology and prior to that three years of Philosophy for us. We have got coffee plantations, but our income from the plantations is just sufficient to meet the expenditure.

DHARNI

The 12th August 1954.

Shri Upadhyaya: There are two missions here-(1) Korku and (2) Roman Catholic. Indian Christians begin to hate us as a result of the Christian teachings. We, therefore, feel sorry that our brothers are separated from us. I used to teach my foreign friends and I have no personal grudge against them. A song was sung at the time, of reception of Shri Grubbs ''हिन्दुस्थान जीतेंगे इसा मसीह के लिये'' Khansama Yunatan had arranged the party. All Government officers were present. We understood the meaning of the function and the song as though the Britishers have gone, Americans want to rule the country. Allurements are shown for conversion.

Batu, a Korku: I was a chaukidar at missions bungalow. I was paid Rs. 30 per month. I was told that I would be given Rs. 40 per month if I became a Christian. I gave up the job. I was not converted.

Yunatan: Batu was converted-; and his name changed after baptism, to Anand Masih. He left Christianity. One man only was converted during the last 50 years at this place.

Mr. Grubbs: Yunatan is a Christian Pracharak here. He is also a khansama in Government service.

A convert from Patna: I come from district Darbhanga, Fulbaras and am son of Pandit Ramnarayan Dube (or Mishra). I became Christian because I found that there was difference among man and man in the Hindu religion and among different castes. I came here last year. I came to Koylari. I was doing Ramayana katha there. There was quarrel with me and some other sadhu regarding bhog. I am a Preacher, but not on anybodys behalf. It is a year now. My gotra is Kashyap (when he was asked about his Prawara lie admitted, I am a bairagi). I do not get any pay, but my railway fares are paid by church.

Rev. Grubbs: When I preach, I preach against idolatry because Bible condemns idolatry. This is a basic fundamental teaching in the Bible. It does not condemn any particular religion. By idolatry I mean any idol made for worship. We do social service because it is the teaching of Jesus Christ to love people. We regulate our activities. We come here with the message of Christ. We may be right or wrong. You may regulate our activities. If we are wrong, and you think that our activities should not come in anybodys way, you can tell us accordingly. We would appreciate suggestions or recommendations from you about the work we should do. It is difficult to he careful in preaching as not to offend the feelings of other religions. More missionaries came to India since 1945. Every five years we return to our country on furlough. Those people who contribute to the Home Board do expect some returns from us in numbers of converts.

DISTRICT NIMAR

Abstract of Applications Received on Tour of Nimar District

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Chaporkar, Pleader, and eight others of Burhanpur.	Sufficient notice has not been given of the Committees visit. There are two missionary centres in the rural areas of the tahsil, one in Kanapur and the other in Ramakheda. Melas are held in villages. They abuse and preach hating Hindu religion in their prachars. Allurement of motor ride, cinema show, money, medicine and wine are given. In some of their songs they say that the present rule is foreign and they have to bring their own raj. Prachar also held in bazars. They create feelings of enmity and hatred among different castes. Hindu idols made of stone and Cross made of wood are put in water to show that Hindu God himself drowns in the sea of sins. Then how can he save Hindus from drowning in that sea? Instances quoted of a teacher from Paretha. Budha, son of Tingu converted by fear of jail, Bhurya, son of Zole Korku converted by force. On his reconversion, he was threatened very much, so, he left the place. They not only convert but also create a change of national outlook. Their activities in our country should be stopped immediately. So also the missonary workers should be asked to quit our country.
Story of The Little Dutch Girl.	In this story the importance of going to church by a little Dutch girl is

	shown and when she neglected to go, the church bell followed her and made her go to church. The story teaches that small children should attend church regularly and punctually.
Story of □Thumbelina□.	Thumbelina is an interesting story of a tiny girl of the same name. She passes through several difficulties until at last she marries Prince of the Flower Elves. She helps a poor swallow, who returns her obligations by rendering her help when she is in difficulty.
Vishwanath Shastri and three others.	Complaint against Headmistress of Burhanpur Government Girls High School. She introduced □The Little Dutch Girl□ and □Thumbelina.□ The former tells the story of a church bell following a little girl, who does not go to church and the latter tells how a tiny girl was fled away by several people. The Headmistress had also started a Dancing Mandal in the school, in which anti-national and filthy songs were taught. Since the last 30 years there was no public lecture by a missionary pracharak. This was arranged by the Headmistress. A resolution was passed by the citizens of Burhanpur in a public meeting against the Headmistress. The result was that the teaching of the book, □The Little Dutch Girl□ was discontinued and its cost was repaid to students. We request that the said headmistress should be transferred from the Education Department to some other department.
Shankarlal Gautam, Post Dharni, district Amravati.	Requests a copy of the questionnaire when issued.
Samson Peddy, Motor driver, Development office, Amravati.	Complaint against American missionaries of Alliance Mission that they harassed him in the Rent Control Court and by other means because the rent of the land occupied by him in the alliance church compound is not much, as he is an old tenant. These missionaries create quarrels among the Indian Christians, convert villagers by allurement of service, etc., but when they are later driven out of employment, they do not get any employment in the villages. The applicant and his wife are Government servants and their request is that the false reports made by Hartman missionary, Kokane church pastor, Salve Secretary, Davidson preacher and Massih compounder, should not prejudice the minds of the officers against them.

Babulal Desai, Pandhana	Burning ghat of Hindus has been given to mission. This should be restored to Hindus. Aolia mission gives allurement of free cloth, food, education, etc., for Balahi boys and get the boys in their fold since their childhood. The impressions of Hindu culture in their minds gradually disappear and their name are converted. Balahis are given cloth and other necessities and are asked to attend church prayers, which they do under the burden of obligation received. Later they are given employments. A Balahi couple is informed that the Father will give them inam for the marriage. They are taken to church and the Father perfoms their marriage once again according to Christian rites. One Budhya is asked to become a Christian before taking away his wife, who was married according to Balahi rites. Punya, son of Chitu, Balahi was asked by the Father not to take his son for Matapuja. But Punya did not obey the Father saying that it was his religion. Similarly Father prohibited Punya purchasing land from a Christian. Hanuman Murti near Mission Compound is broken by missionaries. Father prohibits ringing of the bell. Bible is taught and Christian Bhajans are sung by students in the schools, even though the school receives Government grant. We do not hate Christian religion. We suspect the activities of foreigners are harmful to the interests of the country. Therefore these missionaries should be boycotted in our country.
Budban, son of Burja, Balahi, Nihalwadi.	I was married according to Hindu religion. But my father-in-law has become a Christian. He has changed the name of my wife and has admitted her in Khandwa mission centre. The father says that the marriage should be performed according to Christian rites and I should become a Christian. Then only I will get back my wife. My wife is willing to stay with me. There is one other case like this in my village.
Seetaram and three others.	Missionaries agree to help us, if we are prepared to be converted; otherwise they do not render any help. A marriage of Seetaram was once settled, but the Father asked Seetaram to become a Christian, otherwise he would not allow the marriage to be performed.
Swami Atmanand Bharati, c/o Postmaster, Khargaon, M. B.	There are 30 missions in Madhya Pradesh, working under the Nagpur diocese. There are not less than two to three lakhs of Christians in the State. In the State there are 1,127 Sunday schools, where 2,492 teachers teach Bible to 46,535 students. Besides, 155 institutions of different types are run by missionaries in the State. All the funds received by the missionaries should be directed to be deposited with Government in the first instance, from where they may be given to the institutions for welfare activities. Balahis are treated like untouchables and do not receive any help for their betterment from Government. They should be given social status and all facilities for their betterment. This will check activities of missionaries to some extent.
Alphons and fifteen other Christians.	Foreign missionaries are being blamed unnecessarily, but they have done and are doing a lot to help the Balahis in improving their conditions. Waltar has made a false statement that missionaries teach only up to the 7th class. Mission taught him up to Inter, but he failed due to his carelessness.

	Mishra, Tiwari and Mrs. Prasad speak against the missionaries, because Mishra’s help of Rs. 50 per mensem has been stopped, Tiwari did not get votes from mission compound, and Mrs. Prasad has been removed from service. Many people say that they will do several things for the Harijans, but actually they do not do anything, whereas missionaries do not talk but, act for the Harijans.
Ten Harijans of mouza Bhandaria.	Roman Catholic church Fathers come to our village and distribute free milk, etc. Next time they come they say that our names have been entered as Christians in their registers. But we are Hindus. We accept the articles distributed by missionaries, because we are poor and we get them free of cost.
Twenty Harijans of Borgaon Khurd.	Do do.
Sixteen Christians of Khandwa.	Missionaries have been working selflessly in this district by way of help to others, free education, sympathetic treatment, good medical treatment, uplift of Harijans, foster national spirit in the minds of the people, help the poor with money, offer prayers for Indian India, and teach obedience and love towards the present Government. The allegations made against the missionaries are all false and baseless.
Fulchand, son of Bopare and three others.	An instance of how advantage is taken of leprosy is given. Names of boys are changed in schools without their knowledge. A cross is imprinted on the hands of small boys and in their young age they are informed that they are Christians because they are borne with cross. False prachar against Hindu Gods. America and its affairs are praised so that we may feel that they are our real brothers. One Balahi girl of 21 was married. When she came to her parents, the parents of the girl were shown allurement by missionaries and she was taken to some other place. The husband of the girl was asked to perform the marriage again in church after conversion, which he refused. The whereabouts of the girl are not known.
J. B. Sadhu	Complaint against Rev. Nath and request to check his pay registers, as the did not do justice to one Mr. Moon.
Babu Kesheo and three others.	A meeting was held under the auspices of Hindu Mahasabha on the 12th August 1954 in the house of one Nathu Keshao, wherein Krishna Pooja was performed and slogans raised against Christian missionaries and also speeches delivered by Premchand Virsing against them.
Roman Catholic Mission School, Khandwa.	The school is about 40 years’ old and there were no complaints against it in the past. But since 1954 April there were complaints that students are converted to Christianity. It is submitted that these complaints are made by those people whose services were terminated because of their unsatisfactory work. There are two Muslims and two Hindus teachers in the school.
Narsingh Anthony and two others.	A meeting was held under the auspices of Hindu Mahasabha on the 12th August 1954 in the house of one Nathu Kesheo, wherein Krishna Pooja was performed and slogans raised against Christians. A speech was also delivered by Premehand Virsingh against Christians.

DEDTALAI

The 13th August 1954.

Attendance-About 100. Villages represented-About 5.

Dara Patel Korku: A Korku does not like to become a Christian because he has to spend about Rs. 75 for going back to his Korku religion.

Patel of Lohari: One Buda Korku, a young man of 25, was converted. He his wife, mother and two children. He was converted two years ago. Americans come to villages and preach their religion. American

ladies also come. This is going on since the last two years. Formerly they came but not so often and in such large numbers. Buda's house caught fire after about 4 months of his conversion. It was Falgun month, at about 8 p. m. Two more houses adjoining his also caught fire. Buda did riot ask for any help. We tried to help and could save the adjoining houses. Had Buda asked for any help, we would have rendered it. Buda does not say that his house was burnt by Hindus. He said in the presence of all that it caught fire by accident of a chimney. He has reconstructed it. Besides prachar, there is also distribution of medicine, which is sometimes one by a lady from Dawali.

Pannu, son of Benjamin, Pracharak: I am a Christian by birth. I get Rs. 87 as my total emoluments. I have a circle of about 80 villages. I have got a harmonium. I gather crowd by singing on it. Several times people do not crowd and I go away. This is about 50 per cent times. We do not say anything about dress, food, etc. I prescribe a certain period before giving baptisma and find out whether he is a fit person for baptisma. One person from Dawali village was given baptisma by me in Sajani because there is water in Sajani and he had his relations in that village. We ask them to give up idolatry. I was formerly working in Korku Central India Mission. I am educated up to 6th class in mission school at Achalpur. I was taken up as teacher in Mission school thereafter. That was my training period. I was not give any pay there, but only food and cloth. I got training in Bible school at Raipur on Rs. 8. I was there for one year. The promotions depend upon education and work. This is decided by committee. I will do the work even if I do not get pay.

Buda was baptised in January 1954. In April 1954 dirty water (gobar-cowdung) was thrown on me when after my public meeting I was having a private meeting. In that meeting there was Mr. Grubb and one American lady. We did not protest against that. The villagers wanted our magic lanten. Since we did not give that, they threw cowdung on us. Buda was not baptised when his house was set on fire. Had it been done after his baptism, the Christian Mandali would have given him funds for reconstruction of his house. He expected some help from the Mandali, but we refused to give it. Because in that case people would have inferred that he was given money to become Christian. I had asked him to apply to the Mandali, but he did not. Fifteen conversions at Paratwada side and one this side have been made by me. I receive my pay from Achalpur mission. I am not satisfied with the progress made by me in my work of conversion. People do not hear me now properly, but I hope they will do so in course of time. I have never given any money to anybody.

There are no complaints against Government officers either by Christians or non-Christians.

KANAPUR

The 13th August 1954.

Dashrath Patel: Converted in 1902 when he was 12. He narrated his story of conversion: "I was originally a Pawar (Kunbi). I had my cultivation in Khandesh. Police constables harassed my brother when the bullocks he had purchased out of taccavi loan were eaten away by a tiger. We approached Jagannath, E. A. C., through Dr. Benjamin. My elder brother was outcasted by my relatives. After some days my uncle and his wife came to take us away. My elder brother asked them to take the eldest brother in their fold, otherwise he would not go back to them. My uncle and his wife did not agree to this. I was in a mission orphanage and being brought up there, became a Christian in the circumstances mentioned above. Whenever there was nobody available for any work, I was sent by the mission. In 1918 there was influenza epidemic, and nobody was prepared to bury or burn the dead bodies. I helped a lot at that time. I left mission work in 1921 when my relations with S. L. Mathews were not satisfactory. Here there is Methodist Mission. I am Pastor here. We do not do anything else outside the Church. There are 16 houses and 140 persons belonging to Christianity here. Formerly there were about 400. The Christians are mostly from Korkus and Harijans. A Korku has to spend about Rs. 400 to go back to his religion. No missionary objected to my becoming a member of the Congress".

A janpad member said that there was no Prachar and no conversion in Kanapur.

BURHANPUR

The 13th August 1954.

(MEETING WITII OFFICIALS)

There is no complaint either against missionaries or by missionaries. In reply to the chairman, the Headmistress, Government Girls' School, said that prayers have more effect than medicine in illnesses. This was her own experience. Government doctors expressed that it was impossible to advise patients or

run such services in public institutions, as they would create conflicts among different religions.

The Headmistress (Christian) went on to say that there was very little Christian population in Burhanpur. She was asked explanation by Government and public meetings were held in protest against her for her introducing a book in which simply the name of “church” was mentioned. She produced an anonymous letter written to threaten her life. Her father was converted during the famine when he was at Narsinghpur station. When he went to Seoni and saw some missionaries, he was offered a Brahmin convert girl in marriage. She belongs to the Original Sectional Church of Scotland, the only one of its kind in India, at Seoni.

The 14th August 1954.

(TOWN HALL MEETING).

Chairman introduced the members to the audience

Dashrath Patil: So far as I know, there is no case if religious Prachar in Khaknar market after 1935. Christianity does not allow use of liquor.

Shri Prafullachandra: When a man wants to give up Christian religion, he is not allowed to do so by D. Patel. He is an influential man and, therefore, helps Christian institutions out of Janapada funds. He has his fingers on the next election and, therefore he wants that Christians and Muslims should be increased in number. Officers co-operate with D. Patel and suppress evidence against Christian activities. The Committee’s visit was not given wide publicity, particularly those persons, who were mostly concerned with the activities of Christians, were not informed.

Shri Dikshit, M. P.: The complaints of conversion against Dashrath Patel are all false. (This statement is supported by another Congressman).

(A difficulty was expressed in giving evidence of those persons, who were given money attraction, etc. So far history shows that it is not possible to record any evidence of change of religion from the people who are converted.)

Shri Prafullachandra: If Government proposes to render help to R. S. S. and such other Hindu organisations, they are prepared to volunteer their services. Are there no villages and poor people in foreign countries to serve? Why should the foreigners turn their attention to India for such service? Obviously they want to foster anti-national spirit in this country.

KHANDWA

The 14th August 1954.

Shri Tiwari: The number of foreign missionaries, their schools and hospitals has increased since 1947. There are two Churches in Khandwa.- (1) Methodists, and (2) R. C. Mission. I am speaking only about the R. C. Mission. They spend about Rs. 500 to Rs. 1,000 per day in this district. People are surprised that they are spending so much amount in this district. Naturally, therefore, they think that there must be some object. There was a complaint from Balahi boys that their names are written as Christians in schools. Activities of missionaries are creating ill-feelings among the people. We feel that they are creating a political organisation on a large scale in this district. Some statistics collected by me show that conversions after 1947 are on a large scale. When a boy goes to school, he is given attraction for the school and after that his parents are asked to take away the child. When the child refuses to leave the school, he is kept in the school, but he is given a Christian name. I had made a complaint in this regard and an enquiry was held by the Deputy Commissioner. I was not allowed to be present in the enquiry for political reasons. Government call themselves secular, but they help some communal organisations and condemn others. There are about 19 names of boys (list given attached)-(1) who have been brought up, fed and taken to school and afterwards their parents asked to take away or become Christians, (2) who were converted by changing of schools, and (3) against whose name the word “Balahi” was removed though the boys are Balahis. An entry is generally made as “Balahi Christian”. Parents of these boys are Hindus. These children are all minors. The list prepared by the A. D. I. S. of such cases is very long. We are afraid that there may be some trouble as a result of the missionary activities and law and order may be in danger. The reason for this is that paid servants are employed by missionaries as Pracharaks. These Pracharaks are not sufficiently educated, and naturally in their Prachar they create ill-feelings among the different castes and religions. They emphasise that our Government cannot remove poverty unless we take help from foreigners. This attracts the illiterate,

but those who are educated, feel sad for it and are annoyed.

There is a hospital in Dawali with one doctor and two nurses. They compel a patient to pray Jesus Christ and on recovery, ask him to tank him. They stress the point that Christ has improved him, America has sent money and medicine and that is why he could improve. I do not understand why doctors, who believe in science, should attach so much importance to religion. (A pamphlet read out showing how portion of it can be utilised by foreigners for propaganda against India attached). There will be no law and order if this state of affairs continues. The pamphlet is issued by head of Nimar District S. V. D. Catholic Church. The pamphlet is meant for foreign countries to collect money, create hatred against India, and show them the importance of Church in India. In the pamphlet it is stated “Dirty, because his masters took delight in, his filth”. “Wife is regarded by a Balahi as his property and sold like that”. Who are the masters? I should like to know. The missionaries take the oath of celibacy, poverty and austerity, but they do not follow any of it. Babulal Balahi is a 4th year student of B.A. and the method quoted above for conversion of students has been observed in his case..

Babulal: Age 22, student of Nilkanth College, in B.A. I was sent from Mission School to Mission. My name was changed in matriculation form. I protested against it. They made it Babulal Waltar. When I went to college, I changed it to Hindu name. When the local missionaries found that I had given up my religion, they gave me some allurements of service. They also tried to trouble me by lodging a report to local police under section 448 though a local pleader. But they could not prove it. When there is personal jealousy, how can a missionary be called a saint and that he is doing good things for his religion? The Missions do not want that Balahis should prosper, because they have made it a rule that Balahi boys should be educated only up to the 7th class. When I was in mission school, my parents used to pay in kind (grain) to the mission. Now my parents are financing my education. The pamphlets read out by Tiwari are published to make propaganda in foreign countries and you can well imagine what their treatment towards us may be. One man, Bansilal Balahi from Sirpur, was harassed by missions. Father Leon kicked one Balahi in my presence.

Indramani Mishra, Secretary, Nimar Jilha Sewa Samiti: Christian institutions are meant for charity. Therefore, there should be no discrimination in that. Why only Christian boys are given freeships? From my personal knowledge I can say that there is debauchery in missions. I was freely mixing with them, but when they found that their secrets were coming to my knowledge, an order was issued by the mission against Christians that they should not freely mix with me and a penalty of Rs. 101 was meant for defaulter. Anokhilal's three-year son was taken by me to mission. I was told that the father of the child should give an agreement that he would become Christian. There is a commission per convert and pay for pracharaks. These commission agents create quarrels and try to settle them where they exist. They also create quarrels in Balahis houses among women, they separate the girls from their families and bring them to mission and show them allurements of teachership, etc. Then the girls refuse to go to their husbands. The husband is given about Rs. 200 by the mission in settlement. Teju Balahi refused to take even gold equal in weight of the wife. The girls are sent to distant places deliberately. In one case where a girl's mother had come to take her away, the missionaries did not like that and they did not allow her even to cook food in the verandah because she was a Balahi. They take only young girls and boys and show them allurements. I am from Kanpur, U. P. Order prohibiting Christian to freely mix with me is issued by Father Jungblut. There are several cases, which I can report in writing if I get time. Balahis keep on changing their religion frequently for money. A Balahi had settled the marriage of his daughter with a boy who was not a Christian. The Father threatened him. When the Balahi did not agree to break the negotiations, Fr. Yangblood went to his place with camera and other things and asked him for Rs. 51, otherwise he threatened him that the matter would be reported to the police. Teachers in mission schools are not sufficiently educated and they get promotion on the results of conversions made by them. I request an enquiry into the general complaints and also in my complaint about the orders issued to Christians prohibiting them to freely mix with me. There are several Balahis who have given me in writing that though their names are recorded as Christians in Christian registers they are Hindus and if they are not required to spend anything they are prepared to come to the court and say that they are Hindus. It is not possible to give an exact number of Balahi conversions, but church registers and municipal registers, when compared, will throw light on the number of such cases. I have stated all these things against R.C. Mission.

Rev. R. V. Nath: I am a priest here. Mangilal Seth of Tabhi was informed by me in my conversation once that our religion says that those who are down-trodden should be rendered assistance and facilities for their betterment. I have a sympathy for the Balahi, because he is treated even worse than a dog, by the Hindus. The Balahis are oppressed people and therefore the statement made in the pamphlet read out by Tiwari is correct. I want to raise the standard of Balahis and to bring it to my level. No money is received by the Methodists Church here for local work from foreign countries. Babulal's father was and is a Christian of my mission. Swami Dharmatirtha Maharaj has recently become a Christian. Even public wells are not open to Balahis. In Jaswadi one old Christian informed people that the Hindus had compelled him to give up Christianity. We do not have castes in our mission. It is a habit with Balahis to change their religion. My

grandfather was converted. I do not think by change of religion, we lose our culture also. I am here since the last three years and I preach to all castes. The condition regarding wells is just the same as it was before 10 years. When I tell the Balahis that they are treated worse than dogs by Hindus, they want to be equal to others and this may cause hatred in their minds against non-Balahis. Population of Methodists in Nimar is about 5000. About 300 were converted, out of whom 150 are outsiders. Converted Balahis remain in their Hindu families. All Balahi marriages are performed in non-Christian manner. In many cases a Balahi girl, who marries a Christian boy, remains a Balahi. We want them to have a Christian marriage, but they don’t, we recognise a Balahis and Christian marriage. From 1897 Balahis began getting converted. Many of the Balahis have started calling themselves Christians. (Agrees to give a list of villages where public wells are not open to Balahis.)

Mrs. Prasad: I am a Protestant Christian. My husband is A.D.I.S. I was a teacher in Balahis School. Before taking up the appointment, I had informed them that being Protestant, I would not take part in mission activities. I have not seen a single Balahi using nala water for drinking purposes – in times of water scarcity, I had written to the municipal authorities and they used to send water trucks. There is no untouchability in the Balahis School. Many caste boys are there and they mix freely with Balahi boys. I could not understand why there were two names of Balahis in the school register, because there is no caste in us. I taught social songs. Father used to do preaching in the school outside school hours. I objected to their doing so in school ours and reported the matter to Bishop. Thus we were not on good terms. I know of an Indian Father who felt shy of saying that he was an Indian. No flag was hoisted on the 26th January on the school building and I had to ask for it. Father did not cooperate in the 26th January function. I left the school on 19th April. I understand that the song “Jay Jagdish Hare” which I had taught, has been ordered to be stopped since I left the school. One Gangaram was sent for training. He had shaved his head clean. He was asked not to attend the school for two months till there was hair on his head. Mukund Nicholas was in primary school from Ganeshtalai. He said that when he was admitted to the hostel, he was given the name of Nicholas. There were 38 Balahis out of 131 total in the hostel. The no of Balahi and non-Balahi students in primary division was half and half.

Shri C. D. Meghshyam, President, Nimar Harijan Sewak Sangh: Missionaries spread rivalry and jealousy against the Sangh for the work they are doing. Though there is a church in the Civil Lines, missionaries have constructed another church within the last two or three years in about half a mile distance from their former church. They have a special school, special hostel and a special well to which all Balahis have contributed. But they say it is their well. I am speaking only of Roman Catholics. We accept the position regarding wells as suggested by Shri Nath. He should have been glad to see our work, but they are not doing so. In Sirpur names of several Balahis were taken as Christians. They resented against it. I agreed to send their representation, but as you were to come here, some under round current went on and they refused to sign the application. They exploit in the name of religion. Education and hospital are their main channels and therefore these institutions have exploited the Hindus. After 1947 missionary activities have developed. One Mr. Rathod has come here from Surat very recently to establish another mission. There are two centres in the Harsud tasil, which, but for the weather, would have given an idea of the exploiting work going on there. During our work we have found that the nuns generally visit backward localities and render help, register the name of a child as a Christian, and after some days they say that the child is a Christian. It has no significance, but due to ignorance the child is treated as a Christian.

Shri R. K. Mandloi: Roman Catholic missionaries and other foreign missionaries have money, vehicles, etc. A man is called Peter, son of Dagdu and this leads to conversion after some years. I have seen Christians worshipping Matapuja. So far they were using power for conversion, and now they are using money for the purpose. I have, discussed with the R. C. missionaries and know that they use false names and create anti-national feelings among the persons who are obliged by them. Even police and other Government, officers help missionaries because missionaries have money for this. In Sirpur in Harsud tahsil, one Hanuman temple of Balahis was not allowed to be constructed by missionaries by the use of power and money. There are very few conversions of Brahmins and Banias. But hundreds have been converted in Balahis, Gonds and Korkus. Efforts are made by foreign missionaries to raise a general anti-national trend in the country.

Rev. Nath: We have no foreign missionaries now in our mission. We receive help from abroad for evangelistic and educational activities.

Fulchand Balahi: I am a shahar (city) kotwar of Khandwa. My son used to go to R. C. Church School along with other boys though I did not send him. He passed his primary examination. I was not asked for any fees till then by anybody. He was enrolled by Father Jungblut in Fisher School without my knowledge or consent. After one month I was asked for fees. The Father comes when a child is born, and he sprinkles water on the child and calls it blessings of Jesus Christ. They have constructed a temple of Mary Amma in Khandwa.

Shri R. K. Mandloi: The anti-national activities of missionaries may be said to be (1) they do not teach social songs, (2) do not like to see the national flag hoisted and other indirect means. How can poor Indian

Christians run institutions, which spend lakhs of rupees? I feel that they are working with a view to create an aggressive anti-national minority and for this purpose they receive funds from foreign Government. The money may be private, but it does not come without the consent or knowledge of the Government concerned

----

R. C. MISSION SCHOOL

In some classes there are pictures and idols of Jesus Christ on Cross. The register was said to be not in the prescribed form.

Babulal was educated in this school and he was sent to Ranchi. When he failed there, he came and fell at the feet of Father. Babulal says "I do not know when my parents were baptised. They were not Christians". (His grandfather's and grandmother's names have been shown as Christian in the sheet shown in the school).

(There was a scuffle and exchange of hot words between Shri Tiwari and one Mission servant.)

PANDHANA

Botanlal: The missionaries say "you are not getting anything in Hindu religion. We give you free food, cloth, etc.". They also give allurement of money. They visit my village sometimes once a week, sometimes once a month, and so on. I am a labourer in Nihalwadi. I get 12 annas to Re. 1 per day.

Amarsingh Darbar of Nihalwadi: There is a Roman Catholic Mission at Aolia. I am brother of patel. Nihalwadi is three miles from Aolia. Fathers come there for Prachar. Allurement is shown to poor people. Harijans are told that Hindus hate them. In schools, jerseys and sweets are distributed. Children leave other schools and go to mission schools because they have got better allurement. One Fatya had become a Christian because his wife compelled him to do so. Balahis (Harijans) change their religion for monetary help. But they observe all festivals of Hindu religion. When the wife of a Balahi leaves him, he requires Rs. 400 to get another wife. Therefore, he prefers to become a Christian and have another wife than to spend Rs. 400, which he generally does not possess. They are very backward. They do not get food and cloth. Therefore, they become Christian when they get allurement. There are two churches in Pandhana.

Narangilal Jain: There is a church of Catholics here. There is no discrimination between Balahis and other caste Hindus. Allurement of sweets is given to children. One Madrasi Father used to abuse Mahadeo, a Hindu God. I had a discussion on this point with one Christian. Missionaries also hold a camp in one of the Kumar's fields. Ladies also come here. I understand no camp has been held here this year. They give allurement of money and service. Some are appointed teachers. But they do not do any teaching. They do preaching. Magic lantern slides were shown in Pandhana in which (Harijans) were present. A dying man was shown, who was not rendered any help, and Hindus and other non-Christians hated him. Then one Christian missionary with a cross came and he embraced that dying man. Mission motor also comes to Bilhar. They love children though the children don't want them. Names are changed in schools, such as Ramcharan is changed to Nicholas, etc. Nobody comes to examine the names in detail. So also in medicine. When any forms are to be filled or elections to be held, these people put up those Christian names. The result is that a man is compelled to become a Christian. In Sirpur one Sunday, a Father collected all people for prayers and gave them bread. In the prayer the boys have to kneel down and they are given bread saying that Jesus Christ has given them bread. One boy, who could not kneel down properly, because of pain in his knees, was kicked by the Father. I have read this in Nagpur Times. If they continue to create dissatisfaction in the minds of the people, this is likely to result in unrest. We should ask the doctors to practise here, but not make propaganda of their religion. In January, they have done like this.

Thomas Charles of Guradia: An agriculturist. Poverty has compelled Balahis to become Christian. It is about 50 to 60 years since the Roman Catholics have come. Fathers have given money and loved children. This has resulted in conversions. Before five to six years a chamar and bhil was allowed to enter the temples in Onkarmandhata. Christians are supposed to be (Nich) now caste here. Christianity is a religion of Issamasih. I have studies up to 5th I am the only Christian in Guradia.

Sukhlal: The committee's visit has not been widely publicised in this place. If we get time, we will send in writing to the committee. The information given about Onkarmandhata temple is false. (One Nana supports it).

Batilal (Marcus) of Indore: Now I live in Khandwa and I am a Pracharak since about two to three years. I was appointed Pracharak by the Indore Bishop (R. C. Church). I was a sinner at one time and Government was not successful in making me give up my habits. But I was impressed by the advice of missionaries.

They have opened hospitals and schools. I was sentenced to imprisonment three or four times for theft. I met Dr. Grant, Father Bokaro. I was 17 when I was converted. Balahis are not treated well by the Hindus. R. S. S. people say that Christians will be driven out and their properties will be confiscated. This is likely to lead to quarrels and unrest. Deokaran, M. L. A. and Rajaram said in a meeting that, Christians will be driven out and all Balahi Christians will be reconverted to Hinduism. Christians will not be helped by Government. Mr. Tiwari and Chhatrasingh say this. Foreign missionaries have done a lot of service for this country and have taught many leaders. When the times have changed, why they should be driven out? I am working as Pracharak since last three years. I have converted only one man, one Premsingh of Nainital (Pahadi). He was baptised in U. P. When a man willingly says that he wants to become a Christian, he is told the teaching of religion by the Pracharak and then Father baptises him after satisfying that he really wants to be converted by conviction, and that he knows that Christian religion is better than Hindu religion. He is given baptism and made a member of the mandli. Then he has to go to church and has to obey the rules of society. If he disobeys the rules of society, then he is boycotted. He is considered to be dharmadrohi. I get Rs. 50 per mensem. My wife is a teacher.

Babulal: Singh is attached to Chatri names. That is not present in his name. When Arya Samaj started shuddhi movement, he becomes a member of the Arya Samaj.

Sukharam, Secretary, Arya Samaj: Narsingh, Pracharak of the Mission, gives out some ins and outs of the mission and, therefore, he was chased by this man. When the services of the Pracharak could not be terminated, bribe was given to one Mayaram to speak against Narsingh. Mayaram told this to the Father, but later he repented and went to Narsingh arid told him that he was prepared to confess to the Father with Narsing. This man has given bribe to the signatories of the letter in which charges have been made against M. L. As. In Chhota Sirpur this teacher distributed milk and milk powder and created a sort of rebellion in the different castes of Hindus. I am afraid that in future there will be some discontent and unrest among the different castes at a result of the Prachar of missions.

One gentleman: A man is first converted and then given money. There are several cases of Balahis, who have not been given money, because they were not agreeable to be converted. No threat has been given to him. Can these Pracharaks preach if the foreign missionaries go away. There should be no help and activities by foreign missionaries.

Kunia, son of Jetu Balahi: There is a church, schools, boarding and a hospital in Aolia. The institutions are for all. Preachers live in Aolia. Some five to six months back I gave □Mannat□ of my son to Mata. My son is about 16 years of age and is learning in the school in third class. When the Christians learnt of the □mannat□ they approached me at the temple. Christians said □why did you bring our boarding boy to the devil?□ I said □It is my religion and I will act according to it□. He was learning in the school. □Books were given by the Father. No fees were charged. There is no Government school there. My son went to the school along with other neighbouring boys. I go to Mandhata and there is no restriction of any sort in temples and also wells.

Bhairam Kunbi of Aolia: I used to pray Hanuman and Shankar in front of the church, where their idols are. While I was ringing the bell after puja the father, who is a Patel, said that I should not ring the bell, because it makes noise in his bungalow. The temple is very old. The church is only about 40 to 50 years old. The church bell rings thrice a day. We have not taken any objection.

Father Jungblutt: Love can be understood by all. Missionaries work by love. I love for Snehsanskar. I am working for many years. I have used no force on anybody. There is no complaint against me so far. In regard to complaints of the girl not marrying willingly the reason is that the girl herself does not wish to marry because she is 12 and the boy is 13. Now the girl says that she was a minor when she was married, but now she is major and, therefore, she says whatever may be the case, she shall not marry the boy, whether a Christian or a non-Christian. Now it is about 2 months that arrangement was made that Fatiya should give up the girl and he should pay Rs 240 by way of compensation. I tried to do my best to give the rupees, but no fine was imposed. Love attracts the minds of men. When they ask our religion, we tell them our religion. Those who do not work well, have been terminated. One of my compounders was caught in theft. We could not catch him in stealing, but I could detect his stealing. At Sirso I had gone to Madhu Patel. One man came to me saying that my medicine had not given him any good result. I had not given him medicine. He informed me that my compounder had given the medicine and had charged Rs. 4. whereas the price was only Rs. 2. I asked him to come to the hospital to give evidence. I went away from the hospital just to see the reaction. When I returned after some time, I found there was a quarrel. I paid the excess recovered to the man. I warned the compounder that if he was found again he would be punished. Thereupon he threw the keys at me, but I gave him about a fortnight's time to think over. I gave him his pay. He turned out a propagandist against me and wanted to bum me once by using petrol. All the persons turned out of service from the Mission do not necessarily go against us. Three to four out of 10 are doing this. Infant baptism takes place among Catholics. In giving Ashish (blessings) we keep our hands on the forehead of the child

and give blessings. "May Jesus bless you". We baptise the children if parents ask for it. We visit all houses. If the husband and the wife are of different religion, we are generally called and baptism takes place. We issue certificates in Christian names if they like it. My area is Khandwa proper and surrounding villages. We run three hospitals and about 20 village schools round about Khandwa. There are two Pracharaks for Khandwa proper and about 19 for outside, and one teacher for every school. A teacher generally does preaching work also. When I found that in surrounding village schools there were no proper books, no teachers working, I gave them books, and teachers were trained, but boys did not turn up. I had printed a pamphlet giving the course. I approached the villagers, I was told that they were poor and could not afford. The boys also used to look after cattle and children in the house. I found that they were reluctant and negligent. I agreed to keep the school at times when the boys were free. One Karia, Harijan master, did not get service because he was Harijan. He could get another appointment through the good offices of local officers. He went on from place to place. This story is of Janapada school. He is given bad treatment because he is a Harijan. I do not think that a boy or girl becomes Christian merely by being given that name. In all cases parents are told about baptism and giving of Christian names. Usually it is either one party or both the parties want Christian names to be given. The mission is self-sufficient financially. We get a certain amount from the mission and we supplement the amount by writing to friends abroad. It is about one-third of what we need. For the teachers' salaries only, we get about Rs. 1,200. My friends are in Holland, but I have friends also in England, France, Germany, etc. Usually we write private letters and also news letters. Once a year I write to all. I write to them what I am doing here and what we need. I write the truth as far as I know and as far as am sure of it, and write as much good about this country as I can. Last year I gave the bright side. I appreciated the Constitution very much. Next point was India is driving the Communist out. Vinoba Bhave's name has been taken and his opinion is given. The great project (Kosi Dam) is also given. India is fighting against untouchability. We should join hands without distinction of caste and creed. I am still watching for the moment when a rich and a high caste man goes to jail and I think such time will come. In Khandwa, there are no signs of untouchability to my knowledge. But the real untouchability is in villages. Our object of going, to villages is to bring love to those people who have never experienced what love is. We want more help from abroad. Our primary object is to make people happy. I think we have special mission of Christ. The object of conversion is to make it easier to give His grace. This is our faith. Conversion of caste-people has been tried and there was much talk of it. But it is extremely hard. The higher class people do not want that because they are quite well off. I agree, Sir, that baptism is not the only test of man's getting grace from God. We try to make, through generation, a better man or Balahis. We do not say that ours is the only path for going to salvation.

Sings a song "Hamara Pyara Hindustan". Mahatmaji had great regard for Jesus Christ.

BALAHI AWAR

The 16th August 1954.

Chairman explained the object of the Committee and introduced the members:

Raichand Nagda: I am President of the Nimar District Congress Committee. Since 1929, I have been a municipal member from this mohalla and for the last two years I have been the Vice-President of the municipal committee, Khandwa. My experience is that Balahis are approached by the Mission, because they are poor. All Balahis, being labourers are in economic distress. Missionaries take advantages of this and convert them. In this mohalla, a major portion of the land has been acquired by the missionaries from the British Government. Since they were not getting any land to live, the Balahis took the land from missionaries on the condition that they would become Christians. And they got the land only on this condition. If a person gives up his Christian religion on getting land, efforts are made by missionaries to take away the land from him. Secondly; in reply to Shri Nath's speech of yesterday, that moneylenders take advantage of the economic conditions of Balahis, I want to say that Government have passed laws and regulations restricting the activities of moneylenders and the debt conciliation boards have helped the poor people a lot. Government also had the Usurious Loans Act to relieve the poor man from the burden of loan. The rights of minor boy are protected by Government. In the case of Balahis, why should the parents of a converted boy be also told to get converted. A min should be given full freedom to follow a religion of his choice, when he becomes a major. Otherwise it is a case of change of religion by force or allurement.

Narsinha: I am the son of a Pandit. I became a Christian willingly because of the circumstances in which my community was treated by other Community. Temples were not open to us. My conversion was not due to any allurement, fear or threat. So man of those who have become Christians have their caste as Balahi and religion Christian. Since 60 years missionaries have been working here. Why was as there no agitation for so many years? Balahis are converted by love, love in hospital. When the Christian missionaries love us so much in the hospital, naturally we feel that there must be great love in their religion. Before two to four years,

when I was in some village, my Harijan brothers used to go to missionaries for grain, which they used to get. It was not with the object of converting the people. This was because of true love. We are Indians by virtue of citizenship. We are afraid of the various statements published recently. I was converted before 15 years. All public temples are open here for everybody. I am a Pracharak.

Govind Harijan: The teacher was transferred to 25 villages because he tried to convert all poor Hindus. He gets commission for conversion and he also gives commission to those who become Christians.

Bhaggu Balahi (or Frederick): I am a Christian teacher since the last 12 years. I have studied the teaching of Christian religion. Nobody can force or induce anybody to change his religion. We are advised by our superiors not to preach any religion. If we do so, how can we teach them their lessons? It is not an ordinary thing to convert people. Christians live like mirrors here and people can see their work, actions and manners. By looking in this mirror, I became a Christian. All my other kith arid kin are Hindus. I got education and therefore I could see the light in Christianity. Therefore, I became a Christian. Why this agitation against missionaries was not started long ago? Was it because all Harijans were riot affected? Many Harijans have got jobs today with the blessings of missions and, therefore so much agitations against missionaries have started. I think we must thank the foreign missionaries for what they have done for use. I get Rs. 55 p.m. as pay. I am a teacher in Bamangaon. I do not preach, but I do teaching. I am 27 years of age. I am educated up to V class and teach II and III classes with the permission of the Mission.

Marcus: Read out a letter in which it was stated that Deokaran, M.L.A., makes speeches against Christians. Another letter was also read in which it was stated that Bible was condemned. Chattarsingh Tiwari and others made provocative speeches against missionaries. This was with a view to win election. I live in Chhota Awar.

Laxman Anthony: I am Pracharak since the last 25 years. The condition of Balahis was very bad then. Fathers obliged them by giving free education. We go to individual houses and if the Fathers say, we give baptisma; otherwise, we do not. Helpless people are given free medicine worth Re. 1 to Rs. 50. During famine, foodgrains were distributed by the Mission. Missionaries have helped voluntarily and not forcibly. There is no force. People themselves go to the missionaries. I have made prachar in 8 to 10 villages. I have converted about 200 to 250 people. I get Rs. 50 per month. I distributed 3 maunds of foodgrains during control period. They used to purchase the foodgrains from bazar here.

Nagde: No person could purchase and sell or distribute foodgrains without licence during the control and famine period. Will the Deputy Commissioner be asked to say whether the missionaries had foodgrain licence?

Meghshyam, Pleader: I am a president of the Harijan Sewak Sangh. We have taken a plot and also pay scholarships for the benefit of Harijans. Missionaries look to us as their rivals. They say there is a loss of students reading in their own schools. They create a rift in the Harijans. Join Christian to Harijan as Harijan Christian. Harijan Sewak Sangh distributes books to students.

Shri Francis: After the issue of President's Order regarding Scheduled Castes, there was correspondence between the Regional Catholic Committee and the Prime Minister of India. The Prime Minister give an authoritative decision, which was later confirmed by the President's order. It is only the political rights that the Harijan Christians will not be allowed to enjoy, but for all other purposes such as social, educational, etc., Christians who were formerly Harijans will be given the same treatment as Harijans.

Father: We have not given books at all, except to those in the boarding. Others hare to buy their own books, whether Christians or non-Christians.

Bhagwan, son of China: I am a Harijan. When I was learning in the school, and used to go to Matapuja or other puja, I was told that this is saitan, don't go to *saitan*. They used to come to our houses and used to take us to churches with force and also used to praise America. There was a photo of a Hindu God in my house. Petros came to my house. The people who came with him and Petros himself asked me to remove the photo and said that it was a photo of saitan. Milk is distributed every week to children.

Kania Madhao, Balahi: There was some Father who expired. I do not know his name. He used to treat us very well. All that the Christian teachers have said is false. My grandson expired four months back. That time Narsing master gave a lecture in my absence in my house. I protested. Narsing master has sent this tin (of milk powder) by way of allurement to me.

Sukharam Arya: Secretary of the local Arya Samaj. I am a chamar by caste. Madilal and Narsing, masters, are known to me. Narsing, master, lives in Sahda. Madilal said that his parents were in Indore and that he was converted by fraud. He was married to a Christian girl. His wife said that he used to come to the Samaj. He asked me to take out a procession, etc. He said he did not know the Christian religion, but he

got money and his wife by becoming a Christian. He expressed his willingness to return to the Hindu religion. Therefore all that said by Babulal is bogus. Narsing, master, said "There is izzat in Christian religion. He gets a chair to sit." I am a Sidhantashastri and I do religious preaching in the house of caste people. Narsingh, master, himself said that I should go to the priest and argue for him so that he may not lose service.

Madhao, son of Sobharam Balahi: Even now if a man goes to shave his head clean, Christians come in the way.

Chhagan Alwis Balahi: Balahis are poor, we got converted, because we were not given good treatment in the Hindu Samaj. We read books and understood the religion through priests, etc. Our religion says that we should not give false statements and should pardon even the enemy. Our religion says, whether anybody listens or not, we should move from house to house. I am not a pracharak or a teacher. I am a person from Betaoh village. We are residents of India and we will take our rights of citizenship. Congress leaders passify ordinary people. In Bedaoo their brothers of Bhandarwal (names Narendrakumar and Benimadho Singh) who promised help from Government. They started very well. They said Government is for all and if you want we will write an application and give money. We told them that the well should not be constructed during the rainy season. Then they asked the caste of the people, and when they came to know that we were Balahi Christians, they said that Government would not help Christians. They said that if the whole mohalla became Hindu, they would get the well. Villagers said that some will remain Christians and others will be Hindus. They said that if all the people became Hindus, they will get the well, otherwise Christians do not need water.

Meghasyam, Pleader: Some people from the Harijan Sewak Sangh had gone there. Our condition for grant was Shramdan. Villagers said that Chhagan was a paid servant. How and why he came here today when he does not belong to Khandwa?

Mayaram George: A school master in Beram. Whatever has been said by Chhagan Alwaris is all correct. Benimadho of Jasmandi and Narendrakumar aid say like this. They said that they were members of Harijan Sewak Sangh from Nagpur. I was told that Government had authorised them to help Harijans, but not Christians.

HARSUD

The 17th August 1954.

At the outset the chairman explained the purpose with which the committee was set up.

Mission institutions exist at Sirpur Deoli, Roshani and Dongalia, Deoli and Roshani are purely scheduled tribes areas, i.e., Korkus.

Mishrilal Sand: In my inspection tour of local body school at Mul, I found that names of two boys were written as Christian. There was change in their names and religion without the consent of their parents. The parents were never asked about it. The missions work in such places only where the tribals live and are very poor. There are various ways in which allurement is shown by the missionaries, such as giving the boys a life in their cars, distributing sweets, etc. There was quarrel in Sirpur over their activities. I have not seen them using force anywhere, but I feel that their activities are likely to involve "Sam, Dam, Dand and Bhed" (request bride, punishment and division) policy. I had to warn them in Roshani. Parents of those children whose names were recorded as Christians, were not Christians. There is a school and a small hospital at Roshani. There was a teacher and some 10 to 15 missionaries. Children in the school are given religious education. I do not know whether religious propaganda is made in the bazar. There were about 40 to 50 students in the Janapad school and 25 to 30 in the mission school. The instance of giving Christian names given earlier is of 2nd and 3rd class. Korkus are treated as Hindus. They observe one Bada Deo and they go to all Hindu temples and observe social and religious customs like Hindus. They are not treated as untouchables. There is no particular work of Tribal Welfare Department in this place.

Chavan, Chairman, Janpad: I support Shri Mishrilalji's statement. Whatever he has said is true.

Ratanlal Pathak: I live in Kundai. There is a road from Mozes to Kargaon. Christians did not discontinue playing football, though there was some trouble on that account. All stones with red colour were thrown away and the missionaries took objection to burning of Holi and called one Tulsiram and threatened him. No permission has been given for Mahavir Mela. Strings of tent of a Government officer were cut out. The matter was reported to police. Hindus want to construct a Hanuman temple, but the Christians say that it would be near the church. The patel is a Christian and therefore he does not give any land for the temple.

The father in the village is the patel as if by hereditary right.

Shri Tiwari, M. P. : I was president of the Congress Committee. I had visited the place some time back. There are half Christians and half Hindus. All had to participate in Christian religions functions and Festivals because the patel was a Christian. Hindu festivals were not observed as they were not allowed to be observed by the patel. After 1947 one man came to me and said that permission should be given o Hindus there, to burn Holi. I told the people that it was their religious right and there was no restriction on the burning of Holi and everybody is free to follow his own religion. Boys from other place went there and burnt their Holi. Father Austin told me that I was creating quarrels. I told him that all should have equal freedom of religion. He told me that the village was established by him. The people feel that when there is no Hanuman temple, there is no □rati and barkat□ (peace and prosperity) in the village. They wanted to construct a Hanuman temple. Pathakji asked for a plot 200 steps away from the church, which was refused. Some E. A. C. went there and a spot was selected for giving permission. But no progress has been made in the matter so far. There was some undue pressure from Christians and, therefore, this was not done. Recently I have read in one paper that a boy was kicked for not kneeling down for prayers. I do not know whether the boy was Christian or Non-Christian.

Mishrilalji: If one man in the family says that he has converted to Christianity, all the other members in the family are also taken to be automatically converted by the missionaries. They also show as many number of houses as the husband and wife living in the family, though all of them may be having a joint family. The Korkus are so very poor and backward that they do not known much of religion. They go for Satynarayan puja, Mahavir Jayanti and also go to church for prayers.

Father Jungblut denies the statement of Mishrilalji that the names of boys are written as Christian without the consent of their parents. Did Shri Mishrilalji ever ask the parents of the children?

Shri Mishrilalji: No.

Deokaran, M.L.A. (Harijan): In Sirpur before two years the Father there did not allow the Harijans to put on thread round the mandap and palas leaves (toran) which has a religious significance in Hinduism.

Pathakhji: Laxminarayan has constructed a tapara on the spot selected for temple and therefore it is not possible to construct a temple there.

Deokaran: There are always complaints from Sirpur and I fear that the law and order there may be in danger.

Pathakji: One Bansi, son of Gopal master, was beaten by Father.

Father Jungblut: Bansi was not beaten, but his brother Kanhia was beaten because he was observed committing a theft. The case was com. pounded in the presence of so many persons, but even then a complaint was lodged and fine of Rs. 50 was paid. Those who want permission to build a temple can go and ask for permission and they will get it. We had applied at Mow that some churches should be allowed to be constructed at two to three places, because the distance was great. But is was refused. Then why should we give permission to these people for erecting a temple? The foundation has been done without permission. The permission has been refused because they want to erect the temple at a place, which is likely to disturb law and order.

Shri Joshi Pleader, Harsud: Father of a church should not be a patel. No preference should be given to him in the selection of patel.

The chairman requested the people to solve the question of site for temple by making an amicable agreement.

Shri Tiwari, M. P.: A church has been constructed at Sirra is Khanda tahsil. The missionaries constructed one well but could not get water. They used to get it form other well in the village. But after some days, thorn fencing was put round the well and they were prevented from using the well water. The Father of the place came to me. I approached the Deputy Commissioner and solved his problem.

Rev. Nath: I find her that responsible people are not speaking in a responsible manner. They are speaking about things, which they do not know and have not seen. They are telling hearsay things. If they speak like that, we feel very sad about the state of affairs. I have helped the gentleman for election. Congress has been given directive by Nehruji but unfortunately all the people sitting here are putting on white caps and are not paying heed to Nehruji□s directive. Nobody without baptism can be treated as a Christian. This is our principal. And only that person who is baptised is treated as Christian and not the whole family.

Meghshyam, Pleader: We have not spoken anything against Panditji□s directive. Will Mr. Nath say what

we have done?

Shri Nath: Panditji has said that no Congressman should take part in the activities of the committee.

Father Jungblut: In regard to report of kicking a boy, etc., please do not believe in newspapers. The playground in Sirpur is not used for football now, but it is used for other games.

The chairman assured all present that only the evidence that will come before the committee, will be taken into consideration by them, and they will not be led away by newspaper reports. He thanked the audience and requested them to live in co-operation and in a peaceful manner.

PIPLOD

The 18th August 1954.

Attendance-About. 50. Villages represented-Piplod, Karpur and Gaul.

Chairman introduced the members and explained the purpose of the committee.

Shri Josepth from Karpur: I am a Mukaddam, Rajgond by tribe. There are no complaints against missionaries. We have been helped by missionaries by imparting education, hospital facilities and money when we require them. Even during the rains they come when we call them. This is time for agriculture operations and we stand in need of loans. We have sent an application to Government, but there is no time for us to wait for our loan being sanctioned by Government and therefore if we approach the missionaries, they give us some 5 to 10 rupees. There are more Christians in my village than non-Christians. There is only one pracharak. There is school, church and hospital. The pracharak is only in charge of Karpur during the rain season. During the open season, he is in charge of Talkheda (2 miles from Karpur) and Karpur. Boys from Chhirwas used to come to Karpur school. Now some teacher has gone there and the boys do not come to Karpur. The majority of residents is Balahis (Harijans). I am living there since the last 14 years. No new conversions of adults. Only new borns are given baptisms. There is tribal school at Chhirwa, Bhutiani and one more. Now that there is a tribal welfare scheme school, the Korku boys do not come to Karpur. I have no troubles from anybody either non-Christian or Government officers.

Bernard: I am Rajgond, Christian by religion. I am a teacher. Missionaries obliged us and taught us love of all communities. They helped us a lot during the time of controls. They also saved us from the epidemic of cholera. We cannot forget their obligations. Human love has converted us to Christianity. Our religion teaches us love towards all and we love even non-Christians. The Missionaries are always prepared to help all Christians and non-Christians.

About a dozen Christians were present at the meeting.

Fakira (Francis): We have no troubles from Missionaries. I am Balahi. My parents were Christians. I am an agriculturist.

Rupchand Waghmare: I am a Chamar by caste of Barmar (Khandwa tahsil). I worked in Congress also. When I became the member of the local body, I tried to improve the dirty habits of these people. The main reason for conversion is the treatment meted out to us by caste Hindus. Though laws have been made, they have not yet given us good treatment. There is no arrangement for education. School teachers used to keep our boys in one corner. (अपनाते नहीं और बर्ताव ठीक नहीं करते). Therefore, Harijans get themselves converted. Fathers move among them. Prachar for Harijans is not well, in villages. Whatever is done, is done in the towns only. There is still caste distinction in villages. Harijans have to use nalah water and no Brahman goes to perform puja at their places. The families are very poor because they are not able to maintain themselves with what they get. Then how can they spend for education? We are very much lowered economically.

Father Jungblut: I had said that the incidence of untouchability is more in the village than in the town. People (Harijan) in Khandwa do not go to any hotels, except two (visited only by Harijans). Nobody else goes there. Harijans do not go to any other hotel and, therefore, there is no quarrel. In Pandhana a well has been constructed where all went. When a bhangi went, Balahi took objection. This is the state of affairs.

The Chairman thanked the audience.

DISTRICT YEOTMAL

Abstract of Applications received on Tour

The 10th October 1954.

Names (if legible) and number of signatories, place, etc.	**Nature of complaint and request**
(1)	(2)
Shri Udhao Pandurang Wankhede, Yeotmal.	The Missionaries tell the people that after conversion people would get employment, money, wife, etc., and pretend to be most pious. Shri Telmore a preacher molested the modesty of my wife but when a complaint was lodged, no action from any quarters was taken. On the other hand Shri Telmore informed me by letter that he molested the modesty not once but twice. I am prepared to give more evidence regarding the corruption of the missionaries.
Shri Sadashio Panduji Chawhan, Yeotmal.	Missionaries give all kinds of promises but when once a man is converted, they, instead or helping him, give all possible troubles. The applicant has given his own experience.
Independent Christian Laymen Association, Yeotmal.	Incident as happened on the 8th August 1950 under the Chairmanship of Dr. F. A. Puffer and published in the local Nave Jag dated the 3rd September 1950. The injustice and the illegal procedure adopted by Dr. Puffer was brought to the notice of the Home Board in America on the 10th October 1950 and 8th February 1951, but nothing happened. Independant Christian L. A. Yeotmal approached local Missionary authorities but the grievances were not readdressed. Some other incidents are given to show how foreign missionaries dominate the Indian Christians and treat them as slaves. Foreign missionaries have lot of funds. Only favourite Christians are allowed to take advantage of the funds. The accounts are not shown to Indian Christians and they are not taken into confidence. Missionaries are leading most luxurious life. The Americans desire that the Indian Christians should dance to their tunes. Unless foreign missionaries quit India, the situation will not improve. It is believed that 75 per cent of the funds are spent on their luxuries. When these missionaries quit India they should not be allowed to dispose of their property in India.
District Association, Yeotmal.	Missionary activities are on an increase during the last 5 to 6 years. According to the tour programme of the committee, it appears that many important villages are not visited Missionaries have started their activities in the backward area. Some three or four years back, one missionary had taken photographs of Yeotmal town as well as of the surrounding villages from aeroplane and these wore published in an American book. This action is against the interest of the country. On the 14th August 1954, one S. Kumar Christian missionary in the course of his speech said that Christians have to overpower the country. Missionaries get enormous amount from foreign courtiers over which Government have no' control or supervision. They give loans to the needy persons, medical help to the patients and oblige them and convert them. These activities are on large scale in Umari village. Information about the missionary activities is available from persons who are reconverted.
Rev. P. T. Gaikwad and66 others, Yeotmal.	The Christians of Yeotmal submit that the missionaries have done most valuable services in different spheres in Yeotmal district, for the last 50 years during which period there was not a single complaint against the missionaries. The reason is that they have love and respect for other religions and there is never any occasion for any conflict. The Christians of the district are grateful for the services of the missionaries.
Shri A. S. Acquilla, retired Superintendent, Deputy Commissioners Office, Yeotmal.	Importance and significance of the three, colours of our national flag explained. Christian population in India is estimated to be 60. No one desires that others should interfere in their religion. Ware were fought on this issue. First Church in India was established 1,900 years ago

	and financial aid was sent from foreign countries as no support was expected from inside. No foreign missionaries have ever meddled in politics. Their main object is to pread Gospel.
	RELEGAON *The 11th October 1954.*
Shri Champatrao Laxmanrao Falke and fourteen others.	Missionaries copied the scheme of adult education and started night classes. In these classes they started Christian prayers also and offered Re. 1 per man and Re. 0-8-0 per woman to attract them. During Christmas they took out morning processions and held meetings in which they criticised Hindu religion and abused Hindu deities, Only illigible and poor people are attracted in such meetings and after enquiring their difficulties, they are given allurement and are converted afterwards. A Christian always tries to preach his own religion in whatever walk of life he may be.
Vithal BAlkrishna Onkar, Primary school teacher, Relegaon.	A threat of terminating my services by influencing the Chief Executive Officer (Shri Subhedar) was given to me by Shri Nathar, a missionary preacher, for asking a simple question to one of the converts.
	WANI *The 13th October 1954.*
Shri Vishwanath Udhao Thengle, Manager, Winkar Co-operative Society, Wani.	I embraced Christianity because of my unemployment and poverty. After conversion I got service due to the help of missionaries. I am non-matric.
Shri Sitaram Karnu Nagrale, Wani.	I was given the temptation of giving fallowed land at Punwat on conversion to Christianity by payment of Ra. 100. I became Christian last year and paid the amount of Rs. 100 but the land is not given to me.
Shri Nagorao Pouchu Yemurle of Niljai, taluq Wani.	On the occasion of Mahashivaratri Shri Marx Titare came to mouja Niljai and asked me and my two co-workers to go to Tarora for playing music to honour his officer who was to visit that place. But on reaching there, there was nothing of the kind and in the evening we were persuaded to attend a meeting where people were to be converted. On asking Shri Marx as to why he deceived us, no reply was given.
Dr. Ganesh Wasudeo Sarpatwar and Shri Vithal Balaji Bhulgaonkar, Manager, Tahsil Co-operative Agricultural Association, Wani.	On the 10th October 1954 we visited Velora village and enquired from the Christians there the reasons of their embracing Christianity. In two cases, Christianity was embraced by families to get free medical aid in the hospital. In the other case a man was told that he could improve his standard of living and intelligence if he became a Christian. After embracing Christianity he does not find any change in his standard.
	DARWA *The 13th October 1954.*
Rev. S. R. Bhonsale and 21 others.	The missionaries working in this area are most pious and try to impress the good principles of their religion among Christians. They advocate by their own action the path shown by Jesus Christ, *i.e.*, social and religious service. They never give any allurement for conversion. They have given instructions to their co-workers not to abuse other religions.
Shri S. G. Kanikar, Pleader and 12 others.	Hindu religion and deities are abused and misinterpreted by missionaries. In hospitals Bible is given to patients to read, and it is taught in schools though most of the students are non-Christians.
Shri Jairam Krishna	After 14 years reconverted to Hinduism. Hindu Gods and religion are

Pardhan(reconverted to Hinduism).	abused by missionaries. Allurement of employment and money is given before conversion. On Sundays non-Christians are also compelled to attend prayers. Bible is kept beneath the pillows of the patient in hospitals.
Shri Jairam Janu Pardhan.	20 years back was a Christian. As above.
	RUNZA CENTRE *The 13th October 1954.*
Shri Baburao Shamrao Parsodkar.	The applicant is in possession of sufficient evidence to show that allurement is shown for conversion. He was given one example of Pipalsends, taluq Kelapur. One Kisna brought a Christian nurse from Umri Soma for the delivery of his wife but when she informed him the expenditure of operation, he expressed his inability to spend the amount. He was then advised to embrance Christianity and thus get monetary help. Nathu Kondba Gowari also disclosed the same thing. It is therefore suggested that such institutions should not be allowed to remain under the influence of foreigners. They should come under the control of Indian Christians and foreign prachar should be prohibited.
Shri Damadu Hanumansing, resident of Ghatanji.	Religious preaching from the 10-30 a.m. to 11 a.m. everyday in school. Sunday prayer is compulsory for every student and any one not attending the prayer is fined. Religious preaching class is not held when school Inspector visits the school.
Shri Wasudeo Krishna Marwar, Runza.	In Mission hospitals religious lectures are delivered by the Christian staff before enquiring the health. If a patient is found helpless, he is advised to embrace Christianity in order to get free medicines. Compulsory attendance in Bible class in Mission schools, where Hindu religion is abused. Many temptations are given before conversions, but no promises are fulfilled afterwards. Missionaries create ill-feelings among nationals.
	PUSAD *The 14th October 1954.*
Nagar Hindu Sabha, Pusad	There are no foreign missionaries at Pusad, but they visit Pusad from Washim or Buldana There is Christian hospital at Pusad, which is run by a foreign nurse. Sufficient funds are received from America and other foreign countries for religious propaganda. It takes place at market places, fairs etc. In their propaganda, Hindu religion is often abused and conversion is done among illiterate and poor people, who have no knowledge of religion. By conversion, nationality is changed and there is no affection for mother country. Pakistan has come into existence because of conversion. The remedies suggested (1) foreign missionary activities should be stopped in our country, and (2) no Hindu should be allowed to change his religion, unless ten Hindus certify that the person is able to understand the principles of religions.
Shri Bansidhar Mankar Pradhan, Arya Samaj, Pusad.	There is a Mission hospital at Pusad. In a delivery case if the mother dies, they take the responsibility of the child and convert him. Religious preaching is done in the hospital. If conversion continues, there is a likelyhood of India being divided.

YEOTMAL

The 10th October 1954.

The Chairman explained object of the State Government in appointing the Committee.

Shri Uddhra Wankhede: I was given baptisma in Wani in open market in 1938 and I also toured in several

small villages with missionaries. I worked as preacher. I was given a scholarship of Rs. 11 per month from the time I took baptisma. In 1940, I was sent for Bible training. Rev. Iker was here at the time. In 1944, Rev. Telmore committed rape on my wife.

Rev. P. T. Gaikwad: He is not Rev.

Shri Wankhede: Rev. Timothy is a Christian missionary. I sent an application about this to police station. One man was sent to enquire into the matter. Nathar, Acquila and some others were executive members of the Christians. They (lid not give justice to me on the report of the enquiry. On the other hand they terminated my service. Telmore was transferred to some other place. He sent me a letter saying that he had raped my wife not once but twice before. I have got a sanad of local pracharak. I asked the executive committee the reasons of terminating my services. I sent a registered application. In 1953 an article was given in Tarun Bharat. There is loss of my prestige. I am still a Christian. Missionaries tell Hindus that they should boycot me. There are several people in the Mission who have disobeyed Ten Commandments. I am allowed entry into the church. Mr. Timothy converted me. I was promised economic lift and financial help. Till 1940, I was given Rs. 30 per mensem including dearness allowance. I used to preach in Mohalla Patipura where all Mahars live. I was formerly a Mahar. I was given preaching work. I used to say there that Christ has done good to all and he pardons the sins of all. Prayer is made O Jesus, I am a sinner. Thou come in my heart. I have converted about 10 persons My Christian name is Phillips. Puffer Saheb of Free Methodist Mission Church used to give me money. He informed me that a resolution had been passed and money was received for me from America. All the workers in Yeotmal district get their pay from America. Now there are 150 to 200 workers. I sell fruits now. There are several employees who are paid monthly at the rate of Rs. 100, Rs. 200, Rs. 500, etc. I am unable to give an estimate of the total expenditure of the Mission. Catholics allow smoking and drinking. Free Methodist Church lays down that there should be no bidi, pan, cinema, drinks, etc. It is supposed to be superior to Catholics. I was 25 and my wife was 20 years of age when we were converted. I was outcast by my Hindu friends and relations. We do not observe Dasera. Diwali, etc. We observe Christmas.

Shri Sadashivrao Chavan of Yeotmal: I was converted in 1935-36. I was economically distressed and financially hard hit. Missionaries promised me financial help and, therefore, I became Christian. They gave me a garden on rent basis. When the land has been well cultivated and is able to give far greater yield, they want to take it back. Similarly, a grass ganji, which I had taken on rent for Rs. 70, was tried to be taken away from me. Grubbs took me away from my house to Abdullas house and snatched away my pair of bullocks by force from my wife. Five of them had come to lily house for this. Patankar, Pleader, was approached by me on the advice Of several people. They give allurement and convert after six months. An honest and sincere man cannot remain in their fold. I was a Mahar before conversion. When my mother expired, these Missionaries did not come to bury the corpse. My caste-fellows (Mahars) refused to come because I was a Christian. You can get reports of my case from the Police Department. I was reconverted in about 1940. Illiterate, people who do not know the meaning of religion, are approached by missionaries. They never visit Brahnpura. They also do not visit Musalmanpura. They go to Maharpura and such other illiterates.

Rev. Davis: I was here when lie became a Christian. Sometime after his conversion he was allowed to plough the garden. No inducement was given to him for becoming a Christian. A lesson in my high school career has made a lot of change in my life. Before that, although I believed in God, I thought that God was far away, but that night I felt that God was within me. There came a very great joy, and peace and strength to me. I was educated in U. S. A. before I became a Missionary of Methodist denomination. Much more money is spent in U. S. A. to turn people into real Christian than in India.

Shri F. B. Lucas: I have been educated in mission boarding, and missionaries got me married. During the last four years they have been behaving very badly with me. They wish that we should please them by doing as they say, e.g., attend church meetings, etc. I have served under them as a teacher and not as a pracharak. I do not know much of my parents. They were perhaps on some Mission Board in Igatpuri. I have got a sanad of these people.

There is a Bible School in Yeotmal. That is a Bible Training College.

Rev. Davis: We make distinction between Mission work and church work. There are about 35 pracharaks in this area. We have a hospital, a middle school, a primary school and a boarding. Minimum age for baptism is 18. In the last six months, about 100 persons have been baptised in the four towns of this district and Pulgaon and Dhamangaon. This also includes baptisma given to Christian children.

Shri Gaikwad: We have some Marathas, Kunbis and Telugus among us. They are not students. They are mostly workers aging from outside.

Shri D. Y. Mahajan: Secretary, District Association, Secretary, Yeotmal District Jansangh, and Editor of a

newspaper. In the villages of Kharagaon, Taroda, etc. There is intensive Missionary Activity. These are eight villages. They have been omitted from the tour programme. If the Committee visits these places, the Committee can get more information. Missionaries work among the illiterates. Therefore, most of the middle class of other people cannot give a correct picture of conversion. There is also no good organisation for reconversion in this district. Anti-national activities are of three types (1) Before three to four years some foreign Missionary had brought an aero-plane here. He took photographs of these places and they were published in America, but not in India. We want that the photographs of any place in our country should not be published in that country without the permission of our Government. So also a booklet has been published. Dr. Date, my friend, is not here. He said that the photographs were shown to him by a Missionary. (2) On the 15th August 1933 a lecture was delivered by Sheokumar (a Christian)in a meeting of Christians. He said that Christians should conquer India and our Christian religion should be a national religion in this country. This report was given to me by my friend who is a national Christian. I do not mind conversion, if it is for -the sake of religion only. Conversion gives birth to anti-national tendencies.

The conversions have not been a result of conviction. They are done by inducement or allurements. Missionaries give an amount Rs. 11 to Rs. 150 per month to convert for the first three years after conversion. When a convert gives up Hindu religion and its ties completely, the financial help is stopped. The converts feel that the Missionaries here are doing anti-national work. There is no good system of censuring their letters. Their living is luxurious and rich, and not as it should be. One Mr. Samudra (a Christian) was sent to America by the Mission. He does preaching now. This gives inducement and affords attraction to poor and illiterate people. The mission hospital in Umri provides free medical treatment to those who cannot afford to pay for it. Those who receive free medical aid are attempted to be converted.

Dr. Clyne: Shri Sheokumar is a student in Hislop College and he made a very good speech. I do not think he ever said as alleged here. He might have spoken in enthusiasm. He does not belong to our Mission.

Shri Mahajan: Today is Sunday market. Therefore, many Mahars could not come. If you want, I can give their list. The number of Christian missionaries here has increased since the last two years. Missionaries tell the illiterate that their God does not speak. He cannot walk, and he is helpless even if a mouse makes water over it, and thus offend our religion. They may convert but they should do so by conviction. If the foreign missionaries go away. I do not think there will be any clashes among Indian Christians and others. I can give evidence in support of all that I have said.

Shri Gaikwad: Most of the stories told here are false. I came here in 1933. I have nothing to say about Sadasheobhau. Since the time I came here, he never told me anything about what he said today. There are not more than 30 to 40 workers here. We are not in charge of Pusad taluq. Instead, we have Pulgaon and Dhamangaon area. We appoint a man for one year as local preacher. Mandali makes the appointment. They are appointed by the Hindi Khristie church. Next year again there is election of the Mandali and fresh appointments, missionary is only a member of the church as any other Christian. Missionaries should not be blamed for the decisions of Mandali. Mandali and Missionary are quite different. A Mandali consists of about 100 (there are about 200 in the district). About members 150 Christians have given an application saying that the Missionaries have helped the people in the best manner. Missionaries are not doing any anti-national things. Telmore is not a Christian worker now. The matter was enquired into. Wankhede was found to be a drunkard, a smoker and perhaps by now his services might have been terminated. He has not been seen as a Christian since 1940. I am a church Palak, but I do not know that he ever did any Christian activity.

Dr. Clyne: There is no ex-communication and no refusal to prayer. Church is the Indian Cultural Organisation. I have been invited by the Indian church. The word "Missionary" is misused. As far as I am concerned, we do not give false hopes. I am ashamed to hear the allegations made by Mr. Mahajan. He has been given false information b somebody. Mr. Timothy and nine Indians are holding high positions. There is an element of a desire in conversion. We do not encourage conversion.

HARJUNA

The 10th October 1954.

There are 150 houses in the village. There is a missionary camp here and preaching is done by slides. Formerly, there was a Christian colony of the American (Free Methodist) Mission. This was formerly an ijara village and Missionaries had a share of one anna. There is no church here. The colony has been removed since a murder took place in this place. There are only two Christian families nosy. They marry in Christians only. There is no preacher. Bible is read by one of them. No complaints against Government servants. Missionaries say that the poor will have no troubles after conversion. Preaching was done formerly in bazar. Now it has been discontinued. There is bhajan only when there is camp. People, both Christians and non-

Christians from far off places come for the camps. The Christians say that they live under His blessings. They believe that there is no salvation without Christ and accordingly they preach.

RALEGAON

11th October 1954.

Shri Raghubirsingh Guruji: Conversions are mostly by financial allurement, cloth and education. Free Methodist Mission (American) works here. 22 preachers are from Mahar, Mang and Pradhan. They say that baptism has been given to them.

Shri Udhao Thool: I do not know my Christian name. I was given baptisms before four years. I do not go to church because I do not get time. I Worship old Hindu Gods. My son is getting free education. He does mission work and learns in their school. He is now 14 to 15 years of age. He has been converted. I was also converted (in Umri). Kamal is the name of my son. I do not know his Christian name. My wife has not been converted. We live together.

Shri Upasha: I was converted before about 11 months. I used to go to Christian bhajans when I was Hindu. They liked my bhajan. They requested me to become Christian and pressed for it. They showed me allurement of giving a good house and good clothes. They also promised financial help of Rs. 100 to Rs. 150 if required. Champat was with them. They said that Rs. 10 given to me should be returned to them or I should become Christian. Unwillingly I agreed to do whatever they liked. They used to give me daily wages for bhajan, because I used to sing well. Re. 1 per man and Re. 0-8-0 per woman are given to non-Christians attending church for prayers. After my conversion, I did not get any money.

Shri Kawadu: I was told that my son would be given free education and service. He would also be helped in emergent times. They were pressing me for about one month. After one month they give me baptisms. After conversion they were asking for Rs. 3 per mensem as fees for the boy. Therefore, I did not send my son to their school. My caste-fellows did not outcast me. We have all come back to our old religion. Upasrao was converted while in a state of intoxication.

Shri Kawduji Pendor formerly of Ninigaon: My son and daughter are in mission school. Missionaries told me that if I become converted they would educate my children and would give me books for reading. Before 2 months my children were given baptisma and I was also given baptisma. I do my previous work as a labourer.

Shri Charandas: I do not know my Christian name. I was converted before one year. I never attended the church. They said that they would educate me, appoint me as preacher and get me married. Now because I did not go to church, they aid not allow me to take water from their well. Baptisma was given to me in a private house. There is no regular church here.

Shri Vithal Balkrishna Onkar, Kelapur Janapada teacher: One Christian, who was questioned by me as to why he changed his religion, informed me that he had fallen in love with some body, and he was getting money a preacher. Nathar used to threaten villagers with a gun in 1951, which he used to carry with him.

Shri Panjab Fulzela: I was in Umri Mission Boarding. I was a poor boy. Missionaries told my father that I would get free education on concession and therefore he agreed to it. In boarding I was required to ply Rs. 3 per month He did not find the boarding alright and he called me back. I was given baptisma in Mission bungalow by Mr. Nathar. I was promised freeship, but was not given it because missionaries said that Christian religion was entered in my certificate and therefore I was not entitled to any freeship. (Names are not changed on baptism in this area.) In the A. V. School there is a Christian Headmaster. He compels boys not to use caps. Even a teacher who is very orthodox has given up his cap. Students caps are thrown away. Prachar books are distributed free.

Shri Champatrao Awale: I was ill. I went for medicine to Mr. Nathar. He gave me medicine. Mr. Nathar promised all help, medical facilities and even a good house. He said Why dont you become a Christian? I did not speak anything. Mr. Nathar went in the house, brought some water, poored it on my head. No medicine was given to me. I am in my own caste.

Shri Davidas Kawale, age 20: Missionaries promised me freeship in the boarding, as my parents had expired. They also promised service, but they did riot give anything.

Shrimati Ambabai Pardhan: My son Namdeo was in first class. He passed and went to second. Missionaries requested me to put him in the boarding house. He was sent there. His fees were paid by me. Before sending they had promised free education and free boarding. My son did not become Christian. I

was promised freeship but after one year I was asked for fees, which I was unable to pay.

Shri Upasrao Tamoshar, Mahar: One old man Anwikar promised me spects. Water was sprinkled on my head. But I did not get spects.

Shri Kawdu Pendor Pardhan: Yesterday night wife of Anvikar asked me it the Christian teacher had come to me. She told me that if anything was asked in the meeting, I should give out whatever had happened. She said that there is a conflict among Congress and America, and that is why the Committee had come.

Shrimati Ashabai Shelke (Wife of a preacher): I preach among women. I am Christian since the last 12 to 14 years. I know reading and writing. I read books on God and prayers. I can□t say what, books are there on the Christian religion. Whatever people ask me, I tell them. I tell them by experience of salvation. I tell them that if they take baptisma, they will get salvation. Vishwasrao Shelke (her husband) gets a pay of Rs. 45 including allowances. Formerly she was a Mahar.

Shrimati Anvikar: I do preaching. I do not receive any pay. My husband receives pay of Rs. 58-8-0 per mensem. There are only two preachers in this place. My husband also tours. He is a priest. He works here and in the neighbouring villages. The church building of this place is dilapi-date. Its repairs will cost about Rs. 200 to Rs. 306. It will have to be contributed.

Shri Nathar: One-tenth of income is paid for religion by each Christian individual. Some of it spent on Church building, Missionaries and Mandali. There is a conference in Yeotmal district of Christians. All Missionaries and ordained ministers are members of this conference. There is a central fund of this conference, and three different types of churches, viz., Sponsored Standard church, added church, and Mission church. Aided churches send one-third among. Standard churches send the full amount. The treasurer of the Central Find is Rev. Davis and he will be in a position to say how much amount is there in the Fund. The church here is a Conference church. We do not call it a Mission church. We do not baptise without getting satisfactory replies to our discipline rules. We follow Free Methodist Mission Rules. We take a confession from every body that his sins can be pardoned by Christ only. I am a non-matric, trained in Yeotmal training school and an ordained minister. Mr. Anwikar has recently been made ordained minister. Before giving baptisma, I make very clear that a person does not become Christian by allurement or force. I give plessiongs of the Pious Soul, the Son, and the Father, and sprinkle water from a pot on his-head. 25 persons have been baptised by me so far in this village. Upasya was converted by me four years back. He was not converted in a state of intoxication as alleged by him. Those who learn Bible do not get sufficient time to earn their bread. Therefore they are paid a small amount. That is by way of compensation. I do not possess an arms license and I had no rifle as alleged earlier. One ex-soldier has got a piece of land from Government and he cultivates it. A preacher tells his own experience to people. He may not be able to read religious books. He informs them that he is pardoned for his sins and has got peace of soul. I keep a person under instruction for six months before giving baptisma. Those who have spoken here about baptisma, have been induced to do so.

One Congressite: No inducement was given. I simply brought the people when I learnt that the committee was to come here. Shrimati Ambabai paid all the fees of her ward from the very first month. There was not even an application for freeship. She only said that she was unable to pay more than Rs. 3 per month. Panjab Fulzele had come with his brother, who is a police here. Panjab□s father himself paid all the fees. Thool□s son is still in the boarding. One boy's name is given as a peon and the pay drawn in the name of the peon is utilised for paying fees of four students who work in the school.

One gentleman: Students do not get leave for their religious festivals even an applications from guardians.

Headmaster of local school: It is for boys to decide whether they should put on caps or not. I have simply said that those putting on white caps, should put on clean caps. None of our teachers puts on a cap. We cannot compel students to put on caps. Some girls had come with an application for leave when I was busy in cooking. They were asked to come later. But they did not turn up. Therefore the question of granting them any leave could not arise. This year they applied and got the leave.

Mr. Nathar: When there is election, Christian come and ask me where and to whom they should vote. Mr. Davis is in charge of correspondence. He tours in November for about a week and does some preaching. So far I have advised them that the person who is considered suitable should be given votes.

Chairman concluded with vote of thanks.

RUNZA

Shri Nathar: 8 to 8-30 life story of Jesus Christ is explained from 53rd chapter, reg. cure of diseases and

salvation of sins. If people feel that they can do well by praying Christ, they purchase these books and read them. It is not obligatory on people to hear religious lectures. Those who like may attend. About 10 to 12 persons converted during the last 10 to 12 years. We allow freedom to patients to read different religious books. Last Commandment of Christ is to tell Good News (Shukh Vartaman) in all the places, bazar, school or any other place. The psychological factor is most important. We feel that it is not always possible to reach people in their places and therefore we take advantage of the facilities, which we get.

Shri S. T. Gaikwad: There is no preaching this side. After rains we start it during the night time by use of magic lanterns after giving due publicity.

BOTONI

The 12th December 1954.

Attendance-About 200.

Villages Botoni, Jalka, Gokuldhara, Sarodhi, Khekadwai, Seonara, Bynanda, Khadki, Pahirhir, Khairgaon.

Shri David: Abhang of N. V. Tilak. Gajalsangrah, Upasana Sangeet, and ballads are used for propaganda in small villages. All attend and take part in the bhajans irrespective of religion. The effect is that gambler gives up gambling, and a drunkard gives wine. We do not work particularly among the non-Christians but we give attention to Christians.

We preach some times in a year. We do it openly. I am only a teacher.

We have got good results in the interior area of Wun Taluq. In a camp preaching is done for 15 to 20 days. We tell about Christs sacrifice. We teach people. In our Mandli, we do not call a person Christian simply because he is born of Christian parents. We want a he should behave in such a manner as would be keeping with the teaching of Christ. We must love Christ in such a way that we should be honest and sincere in our every day life. This yet there has not been regular preaching. If somebody comes to me, I give him a letter for medic aid or educational facilities. We are interested in doing that service also. The people in this tract are very poor. There was opposition from Arya Samajists but since we have got independence, there is no opposition. There is a Janapada school here.

UMRI

The 12th October 1954.

Visited the High School and hostel. In the hostel there all Christian boarders and preaching of Christ takes place in it. In the school there was a board that attendance at prayers is not compulsory and it is simply optional. Chairman explained the purpose of the committee.

KAMATHWADA

The 13th October 1954.

Dasharath Mahar was to be converted because he was ill and got himself cured as a result of medicines received from Missionaries. But he is not converted now.

Missionaries approach illiterates and poor persons, and not well-to-do or all.

DIGRAS

The 13th October 1954.

Darvekar Preacher: People have been converted by conviction and not by allurement. Pay received Rs. 73-8-0 per mensem. Bhajans and records are sung in preaching. There are 25 top26 Christians in the village. Only seven to eight new Christians since the last two years.

WANI

The 13th October 1954.

Shri Kundalik of Nargaon and Rajaram of Selupur of Arya Samaj: 200 illiterates have been converted in this taluq. Mission is a place of entanglement. These people want to bring back British Raj and establish Isaisthan. Hindus don't help their Hindu brothers. Therefore we are in need of Communist activities.

Shri Bapuji or Purshottam Sitaram Patil: Preaching is done among illiterates. They are given money. Even sprinkling of water is enough to convert them because they are very illiterate. Allurement of service is also shown. The converts are mostly of Madge caste from Telugus. In Rajpur there is a population of 2,000, of whom about 500 are Christians. The work of proselytization is going on in this taluq at a great speed.

Advocate Deshpande: I have no personal enmity with any Christian or Missionary. Christians have mixed up with the illiterates and therefore they have been able to gain their sympathies. In Taroda they have purchased 77 acres of land worth about Rs. 37,000. I was told that this has been purchased by Dr. Clyne. I do not think that Clyne has spent his own money for this. The land has been purchased for giving employment to converts.

Shri Moses David: His brother Dr. David Clyne has sent the money.

Advocate Deshpande: This has come from foreign count. I have nothing to say against the help. But the idea underlying is objectionable.

One gentlemen: Each one has got freedom of propagating his religion under the constitution. But it does not mean that foreigners should come and preach in this country.

Advocate Deshpande: Before 1947 the situation was different. Why should we now tolerate their old activities? Freedom to propagate religion does not mean that they have been given a license to preach. These people should not be encouraged to do as they like under the garb of religion. Inducement is important factor. Foreign capital is next important. Ecclesiasts had a very high position formerly. The Bishop used to get a chair by the side of the King. Maruti (now Marcus) lives in Taroda and looks after Clyne's land and also makes conversions.

Shri Bapuji: There are two missionary shops and three teachers in Rajur. A christian is charged 4 pies and a non-Christian 4 annas for the same medicine. Even though a labourer earns Rs. 2 to Rs. 4 per day, he is addicted to wine and, therefore, he is always in need of money. Missionaries do not look to these shops from the point of view of benefit.

(Bapuni Patil promises to send information from Rajur in detail).

Shri Mom David: Service and money allurement may be true before some years. This has been stopped from the time Indian Christians came in majority. In 1937 India Providential Conference was established. Then Indian Christians realised that it was their duty to run religious dioceses. Two families were living in the neighbourhood of Bapuji Patil. They were Lilabai Naidu and Das, teachers. They were not allowed to take water from a well. But I told them that they should not try to insist on taking water from anybody's private well.

Shri Bapuji Patil: They cook meat, which I do not like. This is my private well.

Shri Moses David: I started a movement of Mahargarh Association in Nawargaon and collected 4,500 rupees. Details are available of this. Therefore the allegation is false. Regarding money allurement, I am prepared to show church records. Money is sent to Central Fund every month from Sirpur, Yeotmal, Mendoli and Umri. We take only the amount required for cloth and food, i.e., our bare expenses. About Taroda, there are seven Christian families. They have separate property. Marcus sold his property and undertook preaching. The Mission desired that he should not stiffer later. Therefore we have given him a field of Rs. 3,000 to Rs. 4,000 on lease. This amount has come from Mission's Fund. The average expenses from this fund are 14,000 for preaching. 9,000 are contributed by Indians and 5,000 are received from abroad. Since 1937 it is our object to get rid of foreign influence, which we feel is anti-national. We maintain account books. Rajur information is false. Andhra Christians come there. There are only two priests who are kept there for worship purposes. Phillip Mallesh has a shop there, but Missionaries have nothing to do with it. There may be about 200 Christians. Most of the people came from Andhra as Christian. 200 are converted here. There are other Hindu shops. Phillip Mallesh has a shop of grain and provision. We recover money for medicines from all. The accounts may be checked. There are funds such as Central Pastors Fund, Central Evangelists Funds, Central Workers Health Fund, Conference scheme and the fifth is under consideration, viz., Provident Fund. These are attempted to be collected from local church bodies. I was a driver with Rana Lok Samsher Jang Bahadur. I got Christ salvation Message in Buldana district and I started preaching. This shows that preacher is in need of money even for his necessities. We had to face difficulties

in British regime. For example, Bhopal State was not open to us for preaching. Now we are free to propagate our religion in any part of the country. We are thinking of making a resolve not to expect financial help from foreigners. Villagers should build walls of churches and we are prepared to give roofing. Religious and social rights are provided to Christians, such as arrangements for education of children. Central Pastors Fund is used for (1) construction of churches, (2) hospitals and (3) education. The fund for education is also called scholarship fund. We sent two Christian students to college. But they did not repay the amount. Now the amount is deposited with Government and it is advanced on 5 per cent loan. We have started an industrial co-operative society. Several cultivators have taken loan from this society, but they don't repay. Such cultivators who don't pay are given punishment and their monetary advantages are stopped. They are not given money, bait they can come to the church. They have got full membership as probationers. The list of probationers is with the pastor. The Committee settles marriages of their sons. We do not want to ruin their careers. So also at the death time. Our schools do not receive the same facilities as are given to other schools. Regarding Indianization of churches, 75 per cent religious work is done by Indians. Mr. S. Root is in charge of our Churches. Village leaders should get training in Christian religion. Ramkrishna Mission is also in America. There are several members if it. Some of our Missionaries have given up Missionary work and become Gandhiji's disciples.

Dr. Bidary (Christian): One of the two preachers has been influenced by America. In one preaching he said that America is God's country and each country has to take loan from it. The work carried out by Mr. Root was not Appreciated by Indian Christians. Mr. Root wanted that I should not practise in Umri in the interest of Mission Hospital. That is one objectionable activity. They want that our Indian Christians should not have justice and there should be foreign domination. Only very selected few should have all the privileges. My own mother-in-law who has served for more than 30 years is still lying idle. She is suffering from paralysis. All their reactions are such that they should have dominance over us. We have social injustice. Our Indians must be on the top of everything and if foreigners really feel that they have come to serve God and preach God, they should work under Indians. Under the name of religion, they have come here to work for their nation. In certain places, where people are not acting according to their wishes, they want to eject such men.

Shri Ramji Master: I was an orphan. I spent 57 years in the Free Mission. I was thrown out of the Mission compound once. This is before 24 Shri Root removed me from service. Shri Sadashiv Patil gave me a where Mrs. Root also came. Dr. Bidari is doing useful service for Christians in Kelapur taluq, but he is not liked by the Missionaries. Mr. Root and Mrs. Root have, so to say, outcaste him. Mrs. Makasarum and Mrs. Root showed me great hospitality when the Committee was to come here. Shri Moses used to say that there is no financial help for Independent Christians. Mr. Root is busy in creating division in the Christian society here since the time he came. My name is Ramji Samuel Samsware.

Mrs. Root - in 1905 I came to India. Before that I was doing Christian work in America. We preach here the same thing as we preach in America. We tell people not to do bad things. People came to me and wanted to become Christians. I did not know what to do. I did not baptise them. But they became Christians. I am old now and I have several friends in India. I can go to America, but I do not like to go back. When people come to me, I say that I do not make Christians, and they should go to Indian Christians for that. I had taken some ban children about 7 months in age. They naturally are Christians. One Mahar girl whom I had taken when she was 1½ months of age is doing well now. She came to me several times and calls me her mother. Some times somebody comes to me saying that his wife has gone away, and, therefore, I should take care of the children. I am not trying to make India like America. Mr. Root-We have come here to serve India. In the process we may have made many blunders. Rev. Moses, District Supdt. has given a good idea of the work we do here. If a man becomes Christian, it is a long process. As for American activities we have no concern with American politics. In 1937 I came and that time we had to sign a paper that we would not take part in politics here. We have to give that undertaking while obtaining our Visa.

Shri Gaikwad - Mr. Root is a human being and if he has committed any mistakes, it is human nature and he should be excused. Christians do not even ask for separate electorates. We are proud of our country. We receive pay for the work we do.

Dr. Bidary (Christian): Out of 8 family members of Mr. Gaikwad. 7 are working in the mission.

Chairman concluded with thanks to those present.

DARWHA

Shri Limaye, retired headmaster of Aided High School: Personally I and Puffer are friends. Missionary movement is going on since the last 32 years. They preach against Hindu religion. I have brought cuttings from which are used for preaching. Literature on Kishna especially from Murdoch's pamphlet, regarding life

of Shri Krishna is used for preaching. Here he writes of Krishna as disobedient and mischievous as a child. Missionaries approach illiterates only. Allurements of cloth, food, money and service are shown to them. This, in my opinion, is anti-national activity. They are establishing parallel Government because it is the duty of Government to provide cloth, food, service, etc. They are taking on themselves the responsibility, which Government should bear. We cannot tolerate such things in free India. Bishop Caldwell also writes against Krishna in his book. I do not know name of the book. The publishers are Dr. Murdoch, Christian Literature Society, Madras. Mostly bhajans and magic lanterns slides are used to create hatred against Hindu religion. Krishna is abused by telling his love towards Gopis and debauchery. These books are old, but they are used for preaching. This is ungodly. Missionaries do good work. They were running a school at Darwha. Now they do preaching only. They receive money from America. I have no objection if people get converted by conviction. We suggest that Missionaries should study our religions before coming here. They should be examined in all religions through a Commission and if they are found to possess adequate knowledge of all religions then only they should be given permission to propagate Christian religion in our country. Shri C. W. Leadbeater about (Murtipuja) idol worship says in his book When ignorant Missionaries tilt upon the 330 Gods of the Hindus, they are making a very grave misrepresentation of a religion which is far more scientific than their own. Hinduism like every other religion knows perfectly well that there can be only one God, though there may be countless manifestations of him in our life.

Dr. Khapli: Some people were admitted in Umri hospital. Missionaries want to simply capture the number of people. There is no beneficial motive. Mr. Puffer took photographs of Tajias, which were not immersed. I think Mr. Puffer may be using them to give publicity in his country. This is anti-national activity.

Shri Bhagirath Marwari (student): I was fined one anna in a primary missionary school for not attending Sunday prayers. The school closed before 3 years. Sumantrao Dhilpe (Christian) is the name of the teacher. Every day instruction was given about Jesus Christ. Lord Krishna was called bad names as a dacoit, etc. A photo of Christ was also given to me for worship. Prayers were compulsory.

Mr. Puffier. - We have never authorised teachers to recover fines from students for not attending prayers. I am not aware if the prayers were compulsory.

Shri Mahadeo Tukaram Gowari: He repeated Bhagiraths statement.

Shri S. R. Bhonsle (Christian): I have the same respect for Hindu religion as for Christianity. Since the last 3-4 years we have got an instrument like loud-speaker. All people in the village including rich and well-to-do assemble for our programme. Therefore it cannot be said that we preach among illiterates only. I cannot say of the past, but now we do not abuse other religions. We have not a single book or slide which is against Hindu religion. Dr. Puffer has never done any preaching during the fast 3-4 years. Dr. Puffer has got the instruments and I accompany him. Missionaries had a school here when they saw necessity for it. Now they do not consider it necessary and have closed it. Their object was not to increase the number of Christians. We preach to all. Our Object is that sins should be pardoned and souls should get salvation. We preach for eight days consecutively before conversion. Missionaries have not given baptisms to anybody. Almost in all cases I have done the work. There are people in this place who were advised to take their children to Umri hospital . Therefore it is absurd to say that medical relief is not offered to all in Umri hospital. There are three preachers in the taluq. I get Rs. 99-8-0 per month. One gets Rs. 56-12-0. I was formerly a teacher. I have baptised about 25 persons during the last three years from among Mangs Mahars, Labhans, Kunbis and Marathas, etc. We receive the amounts from our central fund. There are about 14 to 15 churches. The accountant of the central fund is Indian. Mission gives its contribution and then it is given to us as our pay. I have been doing the work since the last 12 years. I will do the work even if I do not get pay. I was 18 to 19 when I was a teacher. One preacher came to Yeotmal church. I knew that after death I have to go to another world, i.e., Heaven. There I would get penance for the sins committed by me. Therefore I was anxious to get relief from the sins and I repented for my sins near the altar, and I got peace and joy of mind. Since then I have been working for the Christian religion.

Shri Rathod, preacher: I was converted from Banjaris. Hindus teach our own sanskriti which I am unable to follow. I was a teacher and had cultivation of 8 bullocks. A woman expired which I informed to one Palak. The Palak made prayers by which I was very much moved. I preach in Labhan (language). I do not deceive people. I cell them that they should give un all bad thing . My pay is Rs. 62-8-0. I have been working as a preacher since the last 20 years.

Shri Jairam: Christian preachers say that their God pardons our sins. My father was ill. A copy of the Bible was given to me who was placed under his pillow and we were asked to make prayers to Christ. Then they said that they would give education and fields. After the death of my father they said that he did not get converted. Therefore at least we should get converted so that we could die in light. We took baptisms but nothing has been given to us. One lame girl was shown to me for marriage. I refused and got reconverted.

Shri Jairam (another man): I was promised service and I took baptisma. I remained Christian for 6 to 7 years. When my son grew up; I requested missionaries to get him married. But they said that he was not educated. I told them that they did not give me anything. And I reconverted myself to Hinduism.

Shri Rathod: Jairam became Christian with an axe in his hands and had said at the time that he did not want anything after conversion.

Chairman thanked the persons present.

PUSAD

The 14th October 1954.

One mission institution in Pusad taluq. No school, Church in the town.

Shri Shukla, Pleader: The pusad Mission Hospital is only a sort of canvassing agency of the Basim hospital. There is no good equipment in this hospital. Preaching takes place in this hospital. There are two preachers who tell about Christian religion to illiterates and poor only. The medicines given here are mostly some tablets. 15 to 20 females had become Christian, but they got themselves converted willingly without any effort on any body□s part. This shows that some attraction was shown to them. Sometimes it is said that your child is so smart that you shall not be able to take care of it because of your poverty and lack of facilities. Shri Palaskar□s (Komtee) wife had been to the Basim hospital for delivery and her child was requested to be given to Christian Mission. This is before 2 years. She was not willing to part with the child. Ultimately with the intervention of several persons the child was given back to her. Wamanrao Patil of Taroda was converted.

Shri Wamanrao Patil: I live in Dahegaon near Umarkhed. In 1924, I was shown allurement of marriage, as I was not married till then because I was poor man. I was married in Nagpur to one Tara. She had a sister Shushila at Akola. The sisters were teachers and they were transferred to Tumsar. I was a motor driver. It was my condition for marriage that the girl offered to me in marriage should be a vegetarian. One day when I went home I found that fish was cooked in my house. I threw the pot containing fish away and I beat my wife. There, were three of them my wife, her sister and their mother. One preacher from Nagpur came and he advised us to live in peace, After some days my wife came back to me. Once when I was away on duty, my wife and her sister were observed to be going away with some other driver. Thereafter I stopped going on motor bus. The matter was reported to police and I chased them with a sub-inspector of police. They went to some mission bungalow in Sihora with the chhota chief saheb. The bada chief sahab was with me. Next day there was a great quarrel among the two chiefs and the chhota chief hammered a ruler on the bada chief. A meeting was later held in the Mission and both the sisters were transferred to Chandur Bazar. I left the job and came to Chandur Bazar. They did not leave their service. A compromise was later brought about to divorce each other. In Dahegaon they built a big school and entangled two to three persons. Bhaurao Patil was converted. The villagers got annoyed and the missionaries were driven out of the village.

Shri Shukla Pleader: Yadaorao Balkrishna Thekedar was chased by a Christian girl and he wanted to marry her. The girl was called here and when she told her love affair, she was asked to embrace Hinduism, which she refused. This is indirectly an attempt to convert people to Christianity. Had there been true love, the girl would have married him by embracing Hinduism.

Arya Samaj Mantri: Shankar aged 14 to 15 was entrapped by some Mission men on the attraction of marriage. He was going to be converted to Mission faith, but he was saved from that. The matter was reported to police. The boy was prevented at Akola by his guardians and this saved him from becoming a - Christian. He will give evidence when the time comes. Even now some Christians go to his house to beat him. Before 3 years there was free distribution of handbills regarding Christian religion. Head Mistress of the Girls A. V. School, Meghwan, brought her school girls to the magic lantern show, which was arranged by Missionaries. Last year they used to preach in cotton market. The preacher said that so long as he was Hindu he was in sin. This is against Hindu religion. He further said that when he became a Christian, his sins were pardoned by Christ. I was not given a chance to explain Hinduism, when I asked for it. Next day they came and put up a magic lantern show just in front of my house. It was harmful for me to allow their prachar there. I requested them to give me a chance to speak. When it was refused, I took a gramophone horn and sitting in my house I spoke in reply to the various things they spoke on the microphone. A widow remained in their hospital for four days. She was asked to become a Christian. She complained to the police on 27-1-1954. She was sent to Akola by collecting funds and then she went to Pandharpur. Missionaries preach among illiterates and use cinema slides.

Secretary of the Local Hindu Mahasabha: Foreign Missionaries are responsible for conversion, though

they do not live here. They come from Basim. Well-to-do or able men do not become Christians. Most of the converts are from Hindu religion. It is difficult to get witnesses from converts. Their love for the country (Punyabhumi) changes after conversion. Indian Christians are only servants of foreign missionaries. The request is that, at the time of conversion, it should be specifically made sure (1) that the financial condition of the person to be converted is sound, (2) he is educated or intelligent enough to understand the principles of religion, and (3) ten persons should certify that he is being converted by conviction.

Pastor: I was not here when all the things alleged here have happened. I am a pastor since the last 25 years. My pay is Rs. 78 per mensem. I was employed on Rs. 13 per mensem. There is no pension for us. There is provident fund. We get our pay from Mission. About ten persons have been converted by me during the period of my service of 25 years. All of them belonged to Scheduled Castes. It has been clearly stated in our religious books that there should not be idols of God. I say that I myself was sinner. I do not say others that they are sinners. It is my object in preaching to help others in getting their sins pardoned. There are about 75 Christians here.

Other gentleman: We want that a particular religion should riot be preached against the other. We say all religions are equal. Whatever one likes, he should be allowed to do. A Christian festival was held here for 10 days some years back and educated persons were called there. The first song was from □I am a sinner□. It should not be told in this country that any particular religion is superior to any other religion. It is not compared. Christ himself converted 4 souls in 3½ years. We do not by numbers. It is written in our Bible that we should spread God□s message. One soul converted is like one world to us. Christ never used the word □religion (Dharma)□. He used the term □Kingdom (Rashtra, Rajya)□. Christ has asked to establish World Church. Non-Christians have misrepresented the idea of □Kingdom of God□ as a political kingdom, whereas we mean □Kingdom of heart'. I do not recognise any Hindu, Musalman or Christian. I know two kinds of people sinners and non-sinners. I was not a Hindu. But I was a sinner though I was born a Christian. My sins were removed by the abilities of Christ. I do not propagate the Christian religion, but I propagate the Christ.

UMARKHED

The 14th October 1954.

The Chairman explained the object of the committee-

There is a preacher here, he moves in weekly bazars. There are three methods of conversion (1) by conviction, (2) allurement (advancing loan for purchase of bullocks), and (3) by discrimination in distribution of medicines. American Missionaries do come here. Last year Rev. Greer had been here. There is no Government control on missionary activities. They carry a copy of the Constitution with them to say that there is no objection to propagate their religion. Immoral women use immoral means in their attempts to convert males patients in hospitals. A time keeper in mission service was thus entangled by a Christian mission girl. It is understood that foreign Missionaries prepared political maps in their religious tours.

Patil of Bramangaon: Propaganda was made by a preacher who distributed free books and promised help if people embraced Christianity. Majority of the people assembled at the propaganda was illiterate and belonged to scheduled castes. Preaching is only a show and there is some other internal object. We are afraid of Isaistan.

Mr. Bansod: Preaching is done at Chavdi also. Denies allegations made by Nankumar.

DISTRICT AKOLA

WASHIM

Abstract of applications received on tour

The 15th October 1954.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
(1)Bhartiya Jansangh, Washim taluq,	Washim□s population is 20,000 of which more than 200 are

(2) Bharatiya Jansangh, Washim town, (3) Swadhaya Mandal, Washim, (4) Rastra Sevika Samiti, Washim.	Christians. The main activity of the Christians is to carry on anti-Hindu propaganda and to convert the illiterate persons. Their prachar is in the weekly markets and on festival days in abusive language against Hindu Gods particularly Lord Krishna. In hospitals patients are required to attend prayers. Discharge to a patient is delayed and patient is persuaded to embrace Christianity and if the attempts fail heavy bills are charged History shows, that conversion is dangerous to national unity and solidarity. American missionaries are pouring the money not on t of humanitarian view but for conversions and ultimately break the nation.

BASIM

15th October 1954.

Attendance-50.

Chairman explained the object of the State Government in setting up the committee.

Shri S. G. Dabir, President, Bar Association: American Mission does not aim at service to humanity. The hospital here is used as an institution for preaching Christian religion. Some time back I had sent a girl to the hospital for treatment. Two missionary ladies tried to impress on her that Hindu religion is bad and she should embrace Christianity. They attack such articles of our religious belief as Mangalsutra and bangles by asking them to be removed at the time of giving chloroform without any reason. This leads us to the belief that it is deliberately done against Hindu religion to hurt our feelings. This is also my own experience in regard to my daughter-in-law and one other girl who was sent with her. There is no admission to males in the hospital because it is a female hospital. Men are not informed what their women are suffering from. We are simply required to pay. Therefore they have got a free state in the hospital. From the political point of view, I may say that Pakistan was conquered by force of religion. Missionaries are on very good terms with America. It is, therefore, feared that politically this may lead to antinationalism. Prayers are compulsory every morning. Advantage is taken of psychological movements for impressing Christs Dressings to the patients. There are two preachers, a man and a woman, who preach to the patients in the hospital. The male preacher comes from the hospital itself. Why he is allowed to enter the hospital when no other males are allowed. Diagonosis is not made known to patients. When prayers are offered, patients are informed that they are for their cure. Once there was a quarrel between a man and a woman. The woman was given shelter in the hospital and later she became a Christian.

Shri Bhatkhade, Pleader: There was a nurse. She was Christian and her surname was Sathe. Twins were born to a woman in the hospital. One of the twins was requested to be given to the hospital. This is an indirect attempt to convert.

Shri Yeshya son of Ganya Mahar of Ukali: This is a case of last year. I am a poor person. My son got burns. I was given to understand by Missionaries that he would be given free medicine. He was kept in the hospital for two months. Having admitted as free, I was given a bill for Rs. 60, when I refused to be converted I paid off the bill and took away my son.

Shri Narayan Nagane, Pleader: In weekly markets, Christian preachers use abusive language against Hindu Gods in their propaganda. Krishna was said to be a debauch. Maruti was said to have a tail. Kunti gave birth to five sons. And it was explained that human beings cannot have tails or give birth to five sons. Hindu Gods are, thus, said to be imaginary. On this, there was great commotion and agitation. There was danger to peace and order. But the mass was pacified. Government must first check the finances of missionaries. If the Mission Hospital here is closed, we would have no objection. The hospital is about 15 to 20 years old.

Dr. Spiker: We do not baptise, we merely preach. We do not expect patients to come for prayers. There are no prayers in wards. Regarding the allegation of Yesha, you can see our account books. We have come to India out of sheer love, for the people and the country. We spread the love of Christ wherever we go. We do not force anybody. We have come with love for people. That is Christs message. In our opinion, there will never be a Krististan in India.

Rev. Gaikwad: Our work is on the lines of the message of Christ. Christ says, Preach, Teach and Heal. The missionary preacher alleged to be living in the womens hospital, lives in the compound and he preaches behind the hospital, outside the building. I am from Washim only. I was educated up to Matric here and then I went to Mysore for theological training. I get Rs. 70 per mensem as pay. The amount is received

from India District Assembly, which is an organised society. Shri S. P. Dongardeve is the treasurer of this fund. There are 1,400 Christians in this area. Missionary work started here since 1912. There are ten reverends, 22 missionaries and about 45 other preachers. If we are not allowed to preach, there is no point in our running the hospital. The Christian population here has not increased by even 150 within the last ten years because the position of Christian Mandli was unsound. Now, it is functioning all right. There was practically no work during the last ten years. But since the last month, there is spread of love and consequent good work. There is a vast change now. We want that Christians should be good nationals. We do not say anything about America. I am not a national of America. I shall spread the Message of Christ so long as I am alive.

Shri Bandhe, Pleader: I had a Tahsildar friend Dhamdhere. He was a convert. Once he told me that there still prevails a feeling of casteism among the converts. And a Brahmin convert will give his daughter in marriage to a Brahmin convert only and not to a Mahar convert.

Dr. Spiker: If Indian Christian preachers speak anything, which would offend your religion, please inform us. If there is any trouble on religions grounds in the hospital, please inform me. I will set the matters right.

Shri Bandhe, Pleader: Christian literature was distributed here in the Balaji fair last year. Similarly, they play havoc in Loni Fair. Yesterday, there was a fair here, but they did not distribute any literature this year because of the Commission□s visit to this place.

Rev. Gaikwad: A community convention is going on in Yeotmal. Therefore, all of us were there. Otherwise we would have distributed literature this year also. We speak against idol worship because it has been mentioned in our religion.

Dr. Spiker: Our Central Body in America is known as Church of Nazerene. Within the last ten years we did not have more than 50 converts. I am not sad over it, because one convert means one world.

Chairman concluded with thanks.

AKOLA

The 15th October 1954.

Chairman explained the object of the State Government in setting up the Committee and introduced the members.

Shri R. B. Athale: As far as I know, missionaries are doing useful work. They are not taking part in anti-national activities. I have received no complaints against them. No complaints about conversion by force. . There may be inducement, but it is not on a scale worth the name.

Shri Khandare of Scheduled Castes Federation-Mahars: Those who have been converted to Christianity, are holding good posts in life, Mahars have been the victims of all-Musalmans in Musalman Raj, Christians in English Raj and Harijans in Congress Raj. There is no Government help to Mahars even after independence. Conversions are mostly from our community.

Christianity Missionary: There is no problem as such in Akola. There are prayers in the morning and evening in our hostel. Anybody is admitted to it on payment of the prescribed fees. We go out preaching for some days is a week or a month but that has nothing to do with our hostel. There is no appreciable increase or decrease in recent years in the Christian community here.

Funds are received from America. They come for Mission work. Our churches are becoming self-supporting now. We do not gain anything by converting people by showing them allurement. We do give some scholarships and help to needy persons.

DISTRICT BULDANA

KHAMGAON

Abstract of applications received in Buldana district

The 16th October 1954.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri V. N. Bobde, President, Arya Samaj, Khamgaon.	Temptations to children by offering sweets and abuse to Hindu religion and dieties. They advance money to the needy and impress upon them the benevolence of Christianity. In schools and colleges, prayers and religious instruction are compulsory. The first step after conversion is to feed the converted person with beef. Christian Government servants are also seen exerting undue influence to convert Hindus. Suggestions to Government and Committee are given.
Deputation, Khamgaon Nagar Hindu Sabha.	Missionaries have committed various atrocities to achieve their object. They are under the impression that they can go on with their activities with greater vigour in Secular India. Their activities are carried on under the garb of benevolence and are of a political nature, being anti-national. Change of religion ultimately leads to change of nationality, and the creation of Pakistan and the recent event in Assam demanding a separate state are the examples. Majority of foreign missionaries are Americans and due to Pakistan-American pact their activities are suspicious.
Shri P. S. Shekdar, Member of All-India Hindu Maha Sabha, Khamgaon.	Hindu Maba Sabha started movement against the activities of Christians two years back. Meek-Committee appointed by State Government in 1935 suggested that conversions to Christianity should be prohibited by law, ex-Governor Shri F. K. Willy had also recommended the activities to be stopped by law. Shri Carner a local missionary admitted on the 15th August 1954 when a Morcha was taken to him that the atrocities committed by some of the foreign missionaries are shameful. Central Minister Raj Kumaris Amrut Kaur’s praise of the work of Missionaries at a time when the Committee is appointed by the State Government to enquire into the activities of Missionaries, is unfortunate.
Shri Supaji Sampat Hiwarale, Scheduled Castes Federation, Khamgaon.	The main reason of conversion to, Christianity is the treatment given by the Hindus to. untouchables. If conversions are to be stopped, untouchability should be removed by law.
	MEHKAR *The 16th October 1954.*
Shri V. K. Soman, Mehkar	Hindu deities are openly abused in village fairs. Humanitarian work is done with the selfish motive of converting illiterate and poor people. Government do not take any action against the missionaries though we have achieved independence. China has banned the entry of foreign missionaries. Government officials also help the missionaries. In Mehkar missionary people could get land for the construction of Church without anybody’s knowledge in no time whereas the Education Society which is trying to get the land just near this Church since the last six years has not been able to get the land.
Shri Rajeshwar Vyankatesh Deshmukh and six others.	Change of religion is very dangerous to the independence of a nation. History has proved it and that is why Pakistan has come into existence. Missionary activities have increased since independence in the hope that they may be able to create another Christiansthan just like Pakistan.
	CHIKHLI *The 17th October 1954.*
Janasangh workers deputation, Chikhli.	Missionary schools are not given even gazetted holidays on Hindu festivals. Religions teaching is compulsory even for non-Christians.

	Missionaries distribute woollen clothes and costly midicines practically free of cost, simply to attract non-christians Converted children are not kept in the same villages where their parents and other relatives reside.
	MALKAPUR *The 18th October 1954.*
Shri T. G. Bapat and three others.	Activities of all missionaries are directed towards spreading their religion particularly in the area inhabited by illiterate people. Use of violent measures to achieve their goal, e.g., in Travancore and Cochin States. Humanitarian work is being done only where they expect conversions. By use of offensive language for other religions in their preaching and misleading the illiterate by misinterpreting Hindu religion, they humiliate and bring into disrepute Hindu religion. Dabbling into politics by forming separate parties, e.g., incident that happened in Naga Hills at the time of Prime Minister□s visit. Some remedies have been suggested to check missionary activities.
Shri T. B. Kulkarni, Pleader, Malkapur.	The applicant has given his suggestions for Government□s consideration. No specific-complaint.
Shri R. T. Ingle, Secretary of Jaihind Chokhamela Harijan Hostel, Malkapur.	Missionary work is summed-up as □a man eating device□. The advice of Dr. Ambedkar to leave the Hindu fold and to adopt some other religion has offered greater opportunity to Christians to convert depressed classes. Christianity does not cast off casteism and colour discrimination. No progress of Christian activities in Malkapur area-Humanitarian work is only a mission.

KHAMGAON

The 16th October 1954

The Chairman as usual explained the purpose for which the Committee has been set up by the State Government and introduced the members.

Shri Bhatia, Chairman, Janapad Sabha: Missionary menace, like T. B., is a great disaster in our country, which will destroy it. Government should, therefore, take a step to check it. Missionaries may live in this country. Hindu religion does not hate them. But they should not enter into objectionable activities. I am not in a position to give the number of converts since 1947. There are a girl□s school and a boarding here.

Muss Janet, Head of the School: Christians here have no cause for complaint or trouble. There is no conversion here.

District Superintendent of Christian: We believe that there is only one God on earth and it is Christ. We tell people accordingly. It is His desire that we should go out and tell the shubhwarta (good news) to every one. If anybody does not do so, he is not a real Christians I speak only of Khamgaon whereas my other friends present here have been speaking in general terms because they have nothing to say against our work in Khamgaon.

Shri Brahmapure: A comparative study of religious preaching should be compulsory for anyone who preaches particular religion. God□s kingdom on earth, which the missionaries preach, means Christian Raj. But ours is not a Christian Raj. Missionaries may be using idiomatic language in their prachar, but it has adverse effect on our illiterate brothers. This is only one of the many instances. Extracts from Bible are also used for prachar. The reservation of seats for candidates of different categories in railway and other central services is the result of religious fanaticism. Christian converts have no love, affection or sincerity for India. The demand for Isaistan is a symptom of this. Culture and nationality cannot in my opinion, be different. The fundamental policy of the State should be such that such converts should not be allowed to live in our country. There are different denominations even among Christian missionaries. Missionaries from all over the world have been functioning in our country. These foreigners do not come here purely for the sake of religion. They are directly or indirectly connected with foreigners. Such people as have been obliged and

converted by them are bound to have affiliation for foreign countries of these missionaries. Raj Kumari Amritkuwar visited the State and gave a certificate to these people. This should not have been done, particularly when the Commission was to come here. In Canada one of our Swamis, who had gone there for preaching Vedanta, was asked to quit that country. Even in Foreign countries, there is relation between religion and politics. In Kabul one man has become Ameer. He says that three Bs should be kept away by his successors. First B comes from Bible, second from Brandy, and the third from Banias. We do not invite anybody from foreign countries. They oblige such people as are illiterate and backward. They have obliged us too much so far. It is, therefore, time for them now to go away. If they want to remain here, they should remain as Aryas. One Kirtankar from Ahmednagar had come here. Everyone knows how he used to abuse the Hindu religion. In the past Government servants used to check missionary institutions. They may not be doing so now. A major girl from Nagpur was brought here by missionaries. When her husband and father came to take her aw Dr. Chande, Dr. Barve, Kale and myself went and called the girl. She refused to come unless her husband becomes Christian. Her husband and father put the girl in our car. Miss Maw of the Mission also tried to get into the car but the driver of the car did not allow her to enter. Miss Maw then went to local police S.-D. O. who took out warrants of kidnapping against us. The trying magistrate in his judgment asked that the girl should given in charge of, Miss Maw. This shows the favouritism of Government officers towards Christians. There is no trace of the girl since then. Government should make a law that Hindus should not be converted. Punishment should be imposed on those who break it. Forty lakh dollars are being provided to these people by American Government. The political aspect of this should be clear from this fact.

Shri Dar, Member, Hindu Mahasabha: Missionaries go to Government primary schools and children there are attracted by them because they give them sweets and there photographs, pictures of Christ are freely distributed by them in such schools.

District Superintendent: We deny this allegation.

Shri Dar: Do not go to small children to attract them. You come to us. A tailor's wife was being taken away by some missionaries. When I intervened, I was told that they had obliged the tailor. Even a secular man like Jawaharlalji has confessed that missionaries have political motive. There is political motive behind conversion. Shri S. D. Gill, an ex-Christian missionary, has said that when a man becomes a Christian, he does not remain an Indian. There is change in his loyalties and affinities. There is extra territorial loyalty. We make no distinction between different foreigners, whether he be a Goanese or Portuguese. Even Indian Christians have supported our move for driving out foreign missionaries from this land. It has been stated in Meek Committee's report that conversions to Christianity should be stopped in this country. When foreigners pay to preachers, we feel that they may be taking a pledge from them that so many persons must be converted. The Committee should try to get a copy of the pledge and find out the object of receiving such a huge financial aid from foreign countries.

Anekar Vakil, Hindu Sabha: I have presented an application on behalf of the local Hindu Sabha. We have acquired swaraj to preserve out religion and culture. Religion and politics cannot be divorced. The Second World War was fought by Hitler to extend his culture. I wish that the Committee's report should be ideal for the whole world. Foreign aid should come to the Government of India instead of direct to the missionaries here. They can utilise it to the best advantage. They say that we should become Christians. Our religion teaches us to make others Arya. If we work with their zeal, what will be the position. Will there be no clashes in the future? So far as Buldana district affairs are concerned, Chikhli mission has purchased 125 acres of black soil. Missionaries activities are very secret. From census reports it may be seen that between 1941 and 1951 Christian population in this district has increased. I have made basic suggestions in my application.

Shri Dongre Vakil, President, Bar Association: Missionaries object to our preaching in their localities, but they preach in our localities.

District Superintendent: These people have several times preached near our compound.

Shri Narayan Mapari: In one of the Kirtans of Mr. Carner's brother he abused Hindu religion. I, therefore, requested Mr. Carrier to allow me to speak a few words after his Kirtan. In the course of his Kirtan he said that Hindu Gods are of stones, and stones are in latrines, buildings and temples.

Mr. Carner: This is false. This was a private programme. I did not like to allow him to speak in our private programme.

Shri Narayan Mapari: Christian schools and hospitals are run merely with the object of proselytization. My wife was formerly a Christian. She has been converted to Hinduism now. When her sister was in Christian custody at Pendra Road, I went with my wife to her and she (aged 11 to 12 in 1950, May) desired to come

back with us but the Christians refused to send her. Shri Dehankar and Gopalprasad, Pleaders from Bilaspur gave me an application, which I gave to Police. They made enquiries, aid said that there is no girl of the name. This is the fate of children in mission orphanages. Till now there is no trace of my sister-in-law. One Harijan from Chikhli had come here to take away his sister and he requested my help. But he did not turn up again. It appears that the missionaries have sent him away after bribing.

Shri Supaji: I do not know any cases of conversion, or of allurement. Missionaries oblige people. Reads out his speech, which was written for him by some one and supports the missionaries, speaking highly of services rendered by them).

School Headmistress: I have been in the school since the last two years only. There is no mission activity in the school and no books have been given to the children during school hours. We visited the primary school here once as requested by the District Inspectress of Schools. We also allow teachers from other schools in our school for some time. If you think that we have done any harm to you, we are prepared to make necessary changes in our working. Our school is always visited by the District Inspectress and she did not find anything against us so far.

MEHKAR

The 16th October 1954.

The Chairman introduced the members of the Committee and explained its object.

Shri L. Deshmukh, Landlord: We feel there is some behind the religious activities of missionaries. There is no in this conversion. Missionaries stand surety for thieves at convert them. Such things have taken place in British regime. I cannot say if there are any cases after independence, but I heard that there are some.

Shri S. L. Mannote, Christian Palak: I spread the message of Christ. I spread religion. I have been doing this since 1939. I preach the Christ of the Bible. There is no objection to my doing so, except by a couple of persons sitting here. I have never said that people should change their religion. But I wish that there should be a change of heart. I try for that and shall be doing so. Regarding the allegation that we preach to the sufferers, we say that on the alleged occasion loud-speakers were used and the life of Jesus Christ was explained for two hours, which could be heard in the whole town. Therefore it cannot be said that we approach the illiterates only. About taking advantage of economic distress, I do not think that those who made this allegation, will be able to point out a single instance of this. Dr. Spiker used to come here formerly. Now Dr. Vikar Comes. Females from respectable families of this place come to mission hospital. I give a beat of drum that all needy should come there. When they come, naturally there they talk to us on different things. Christ has said that the sufferers should be helped. I am talking about conversion of heart. In the conversation in the hospital. I tell them how Jesus Christ cures the patients and their souls. He is the greatest physician in the world. Regarding providing employment, since missionaries have no political influence, it may well understood what they may be doing to provide employment. About abuse of Gods, I have been preaching in this taluq and in Maharashtra, but I have preached Christ of the Bible and nothing besides that. I have never uttered a sentence against Hindu religion. I have told people about the saving power of Jesus Christ. I take particular care to see that no words are en against any other religion. There is an allegation that land has been given for Christian temple instead of giving it for school. In this connection I have to say that I am a citizen of India. When we requested the D. C. for land, we stated therein that when Muslims and Hindus have several mosques and temples, why should we not have a single church. Even if a man is baptised, it does not mean that he is a true Christian. There must be purity of heart. There was a camp in Wadgaon in 1939. People come from distant places for camp and take part in bhajans etc. About criminal offences and surety by missionaries under section 110 or 107, this was an old practice before independence. (The Chairman said that the Committee is not concerned with that. About the allegation that the Christian religion does not allow two wives□□ the speaker went on to say further, but the chairman informed him that this is not important from the point of view of the Committee).

I am an ordained priest. My pay is just sufficient to meet my bare necessities. I get Rs. 100 per mensem. Luther Mannote is my name. I have converted about 8 to 10 people so far. I may have baptised some people. (In a roundabout manner avoids to give out the caste of the people converted). I get my pay from local church. 1/10th of it is expected to be contributed. The church of the Nazerene has a central fund. Shri Sadasheo Dongardive is its treasurer. Missionaries do not force me to preach. I do not preach for money. It is because of the love of Christ. I am not the only preacher. In my religion every one is expected to preach. Otherwise he is not a true Christian. There are about seven pracharaks in this taluq. Their pay comes mainly from central fund and partly from mission. There is a congregation of 20 persons here.

Shri P. N. Kale, Pleader, President, Taluq Congress Committee: People go to the bazar for purchases

and listen to their prachar. Missionaries should not think that they go to listen to their prachar.

Shri B. G. Deshpande: Missionaries do not preach Christianity but they misguide the people, when they say that Christ is the greatest of all apostles. This is nothing but repetition of Angul.

Pandit Awasthi: Why missionaries are active in India only? Why do they not go to other countries? In India there is a change of culture by conversion. An Englishman praises Thames like anything. Similarly an Indian Christian praises the Thames. He does not speak highly about the Ganges. We say that Christians are ours and they should remain ours.

Shri M. I. Deshmukh, Pleader: The mission property in Mehkar is worth about a lakh of rupees. This is purchased with the money received from foreign countries. Even doors and other things of mission bungalow have come from abroad. Why did they not employ local carpenters and others for these things and give them employment? We have not been able to build such a building as their mission bungalow for our Bhatji, even though we have been living here since long.

Shri K. T. Sangle, member A. I. C. C.: In our Ved-Puran there are instances of walls moving and buffaloes reading Ved. Then why not read that and why read Christ. When the hearts of missionaries are not changed, why should they think of changing the hearts of others. That is false. They come to India but they do not want to mix with people here. It is their money that mixes with the people and not their hearts. I do not remember that Christians ever preached Mahatmaji’s doctrine. I am of Kakri Sampradaya and sing Bhajans. Our object is to bring about change of heart of persons like Luther. In the famine of 1939, August-September, missionaries used to stand on the road and obstruct people from going to gitti camps. They used to say “why do you go to gitti work? Jesus will give you money. Embrace our religion. Take money and join our religion. Why do you do gitti work?” Their British support disappeared after independence. Once Hindu Gods and Krishna were abused by missionaries. I asked some questions to the preacher but he was not able to reply.

Shri M. L. Deshmukh, Vakil: YMCA, Nagpur’s collection is after independence. Prof. Dharamraj was accompanied by Government revenue officers from Mehkar. We do not get admission to YMCA. Our taluq contributed Rs. 15,000 for the purpose. Why Government officers should help when there are no Government instructions on the subject? I am not criticisms any particular revenue or other officer, but my point is that even now Government officers patronise Christians but they are not inclined to patronise local organisations.

Shri Luther: We get converts from towns as well as villages.

Shri Kale: In 1951 a woman aged 50 or so was converted to Christianity in Bhadegaon village.

Shri T. S. Saoji: I know a case of hospital conversion, where a man getting Rs. 45 had become Christian to receive cheaper and careful medical help.

Shri Carner: Replies to all points and says that false charges have been levelled against Christians. We do not want to teach people about Krististan. We tell people to cooperate with Government. When there is a war, I do not think we will to against India. We try to approximate our standard of living here with the one we are accustomed to in America. The money comes from America because we are poor. We preach that Christ is love. I did not preach anybody. I left my father and mother, my family and nay standard if living. I hive done all this sacrifice for Christ and his love. Is it not sufficient proof of my sincerity to Christ and his love? We do not want to denationalise people here. We help the Government in all its activities. I can only speak for myself. I cannot speak for all the missions in India. If some of the Christians vilify other religions, I believe it is a mistake on their part.

CHIKHLI

Chairman explained the purpose of the committee.

Dr. Ramvilas Nathmal Daga of Jansangh: Manibai village, 15 miles from Chikhli, has almost been converted. We have a man here who was converted. Now he has come back to Hinduism.

Shri Dhondu Sheoram Borkar: I was a Christian before 15 years. Later I became a Hindu. I was poor. There was no cultivation for me in the jungle and no house to live in the basti. Christian preachers approached me and said that I was very poor and if I became a Christian, they would educate my children and help me in emergencies. Taking into consideration the circumstances in which I was placed, I considered it proper to become a Christian. I remained so for about 8 to 10 years and my children were admitted to school. But after some months they demanded fees from me. I have four children. I used to get

only Rs. 8 per mensem as pay and the fees of these children was Rs. 11 per mensem. I could not, therefore, pay, the fees, and my children were removed from school. All the children have thus left the school now. They are approaching me again for conversion. They request me to send my sons to school. They say they will have Krististan when their number increases. They also criticise Hindu religion. I used to receive about Rs. 5 to Rs. 10 per month for a year or so after conversion. Those who are well-to-do do not become Christians. Only poor persons are attempted to be converted. There are many such people in villages. There may be about 5,000 Christians in Chikhli taluq.

Dr. Daga: I can give many applications from those converts who have come back to the Hindu religion. In different countries different religions have patronage of the State. Similarly Hindu religion should be patronised by the State in India. Government should open a branch of the Ecclesiastical Department for Hindu religion. Lakhs of rupees are spent on various schemes by Government. Government should spend something on Ecclesiastical Department by saving some amount on their schemes.

Shri Borkar and Daga: There is no restriction on scheduled caste people for entering any temple. No inducements are given for reconversion to Hinduism.

Shri Bhatkar, M. P.: Ninety-nine per cent of the converts are from my caste, i.e., the Scheduled Castes. I run a Chokhamela hostel here. In 1924 all Scheduled Castes converts in Janephal were brought back to Hinduism. Unfortunately we have no funds to give them employment. Most of these were reconverted to Christianity by missionaries. I do not mind their propagating any religion. But they should not abuse other religions. Missionaries distribute free books. Generally there is more conversion among Mahars and Mangs. Criminals such as thieves are told that if they convert to Christianity, there will not be police watch over them. Many are converted when they are minors. There are some boys in my hostel, whose names were changed without permission in Christian hostels. Their parents are ignorant and illiterate. This is true. Names of my children were changed by missionaries without my knowledge and permission.

It is difficult to say how many of these are victims of this practice, because there is a form, which seeks permission of parents for Bible classes and attendance at prayers. Most of the parents are not educated. Therefore they sign these forms blindly. People think that admission and teaching is free in mission schools. But when students leave their schools, parents are asked to pay fees, which is impossible for them. Out of a total population of 205,000 in taluq scheduled castes are 34,000. When the question of scholarship for scheduled castes and backward classes comes up, converted students record their names as Mahars.

Shri James: Our mission school is only up to 8th class. Children passing out from it go to Government high school.

Bhatkar: Here is only one temple of devi to which everyone is allowed entrance. Other temples are not open to Harijans. Some of these are private. But almost all the temples are not open. In Amdapur there is a boarding, which is not open to all. Missionaries are spending more on their hostels than Government is doing on our hostels. Two educated Harijan girls here have no service, whereas others have got it. Harijan boys are not taken up in police service in the State.

Shri C. C. James: Instances can he quoted where many people come of their own for conversion. So far as I know, no money has been given to Borkar for conversions alleged by him. We are in somewhat the same situation as Government. Fees in our schools are low. We allow religious teaching in our schools. We are gradually increasing our fees from time to time. This year a Christian student said that if his fee was not reduced, he would turn Hindu. I told him that we are not Roman Christians and do not give fee and other concessions. In past years, several people came to me saying that they wanted to get themselves converted. But I found that they were mostly in search of some concessions or facilities. I refused to convert them. Ours is definitely an Evangelistic mission and, therefore, we are interested in change of heart. There have been no doubt cases of some Christian converts going back to Hindu religion. We are not interested in the mere name "Christian" without belief in Christ as the Saviour of the world. It is said that uneducated people come to us for conversion. But those who come to us are in misery and poverty, and are hungry of love. And, therefore, they want to see the true God. Educated people also come to us. But they do so when there is need for them. We say that Christ alone can give salvation, because we do not know any other religion or God. There need not he any suspicion about agitation for Krististan. We are very much against it. I have never heard it from any Christian. We would certainly be against anything like that. Christ did not encourage the people to live in, talk of or form separate countries. In Palestine, Christ did hot encourage a Krististan. When relations between America and India are not cordial our interest may be divided. But they cannot be so on Pakistan issue. I think people of our denomination will be loyal to the country when there is war. Christian countries on the whole were very favourable to India's independence. Before coming to India, I had an opportunity of knowing what the Christian missionaries spoke of this land and whether other independent people liked to see India independent. I never heard any missionary speaking in favour of continuance of the British power in India.

Shri Carner: I personally believe that one reason for bringing independence to India is the principle of Christ, viz., Love. That has influenced people in India very much. Christian influence might have been more in India than in other countries.

Shri John Minikrao Meshramkar: I deny the charges made by Dr. Daga of Jamgarth. In our schools holidays are given to Hindus and Muslims during heir festivals. We give national holidays. Holiday is not given for Desra. We do not give all the holidays mentioned in the Education Manual, because the students in our school are 99 per cent Christians. Hindu teachers are given sectional holidays. Christian holidays are for the whole school. Religious education is not compulsory in our school. There are 280 students in all in primary and middle schools. Out of these, 24 are non-Christians. Consent is obtained in writing from guardians or parents before giving bible training to their wards. Every year the parents give permission. Today only I have come across the first instance where the consent form is not singed by a guardian. We distributed warm clothes to Christians here because they were received for them from their American brothers. Clothes were not easily available here during the war period and, therefore, they were sent from America for their Christian brothers. Christians may have given them to others. Some Musalmans in Eklara were also given these clothes. We do not insist on American medicines only. We purchase medicines from local market (Dr. Daga’s shop). We do not take away small boys as alleged. There is only one mission hostel in Chikhli and, therefore, Christian boys from other places, in the taluq come here. We never uttered the word “Krististan”. We do not write “Harijan” for Christian people. Gaya and Namdeo Borkar’s names were not changed to Christian names as alleged earlier.

The 17th October 1954.

Chairman explained the object of the State Government in appointing the Committee and the purpose of the meeting.

Shri Ramrao Patil: When India is declared a secular State, all religions should have equal right and, therefore, the preaching by Christians should be stopped.

Shri Dongre, Secretary, Buldana District Jansangh: We have no objection if a person is converted by mental and spiritual satisfaction, i.e., conviction. But missionaries do not stop with preaching their religion. A new tendency is created among the converts. There is peaceful work in this district. Where mass conversions have taken place, there is aggressive action. For example, in Travancore, 200 Hindu temples have been destroyed. In Chikhli taluq, there are churches, schools and other means of prachar at Yeota, Malwandi, Manubai, Eklara, Kawhala, Amdapur, Undri, Mes, Antri, Develgaonmahhi, Deulgaonraja and Dhau. The mission school in Chikhli has 300 students. Of these, 5 to 6 per cent are Hindus, 5 to 6 Muslims and the rest Christians. Every day a prayer is sung in the school according to the Christian religion. In Bombay State, Gita recitation has been stopped, as ours is a secular State. Missionaries may conduct schools but politics and religion should not be allowed to interfere with the education of our young generations. Christian schools are not closed even on gazetted holidays, particularly on Hindu festival days. Diwali holidays in mission schools are hardly for three days when other schools give ten days holidays for Diwali. Hindu teacher get holidays with some difficulty, but Hindu students do not get them at all, because they have free education at Christian hands. Poor boys are attracted to their schools because they get there freeships. They are afraid of taking leave, because if the do so, the may be removed from the school. Mission schools charge Rs. 5 as fee for IXth class. In this way monetary aid is rendered to 70 families. Only such people are rendered help, in whose case there are some chances of conversion. About 50 families of students receive help. Hindu names of students are changed to Christian names in their schools without baptism. This amounts to fraud. Concrete cases of this will be given in future. Bible period is compulsory in Chikhli mission school. The reason for this is said to he that about 80 per cent of the students are Christians. Most of the boys are indirectly completed to be present at these Bible classes.

Another plate used by Christian missionaries for religions preaching is their hospital. In Chikhli mission hospital, non-Christian patients are told that prayers are offered to Christ for their recovery. They are given medicines and thereby they recover. Poor patients are misguided. They are made to believe chat Christ has recovered them. Those who have no faith in prayers are also subjected to such phenomenon. A book of Rev. Baba Padmanji was given under the pillow of a patient for his early recovery. Rev. Baba Padmanji wrote his novel in 1956 to show that Christian religion is better than Hindu religion. In this book he criticises Bhisma and others who are held in high esteem by Hindus. Hindu Gods are abused in the books, which are used as a means of prachar.

An example of aggressiveness of missionaries in Kelvad, mass meeting may be given on one of the boards exhibited in the meeting it was painted that everyone should take a vow that he would convert at least one man during the year. In Manubhai village, it was preached that theirs was not Indian nationally. Missionaries

speak highly of America and try to create affinity towards it. In cinema slides, they compare poverty in India and wealthy living in America, thus lowering India in the eyes of its sons. It is preached that we should live like America.

Suggestions to improve - Mass conversions should be stopped. Conversion in bloc proves that missionaries resort to means other than conviction. Therefore, a magistrate's certificate should be insisted upon in cases of bona fide conversion. If funds contributed by Indian Christians only were utilised for conversion propagandas, there was nothing objectionable. But it is well-known that their funds come America. Government should examine their accounts every year. There should be Government control on their funds.

Forms were distributed in Chikhli mission school only three days before the visit of the commission, and permission for attendance of students at Christian prayers was sought from their guardians.

Shri Kanade Shastri: The present political situation is such that it is not necessary for foreign missionaries to supply grain, cloth, etc., to our countrymen. Everyone should be free to propagate religion. No minor should be allowed to change his religion. There should be legal check on conversions. Whatever help is received for the poor, it should be under Government control. There need, therefore, be no mission hospitals. Government may employ American doctors. But the hospital control should be with Government and it should not be called a mission hospital. In America, no religious prayers are offered in hospitals. I was in America in a T.B. hospital. There is no restriction on anybody about prayers. I do not believe that patients cannot be cured in hospitals without prayers. Those who believe in God pray him at the time of taking medicines. Everyone should have freedom to opera hospitals. There may be class to give knowledge of other religions. But they should not be included in schools. Primary education should be entirely in Government hands. People get converted in thousands when there is famine. Before two years, when there was actuate shortage of foodgrains, about 35 persons from a near village came here and after about a week got converted. The term 'Rice Christian' came in vogue when people became Christian in Madras and other tracts during famine. Everyone should be free to change his religion, but every conversion should be by conviction. Rules regarding teaching religion in schools should be similar for all.

Shri Kanetkar: I am a member of the Rationalist Press Association since 25 years. A letter was received by our association from England enquiring whether its object wag achieved. This shows that the object of sending money is obviously to convert people. There is acute economic distress. So long as there is economic distress, all conversions, which take place as result of this distress should be stopped. The method of registration of converts is useful for check against converts by fraud and allurement.

Shri John Mackay: In Chikhli mission school, we give concession in school fees to orphans. Prayers are held in chapel outside school hours. We have not got Baba. Padmanji's text book. We use Holy Bible for advising people. Those who like, read the book. Copies of it may be had from the Bombay Tract Book Society. We do not preach 'Christian religion'. We preach Christ. We do not want to convert people. Those whose hearts are changed, come to us and say that they should be converted to Christianity. All sorts of people, educated, uneducated, assemble at our preachings. As Christians, we do believe in Him. There was time when I did not believe in Christ. But now I am convinced of Christ. Conversion is not the work of man. It is the work of God. I do not think that there can be mass conversion. Conversion is always individual. We give the same simple Gospel message to all educated or uneducated. I cannot ask anybody to change his religion. I tell my personal experience of what Christ has done for, me to everyone, even in railway train. I tell of the Gospel. We love India and that is why we come here. As far as our salaries are concerned, we can have much more in our own land. We come here to give our personal experiences and not to enjoy bookish knowledge. Our aim is to help India and there should be no misunderstanding about it.

Shri Gangadhar Sawatram, Preacher: I receive Rs. 100 as pay from central fund. We have our Assembly budget and district budget. All churches contribute to central fund. And if there is a deficit, it is made good from foreign. We preach in very clear words. We do not deceive anybody. Christ's Command is to spread his message in the universe. We do not convert a man immediately on request. But we wait for several months, and then if he is found suitable, he is given baptisma. We believe that patients can be cured by prayers without medicine. It is also our experience. Even though we believe in this, we give medicines. We do not speak about any other religion, We exhibit a picture of Christ and speak about Him only. About 15 to 20 persons have been converted in the district during the last two to three years. Our work is confined to religion and, therefore, we do not turn our attention to other things. We would have converted many people by allurement of money, if it was our main object. Each one of us is a preacher of Christ, whether he receives pay for it or not. It is his duty to give evidence of Christ. We don't spoil (batwine) a man as alleged but by change of heart a man improves himself.

Chairman thanked the audience and the meeting concluded.

MALKAPUR

The 18th October 1954.

Shri Bapat: All the missions here are working with the primary object of spreading religion, and they say that their activities are conducive to their religion. They have a centre in the hill area. They convert illiterate, and poor persons. They have no idea of resulting national injustice. By spreading Christian religion they shift their loyalties to Christianity and those countries, which follow that religion. They start dispensaries where free medicines are given. Freeships are given m schools to such people as are likely to embrace Christianity. If missionaries want to do social work, they should not do with that motive. They should not try to convince people that Christianity is in any way superior to other religions. They say that Christianity gives salvation and Christ will absolve them of their sins. This is a misstatement. They also do kirtans and recite abhangs and try to show that all the Hindu saints were Christians though they professed to be Hindus. Hindu deities are represented in a perverse manner. Their activities are, thus, aimed at converting people. This should be stopped. Before 1947, they had Government support. Now, they have none. Therefore, they dabble in politics. They are now making propaganda to have separate State groups. No case of conversion has occurred in Malkapur taluq. We have read in papers about this in some other states. They should do humanitarian Work only and not aim at conversion. They have no hospital, school or hostel here. When foreigners desire to spend their money on charitable purposes in this country, they should be asked to donate all the funds to the Central Government, who will see that they are properly utilised according to the wishes of the donors. The motive underlying conversions is objectionable from our point of view. Help is rendered to those people only who are likely to embrace Christianity. Christian and Missionary Alliance is working here.

Shri R. T. Ingley, Secretary, Local Harijan Hostel: Missionaries were trying to convert me also, but I proved a tough job for them. Last year, it so happened, that they asked me about the Superintendent of the hostel. I do not know to what mission they belonged or whether they were authorised. Since they say that their work is humanitarian, they should have rendered help to my hostel, which was in need of help. But they did not even show me their face since then. This proves that they have motive behind help. A page from the 1936 Annual Report of the Disciples of Christ, has been enclosed with my application. Missionaries have been active in Takhatpur area, where satnamis live. If they want to provide employment on humanitarian grounds, they should give employment to the children and the whole family of non-Christians. I am talking in general. No case of conversion ever occurred in this area. This area is mainly inhabited by lewa kunbis. They are strong exponents of bhakti cult. They are very hard working and industrious. They take bonds for service for five years, ten years or for the whole life. They have no temptation to fall prey to any exploitation or to go to any other religion. They themselves are followers of Vaishnav cult. They had their saint Chokhamela. Mahar community was once upon a time a community, which had home industries and other business. 'Those who had no profession, fell victim to missionaries in the hope of getting employment. Exploitation of the poor and ignorant leads to their conversion. Casteism holds good even in Christianity. I have said this in Satara. One Suryawanshi, has written an article in which he says that Maharashtra Christian have a culture different from other Christians. This shows difference among Maharashtra Christian, Madras Christian, etc. Sabnis, Waghmare, Sontake have their origin in particular castes. They do not inter-marry even though they have converted to Christianity. Since there are political aspirations of the people in a democratic set up, population means a great deal. If many people are converted to Christianity, our numerical strength is affected and that is a direct challenge to depressed classes. The spirit of denationalization is a great danger to us. In Satara side, there is a difference between the American and Indian Christians. Ramoshis (Mang) Christians supported Dr. Samuel (an Indian) while Dr. Jones (American) was supported by Mahars. That way, the quarrel went on for years. Some people were talking highly of America and deprecated India. I have respect for principles of Christianity. Christians could not give me a good book on Christ. In this area there are no conversions and no complaints so far as I know.

Shri V. L. Appa, Chairman, Janpad Sabha: The world is advancing. Our secularism and political solidarity should not be disturbed. We have experience of the Muslim rule. We have to save secularism. If missionaries here have our welfare at heart, they should hand over their funds to the State in the name of Christ. They may insist on having their own personnel for execution and set up their board to see that their policy is implemented. There should therefore, be no objection to entrust Government with the funds. If this is done dissatisfaction and distress among our minds may go away. Mass conversion is a horrible thing. It should be stopped. In a family, every individual member should have full freedom to decide before conversion. In Travancore, over 350 temples were destroyed. This has appeared in news papers. There is a most pathetic crisis in the book of Laxmibai Tilak, which it is said that her husband repented and repented for having become a Christian. One Deshpande from Malkapur came to me for employment. That man was not wanted at home and was in search of a guardian. He came in contact with a missionary and got himself

converted. He was married in Bodwad to a girl by Christians. He became an enthusiastic missionary. I state this to show that there is a psychological moment in the life of a man, which changes him. But this moment is temporary. There are some tricks of missionaries like ‘bolka dhalpa’ (a speaking wooden piece). Deshpande was working as a teacher in Bodwad. His father’s name is Ramrao. His whereabouts are not known to me. I want that there should only be mental conversions. There should be a permit or a licence system for conversion. There should be no mass or family conversion. (Reads out from his application.) Conversion should be checked in all cases except where they are by conviction. Social and religious ideas go simultaneously. We may give Indian Christians full liberty, but the foreign element cannot be trusted.

Since our country has been declared secular, we have no objection to Christian missionaries doing religious propaganda but the methods of propaganda adopted by them should be strictly watched. They should not be allowed to propagate among illiterate and poverty-stricken people. Let a man have education and then let missionaries preach him. The reason for each conversion is ignorance and temptation. In my own village Rohinkhed (23 miles from this place) before 20 years missionaries came and preached principles of Christianity in a square and when Ram and Krishna were decried, I was irritated and warned that my Gods should not be abused. I threatened them and since then no missionary turned to my village. I do not know if that type of preaching goes on in other villages. Regular camps are held in villages in Chikhli twice a year.

Mr. Albert B. Shaw: We have adult baptism. ‘Christian’ means ‘Christ like one’. The complaints voiced here are general, whereas the committee wanted to hear complaints about the taluq. We think of God as "three in one God the Father, God the son, and God the Holy’. We preach through Christ. If the holy spirit does not convince you, it will do no good. We present the Gospel to anybody. God has asked us to preach the Gospel to everyone. When Dr. Ambedkar had the intention of changing his religion some missions, might have come forward and given allurements, but I have not given any allurement. We have six months probation for carrying out conversion. I agree to the proposal of making a declaration before a magistrate and giving a period of probation for conversion. ‘Free will’ means the ability of accepting or rejecting a religion. You should give a personal testimony to show that one is not under the influence of anybody. We do not baptise a person without convincing ourselves by carrying out a test for six months. In Nandura, there is a Mahar. I have watched him for six months. I have that conviction within me that a true Christian must deliver the message of Christ to all. That is why I have come here. My motive is to preach the Gospel. In this taluq there are 44 Christians. Out of them, 21 are children. We have Sunday school in the morning. There is one pastor here. We get money from America. This is all freely given. They may give more if they think that we are in need of more money. I did not make any appeal for money. I am not allowed to do it. Our mission here has no hospital. Except preaching, we have no other work. All of our Christians are loyal to India. In case of war between America and India I have no suspicion that Indian Christians of my denomination will go with India. I do not think that Indian Christians will have any affiliation for America, though their main church is in that country.

Chairman thanked those present and the meeting concluded.

DISTRICT MANDLA

Abstract of applications received in Mandla district

MANDLA
(*The 13th November 1954.*)

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri S. P. Verma and 30 others.	Mass poverty is the main reason for large seal, conversion. If law and order is to be expected conversion should be checked by law.
Shri Govindsing Dhurve, B.A. Final, Mahakoshal Mahavidyalaya, Jabalpur.	The Catholic Mission started its activities at Dindori some 15 years back. Money was distributed at Duhania, Kasai Soda and Dullopur villages to the needy persons and they were converted. In Kasai-Soda village when the Gonds refused to embrace Christianity, they shifted the centre of their activities from this village. People who are not tempted by money, are threatened and third degree methods are used to convert illiterate people. He has quoted 7 examples to show how missionaries convert the people and how they treat the non-

	Christians.
	The 19th and 20th November 1954.
Shri Dhunnulal Soni, Secretary Arya Samaj, Dindori.	Dullopur, Duhania and Bijoura are the main centres of Missionaries. They have got their own houses and landed properties. Their chief aim is to convert the innocent illiterate people by giving monetary and medical help. They adopt the following methods:- (i) By giving loan to the needy persons and when the loan is not repaid within the stipulated time, they are forced to embrace Christianity. The amount of loan is not only given up from those who become Christians but an additional loan is also given to them to attract others. (ii) Christian teachers are appointed in the schools run by Missionaries. Young children are taught religious songs and are required to attend Church on every Sunday. This has its own effect in their minds. (iii) In hospitals, patients are not informed of the real disease and are frightened with heavy expenses. Taking advantage of their helplessness, they are shown the temptation of monetary and medical aid to convert them. (iv) Preachers go to village and collect people by rendering entertainment. Idols of Christian and non-Christian Gods are used to impress on illiterate people that Christian God is superior to non-Christian Gods. Wooden and stone idols are put in water to show this. (v) On Sunday poor villagers are invited to Church and □prasad□ is distributed after prayers. Some eat it on the spot. Preachers spread the news among their community with the result that these villagers are outcast and they embrace Christianity. (vi) Village children are attracted in Mission Schools and efforts are made to convert them. If there is not much success in this children are given freedom to move freely with Christian girl students and they are tempted to marry Christian girls by becoming Christians. (vii) When a villager is ill, Christian Father is approached by a Missionary agent on behalf of the patient. The Father throws away the village deity telling that it has no power to recover a patient and then gives him medicine. After recovery the patient loses confidence in his village deity and becomes a Christian. Some instances of Missionary activities are given in the end to prove that missionary aim at conversion in their activities.
Shri Ishwardas Kotwar, Khiloti.	The Missionary Father of Gunwani on his round of villagers, collects people and converts them. The applicants did not submit to his wishes and did not change their religion, for which they were beaten by the Father.

NAINPUR

The 12th November 1954.

At the outset Chairman introduced the members.

A non-Christian: Change of religion is objectionable, but it is only sentimental. Allurement of money to innocent people, which may be in the form of help to needy persons, is practised in this area. Similarly free education of children. People who were formerly Gond, Baigas and Pardhans are now calling themselves Christians.

Ratiram (Christian name Simon): I am a labourer and was converted 25 years ago by padri women by showing allurement of land for cultivation. I was not given any land. I am even now a Christian. I was Pardhan formerly, I was serving under missionary. Reconversion to Hinduism takes place in my community

if some fine payment is made to the caste. My marriage was arranged by the Christians. I had married a Christian girl. I do not go to church. I was baptised by Father in church and was taught certain prayers.

Barati Gond of Dhanora: One lame man who is a Christian has been removed from service. He was converted on the allurement of service. I live in Dhanora.

Bhagwandas: People work in the Missions and after some days they are asked to be Christians. If they do not, their services are terminated. Therefore, for fear of losing service they have to become Christians. A Father extracts wine from kismis on a large-scale. He has got a permit for this on religious grounds. Twelve boxes if "kismis" come from Jabalpur per week. The Father gives the wine to tribal people by way of allurement. He may be sending it even to Nagpur, but we are not able to prove it. The "kismis" parcels brought in luggage and not in parcel van. During Easter and Christmas missionaries give wine to tribal people. This is objectionable from the social point of view. People from the South and Ranchi side are converted and brought here. I saw one Oraon woman with one Gond woman selling fuel. The Gond woman, when questioned by me, said that she would also become Christian very shortly as her husband was given work by Missionaries. People from this side are converted and taken to South (Madras) side. This is deliberately done to remove them from their relation and to deprive them of their affection. Bible is taught in the Mission school. Government should open a school, where there is no other school than only a mission school. Similarly they should do about hospitals. The Missionaries get an opportunity to oblige us during times of necessity and therefore we become Christians. Their work of love and sacrifice influences the people from their childhood. They provide service and when they cannot go anywhere else but are solely dependent on Mission for service, they are asked to become Christians or else their services are terminated. If Government opens a school, boys will stop going to Mission schools. One Mission school was closed at one place because some other school was opened there.

Gopaldas: I was in Koni centre. Once when I was ill, I was admitted to Mission Hospital, Bilaspur. At the time of admission, my caste was asked and after 10 to 15 days I was asked to become Christian, which I refused. Therefore, very shortly I had to be away from the hospital. People do not become Christian willingly or by faith. Advantage is taken for conversion of the helpless condition of poor people.

There is not a large number of cases of conversion of educated people. But those who become converts, are given education up to B. A., etc. There is not much conversion in Dhanora, but converts from outside are mainly kept there. We cannot give exact details about this.

MANDLA

The 13th November 1954.

At a meeting held at the circuit house, the chairman, explained the object of the committee and introduced its members.

Shri Umeshdutta Pathak: There is a case of conversion by fraud at Saledanda of Loota, vs. Hajari, decided by Civil Judge, Mandla (case no. not known) and its record is in Jabalpur. There is an ugly scene in Dhanora near Nainpur. At this place it will be seen how the village, is converted. Since 20 to 25 years old padris have gone. Dutch and Italian (they call themselves as such) have come since, 1920, and more so since 1926. I saw them active in Dindori tahsil. At Dohania and Banghania there was intensive work of missionaries. They used to give free education and interfere with litigation cases by influencing Government officers. These were their methods of obliging people with a view to convert them. I saw this process going on intensively from 1926 to 1931. Therefore I opposed Elwin as much as possible for keeping his headquarters as Karanjia. Father Elwin was making the people Assam-minded. His work was of a different type. According to my reading, he was not interested in conversion. Many people were sent by him to Assam tea garden and even now the link continues. I do not know if the Catholic Mission was interested in that. Dohania and Dulbaher were centres for conversion by processes, which were anti-national and they were utilising all methods used by Elwin such as attracting bodys from other schools. A large number of them has come back to Hinduism. Their methods of conversion were financial help, legal help and influence on Tahsildars, police sub-inspectors and other village officers. They were the masters of the village. Mr. Hyde who was an Anglo-Indian, was Deputy Commissioner then. He was favourable to them. Similar process I noticed in Dhanora near Nainpur, which is the biggest centre of Roman Catholics in Mandla district. There was a sort of their colony. Nearly half of the village was converted. During the Second World war there was not much employment near Nainpur. Therefore, missionaries gave employment in their fields. They have cultivation in this district. I have reasons to believe that the work continues even now, but these days they do not move about in the district because of old age. Conversions are still taking place.

Shri Rombharos Agarwal: Conversion is bad for a religion. Conversion brings about an illegal activity

about the land Alienation Act. That tribal who gets converted loses the legal rights given to him by the Constitution as an aboriginal. It should be made clear in the Constitution that a man should remain in his own motherfaith (i.e., religion by birth). Not a single man, in my opinion, has been converted by conviction. It is a fact that neither the Government nor the public care for them. The converts are unable to understand the nature of religion. I do not personally know the procedure for conversion. The fundamental attraction is not conviction. I want that the Committee should do away with the elements, which lead to conversion by other methods than conviction. Nothing is being done by the State here. Missionaries are doing conversion and preaching at all their centres. The number of converts during the last 10 to 15 years in Mandla district may he taken at about 5 digits (10,000), Rev. Heertum converted some people by resorting to hunger strike. Shri Chavan was EAC then. This may be in about 1942. In a particular, area near Dhanora this was done. I do not know if there are any foreign missionaries in this district now, because these days I do not go out of the city.

Shri Sheoprasad Verma: Secretary Arya Samaj Mandla, read out a cutting from Navbharat, dated the 24 Jun 1954, and some other references. He also said that at Ginwani (Dindori tahsil) conversion was done under the threat of a gun. A Police Sub-Inspector enquired into this and the complaint was found to be false). Sundersingh and Gobindsingh of Bijora did not get water from missionary well because that well is kept locked by missionaries. This may be a private well, which is within a compound. These are no cases of Christian converts coming back to Hinduism. There are several sects of Gonds here. No attempt was made at reconversion.

Father Xavier: The allegations heard by me here appear to be wild. I have nothing to say about such allegations. A reply will be given to you by our Jabalpur Bishop. I do not know anything even about the fast of Rev. Heertum. There was some conflict started by Father Elwin in 1944. We started a Normal school in Sijhora that time. Father Elwin wanted the school in aboriginal area. It was not a religious institution. The number of converts during the last 10 to 15 years may be 300 to 400. The total population of Christians in the district may be below 1,000. I am speaking of Catholics. In recent years there are few conversions. We have been working the interior. Villagers are not so simple as you consider them to be. We do not offer any inducement. We belong to a registered company Prefect Apostolic Co. Jab, and one of the aims of the company is social work, which, includes education also. In the schools we do not teach religion.

Father K. N. Kurian, Gondwana Mission: In my opinion the non-Catholic Christian population may be 600 to 700. From missionary point of view this is the worst place in the whole world. The same society, which works here, works in South India also but the results here are very poor. This is most disappointing to us. We cannot give up our work because it is difficult. During 1900-1918 there were 10 missionaries and there must have been at least 20 pracharaks in this district. They did a lot of work but the results are not encouraging. The defect in their work is that they did not train local leadership, but they did the work themselves. Christianity has opposition from the very beginning.

Father Xavier: Comparing the quality of work the result is not disappointing. It may be so if only the number is compared.

Vanvasi Sewa Mandal has a school here.

BICHCHWAS

The 14th November 1954.

At the outset Shri Malviyaji explained the object of the State Government in setting up the Committee and introduced the members.

Shri R. K. Pande: The district has been utilised by missionaries for their work because it is mostly inhabited by aboriginals. Children living in their Ashram are compelled to attend church. Orphans are rendered help only when they become Christians. They are sent to outside places where they change their dress, etc. On return to their places during holidays, they attract other villagers by their fanciful living. They are sent to other provinces so that they should not be influenced by their men here. Outside people are brought here. Some teachers were appointed by them, but when they did not agree to be converted, they were removed from service. Only such persons are working here as come from other provinces.

In the Health Department, sisters and mothers of the Missions visit houses and attempt to oblige people by rendering free medical advice and aid. Some of their agents do Mantra Tantra. The local people believe in this. These agents tell them that Father will drive away the ghost. The Father them gurluki mala, (a garland of Gurlu fruit) with a Cross and they are asked to put it on. Similarly photos are distributed freely for worship. In some Adiwasi house, I have found all these things. In one house I found that a picture was

given to a tribal by a Father for daily worship. There was a poor man with two children. The man became ill and there was Mantra tantra. Medicines were also given, but he expired. The children also fell ill and when the mother of she children was very nervous, Mantra Tantra was done. But the agents told her that it was beyond their power and she should go Christian Father Fathers gave her a mala (garland) and when her children recovered, the woman wanted to go back. But the Father said that again the ghosts would come and so the woman should serve under them and live there. She was thus compelled to live there. This was some time about 13th May 1954. The Bishop had come at Kurela and I learnt that the children and mother were converted to Christianity. I questioned them, but they said that they had not changed their religion. They simply worship Catholic Bhagwan. Financial aid is also given and when repayment is not made in time, conversion is forced on people. All servants of the Mission are compulsorily required to attend the prayers. I have made enquiries about this and have come to know that it is a fact. Advantage is sought to be taken of the poverty and ignorance of people. Deori is the place where Missionaries came first. Now practically the whole of Deori is Christianised. In Sihora there are several persons who do not say that they are Christians, but they convert others to Christianity and their caste fellows know it. One of the agents invited his wife's sister as guest to his place and then pressed his wife and her sister to go to Bishop. The Missionaries themselves do not work so much among the people. Their agents are very active. They say that there is no other Bhagwan than Catholic Bhagwan, in whom every one should believe. I am a social worker and do not know any religion. The Missionaries should have their head office in cities, and teaching should be entrusted to Education Branch. School and church should not be linked together. Hospitals should be under the Medical Branch separate from church. They should be asked to change their methods of service. At present they pretend to serve but really speaking they attempt to increase their own number.

I understand that they also tell people through their agents that the British Government was good and the Congress Government is not doing anything for the poor people. This shows that there is some political motive.

The name of the woman with three children whose case has been quoted by me already, is Sumatri of Paolina Rewa, jogin by caste. Names of sons are Samaru (name not changed), and Meraha (now changed to Joseph) and daughter Kapuri (now Mariam). Her husband's name is not known.

In Narharganj a Christian school boy was appointed Forest Guard at Kisli Jangwani. Radhelal Pathari□s daughter Pacchabai, aged about 13 to 14, was given favourable treatment and she was converted by him. A case was started against him by Mawai Police station.

Eleven persons have been converted on 13th May 1954. When the Bishop visited this place. One Teli from Sihora was harassed by the Missionaries because he was living in their compound. An application was given in this respect to Shankerlal Tiwari, Minister. Threats are given of shooting. I do not know bow far this is true.

Tribal girls from Dindori, aged between 6 to 17, belonging to different villages, are brought to Kurela for training. When I saw them, they were about 12 in number. The girls informed that they are not Christians. I reported the matter to police to find out whether they had come with the, consent of their parents. A report was called by the local Police from Dindori. Two Fathers checked the report and it was made known by Dindori police that there was no truth in the report.

Christian Father: In this area we do not use the word Christian. We call ourselves Catholics to distinguish from Protestants. The case of girls training at Kurela is two-years old. Now I do not know where the girls are.

Shri Pande: In Manegaon, nearly half of the village is Christian. They get about Rs. 2 to Rs. 3 per mensem by way of salary for attending the church every Sunday. All tribals, poor and lame also, go there. Those who are poor and lazy also go. Father distributes the money. It is not given in the form of charity after prayers. Bhaiyalal Gond Kastakar of Sukhai receives this sum. He attends church since the last 4 to 5 years.

Shri Baredi Bhoi Gond of Mudia Araj (100 miles from here), Janapada Councillor: Narsing of Manegaon was outcast about 3 years back but the Father requested us not to do so. Anant Singh Bhoi Mukhi was called for medicine by the Father but was asked to pray before it was given. Photos of Jesus (and not of national leaders), are in mission schools. They may also be playing some mischief with votes. Christians were instructed by Missionaries not to vote at the Janapada election. The Fathers visited villages where there are Missions, and also other villages. They did not come to my village.

Shri Himmatsingh Partati of Bichchia of the Vanvasi Sewa Mandal: I had cultivation in Chhindwara district when my cattle expired, I was offered help by Christian Father when I approached him. I became a teacher in Mohgaon. I used to go to Balpur (near Ghassor) to receive pay. There was a rule that all should offer prayers at the church before receiving pay. After 5 to 6 months they asked me to change my religion.

When I refused, services were terminated. Some 15 to 20 persons had been converted there. My mother□s sister□s husband had no issue. He was told to become Christian and he converted himself. The man has been outcast and thus there is division in our family. During my training period, I got opportunity to go to Jashpur in Raigarh district and visit primary schools at Deori, Sijhora, Kudela, Nandgaon and Sakwar. There is Medicine in schools. In Ghansor side, baptism is done by sprinkling water on head and a few drops in the mouth. They remove the topknot and give a necklace with Cross. There is difference in our marriage customs and dress and of the converts.

Shri Ambikaprasad Shrivastave: Christian officers indirectly help Missionaries. In mouza Soldanda there was some scuffle and a police report was given by Ramsukh head constable of Mamdla. D. S. P., Shri Ross had called these paper, because the Father had seen him and he was interested in this. Ramsukh was her for about six months. I have gone to Sihora several times. The people have got several things to say, but they say that if the Padri knows this, he will abuse them. Missionaries are adopting political tactics. One day they may contest and win elections. Foreign Missionaries will set up such candidates as will be in their grip. They will have their own Ministers and will have greater foreign contacts. We are therefore afraid of this impending foreign sovereignty.

Shri Hiralal Saraswat, Headmaster, Bhoomijan Indian Middle School, Sijhora: Only Catholics of my school go to church and no others. I am here since the last 10 years. I am a Brahmin and not a Christian. Anandsingh Bhoi□s son Mathulal or Mathusingh does not go to church. I am secretary of the multi-purpose co-operative society, Sijhora. The total capital is Rs. 1,100 and there are about 200 shareholders. Even non-Christians are shareholders and members of the working committee. Christian Father is the president of the society. There are 11 members of the working committee, of whom 3 are Catholics and the remaining non-Catholics. The society runs grocery and other shops. My pay is Rs. 110 per mensem. It in paid by the Mission. There a re six teachers in the middle and high school. Of these 5 are Catholics. There are 40 boys in the Middle School boarding. There is no separate arrangement for Catholics and non-Catholics. No fees are charged to anyone. We take Rs. 2 per year. No grant is received from Government. There is a girls□ mission school at Kudela and daughters of Catholics go there for education. There is no case in my schools of a non-Catholic becoming a catholic.

Shri R. K. Pande: Persons from Ranchi come here as teachers. The object is to take them out of the influence of their relatives.

Shri Solomon Khes, Headmaster, Primary School: I come from Simdega sub-division of Ranchi. I am here since 1937 in Sijhora. I am Christian from the time of my grandfather. Three Catholics from Dhanora are here. Adult education is also done by me. I do preaching some times. There is one more preacher by name Motidas. I receive Rs. 50 per mensem as total emoluments. I am a trained teacher of Bihar Board. I have passed 7th E.T.G. I can be promoted as Middle School teacher. I do some cultivation given by Government under the Grow More Food Scheme. I do not know if any body receives pay of Rs. 2 or Rs. 3 per mensem for attending church as alleged earlier. Non-Catholics some times attend church.

DISTRICT JABALPUR

The 15th November 1954.

The Chairman explained the object of the State Government in appointing the Committee.

Shri Sohanlal Agarwal, Secretary, Vedic S.R. Samiti and Secretary, Arya Samaj: The facts stated in the memorandum presented by me are given as a result of my experience. Government do not make any provision for schools and, therefore, missionaries have got an opportunity of working in Jabalpur. Christian mothers are put in charge of children. No national songs are sung in the schools. Quarters are provided for lady teachers and there is strict control over them. Church is situated in school premises. This atmosphere is responsible for missionary activities. Facilities afforded by Government are enjoyed by Christian students. Christian students have been maintained at the cost of institutions at some places. Hindu Gods and Goddesses are ridiculed in schools. On 21st December 1953, a rehearsal of a drama was being given in a Christian Mission School of Methodist Church. Kalimata worship was condemned and Christian religion impressed in the drama. Shri Ambikaprasad Saraf, a teacher in the school, very strongly protested against this. Hindu students also protested and the drama was not played. Shri Ambikaprasadji□s services were terminated. Some Hindu students were rusticated. Education Department held enquiries into the matter but it was one-sided because they did not ask any of the Hindu teachers and students. The teacher was appointed by the Education Department in another school. The students were admitted to the school and Bible reading was also stopped. A student was beaten and no action was taken though a complaint was made to the police. The boy□s father will be produced before you whenever desired. August 15th was celebrated on the 13th in the Johnson□s Girls□ School, because 15th was Sunday and it is considered a

religious day. A drama was staged in which an Indian National Flag was pulled down and ten girls in the drama desired that the Cross Flag should he pitched high above it. We will prove this allegation. A copy of the next of the drama will be handed over to you. If I am not telling the truth, I stand for prosecution. The names of President, Vice-President and Prime Minister of the Indian Republic are decried in American Christian magazines abroad. We will supply you a copy of such a magazine. Foreigners support the offices here. A Christian pracharak, Mr. Pande had been to my house for preaching. He gave a book. A police report was made about this. It was also observed that some small toy arms were freely distributed to children. Powdered milk is distributed to Fatma Club freely in the Gondpura. Christians collect boys, sing a song and distribute them alms and milk. We have got witnesses who will say what allurements have been given to them. Why people are living in Christian compounds and how and why they were brought there may also be examined which will throw light.

Shri Chaddha: Government do not care to know what the higher Christian officers are doing. I am referring in particular to a complaint against Shri Franklin about the enquiry made by him in the school affair. That school receives grant from Government. I started agitation against Bible teaching in schools in 1928. Boys were taken to church in my own presence, and in those boys my child was also taken. Two girls were taken away-one to Raipur and the other to Bastar. This happened some few years back. An European lady did this. The girl was about 15 to 16 years of age. I took the girl in my possession very skillfully.

Shri Gangaprasad Vidyarthi, ex-Student, Arya Samaj, Ganjapara: In Pendra Road Sanatorium, one Agriculturist was requested to become Christian because he was not able to continue to meet the cost of treatment there. One Mohemedan boy fell in love with a Christian girl. He was asked to become a Christian even though she was willing to marry the Mohemedan. The boy was aged about 19 to 20. Western form of dress, including tie, is compulsory in a girls school at Wright Town. This should be stopped.

Shri Satpalnand, ex-Forest Officer: In Raipur, where I was a Forest Sub-Divisional Officer, there was Raipur Forest Tramway. In Singhpur, there was a quarter of Mennonite Mission. They got 8,600 acres of land from a reserve forest from higher authorities. It was a virgin forest. This was intended for a scheme of colonization of arrested cases of lepers and their offsprings. This was the name of the scheme and they received a huge grant from Government. On making enquiries at the colony later, I found that the inmates had come from Dhamtari boarding. I want to point out their manner of work.

Shri Govindsingh Dhurve, Student, Robertson College (a tribal from Dindori area): Before 15 years money was advanced by missionaries free of interest in Dohania. Some five years back a case took place, details of which may be gathered from Shri Varma. Preachers harass people and force conversion on them. Christians are prohibited to take water during summer.

Principal, Johnson Girls High School: The programme for Independence Day in our school was not planned in a great hurry. Meetings were held on 6th July and 9th August to chalk it out. It was unanimously voted by 26 members present. The function was planned with great responsibility. No one from outside the institution was present at the programme, as none could be invited. We traced the history of the independence of India from 1857 and that is the reason why British flag was brought in. Mother India was represented as having the broadest heart that any nation should have. Mother India was shown as having the kindest heart to welcome the British people and the flag of Pakistan was brought in to show that Mother India is friendly to Pakistan. So also about U. S. A. Cross is the symbol of love and sacrifice. The flag of India was raised the highest. Wrong statements appeared in the press. We had other programme of best rejoinings on the 15th and therefore the drama was performed on the 15th. We went unitedly to the church and offered special prayers. I have given a report of my special meeting to the City Magistrate. Gandhiji loved the Cross. I would not have thought of misunderstanding the Cross. A copy of the text of the drama will be supplied.

Headmaster, Christian High School (Disciples of Christ and Methodist Mission): Regarding the hostel allegation, I want to say that the hostel is meant for those boys who come from different Missions and the expenses are borne by the different Mandalis who send them there. Non-Christians coming from outside place are also allowed to stay there. About 19 Hindu students have so far stayed in the hostel. The hostel is not maintained by the school, but is run by different Missions. We do not get a single pie for the hostel from Government. We get grant from Government for the school. Every one has to pay Rs. 80. Non-Christians boys have lessons in moral teaching and Christian boys have Bible teaching. Bible classes are compulsory for Christian students. Teaching of Bible is not a part of curriculam. We have a syllabus prepared for it. Sadachar Dharma is one of the books prescribed in the syllabus.

About the allegation about staff, we have an equal number of Christians and Non-Christians on our staff. The management never rusticated any student. Only a threat was given for the sake of discipline. There was certain word in the drama to which I objected. The idea of the play given here is incorrect. Message of Christ was presented in the form of a story. The position which indicated that the non-Christians should do

as the Christians are doing, was considered objectionable. On 28th October 1954 a teacher Ambikaprasadji resigned and he got a job in Government school.

Shri J. V. Hulasiray, District Superintendent of the Methodist Church in Jabalpur: The drama about which allegation has been made was not staged but only a rehearsal of it was taken. This is not objectionable. Seven Hindu teachers are confirmed on the staff of the school and one of them receive special salary.

One non-Christian gentleman: said at the Circuit House meeting at Jabalpur (on 18-11-1954) that the scope of the Committee is not understood properly by the people and some of them are taking undue advantage of the setting up of the Committee.

KATNI

17th November 1954.

Shri Malviyaji explained the purpose of the Committee and introduced the members.

President, Nagar Congress Committee: Allurement of service and money is shown to people to become Christians. One Panjabi from Ordnance Factory was offered Rs. 1,000 for conversion. Loans are also advanced by Missionaries. We render all assistance to Christians.

Thakur Jagpathi Singh: Decrying Hindu deities and some teaching is done every Sunday by Christian Missionaries. A Gond came from Mouza Thuthia some time back. He said that children in the village may be converted to Christianity soon, unless some steps were taken by Government. One gentleman said that there is practically no activity at Katni. There may be some activity in Kymore labour colony.

Arya Samaj people, who came later, said that there is enough to say against Christians in Katni and neighbouring villages. They had nothing in particular, but were willing to supply any information asked from them. Copies of questionnaire have been handed over to them with a request to send their replies in due course.

JABALPUR

The 18th November 1954.

Names (if legible) and number of signatories, place, etc.	Nature of complaint and request
(1)	(2)
Shri Ishwarprasad Saltanat Bahadur Sinha, President, Arya Samaj, G. C. F. Quarters, Jabalpur.	The applicant has given his own opinion on the explanation given by the Head Mistress of the Johnson Girls High School, Jabalpur, at the Circuit House meeting, Jabalpur, on 15th November 1954.
Shri Harisingh, son of Dhansing Thakur, Reconverted Arya-Samaj.	He has described how allurement was given to him before conversion and how he was received when he embraced Christianity. He did not get even free education for his dughter which was promised by the Missionaries before his conversion. He gives an account of how he converted people to Christianity. After conversion he could see the corruption in Missionaries, their high handedness and outward show in their religion and as such he was disgusted and sought reconversion to Arya Samaj.
Shri Daddusing and Basanti care of Shri J. G. Gaekwar Phipkari, Thana Kundam, district Jabalpur.	He was in the employ of Shri Tandon as Chowkidar, Shri Hansa, Shri Peter and Shri Mohane persuaded him to embrace Christianity by giving him allurement of monetary and other help thus enabling him to improve his standard of living. After embracing Christianity no one enquired of him, nor any help was given. The conversion ceremony was kept a secret and the applicant also did not speak to anyone of his community as he was afraid of being outcast. He then approached Arya Samajist and got himself reconverted.
Shri R. Rao, Jabalpur	The missionary activities are not for humanitarian work but for

	propagating their own religion and for arousing hatred and contempt of other□s religion. The Christ Panthi Ashram, 20 miles from Sihora is started for giving medical assistance to the. poor people, but the experience shows that after treatment heavy bills are presented and when they are not paid, people are forced to become Christians. People are deceived by calling the Head of the Ashram a □Swami□ who propogates Christianity in the garb of Hinduism. The Theological College are engaged in the Christian Youths Fellowship Organisations and the M. Y. F., the propagation of Christianity and may annihilate the true democrat structure bf India. Preachers are trained for missionary work by sending them to foreign countries. Anti-social activities go on in Christian High School, Jabalpur. These have received publicity in press and the State Assembly. The incident on 15th August 1954 in Johnson Girls High School in which the Tri-colour National Flag was insulted is fresh to prove anti-national spirit of Christians.
Shri J.P.Gupta, Jabalpur.	Shri Alphanzo, an Anglo-Indian Superintendent of Central Telegraph Office, Jabalpur is giving appointments to Anglo-Indians in preference to other qualified Indian candidates.
Arya Samaj, Jabalpur	Supplement to the memorandum presented by the Arya Samajist and Vedic Sanskriti Raksha Samiti; at Jabalpur on 15th November 1954.

DINDORI

The 18th November 1954.

Shri Katarae Maharaj, Retired Kanungo: We owe the progress of education to missionaries. There is no force or fraud for conversion. I am disappointed to see the treatment given by Hindu religion.

Lallu Maharaj: Most of the teachers in Dullapur are persons who have been converted during the last few years. Several Baigas and Dhulias have been converted. Poor persons are shown allurement and advantage is taken of their ignorance.

Shri Bilthare, M.L.A.: Last year, when Jaisingh Gond was with me, there were several complaints of forceful conversion. Father at Ginwani had beaten some man for return of wife. The Father was American. A police report was made. Generally, a group of four to six villages is called a Tapra. Prayers are offered in the Tapra every Sunday. In the beginning, these are optional. But later, people are compelled to attend the prayers. I know a case of Karanjia in Dindori tahsil, where a Gond boy was written as Christian, son of Dr. Rambo. He has gone to his house. I have his certificate. It was published in, the press.

Katare Maharaj: Free medicines are distributed at Dullapur.

PATANGARH

The 20th November 1954.

Mukhia: We worship Bada Deo, which consists of some trees.

Shri Harnamsingh Rajgond: Father Elwin came here in 1938 from Karanja. Elwin did not convert. No other missionaries came here.

BETUL

18th January 1955.

The Chairman explained the purpose of the Committee and how the questionnaire was framed. He narrated how the Committee wanted to conduct the enquiry. Shri Raman, President of the Lutheren Evangelical Mission, was present among other Christians. He informed the Chairman that the questionnaire was not

criticised by his Mission.

2. The Missionaries present at the meeting said that the conception of the Cross and of the attainment is not to be found in any other doctrine. The ideas in the different religions may be the same but the missionaries were preaching the Christ and the Cross, whereas others were not doing it.

3. **Shri Dharmadhikari, pleader:** In our secular State we do not mind philanthropic and other activities of Missionaries. The Missionary activities are aimed at converting peoples to the Christian religion by providing certain privileges or amenities. We object to this. Generally people do not get converted by conviction. If sufficient time is given, I assure the Committee that I can quote specific instances such blind conversions. Almost all the converts have been drawn from the lower strata of Hindu Society. A religion must have spiritual urge among the men and not merely provide amenities or facilities. The need for religion is for those who are sufficiently intelligent to understand its meaning. Those who are not capable of understanding it, follow their ancestral religion and traditions. I do not object to people taking to Christianity by conviction. Therefore we must make sure that an illiterate person does not accept Christianity by any allurement but he does so by conviction. If you want me to prove this point I think I shall be able to do it. I have no allegations to make so far as the local missions are concerned. They are doing valuable work in this area. Their work may provide indirect inducement in the form of better housing, free education, free medical aid, raising the standard of living and everything else that is better in life, because the Hindu society has refused to recognise them as "men". No one should be allowed to make conversion unless he has got capacity to formulate an idea of a religion. There must be a test of this before some tribunal. The tribunal should satisfy that the person changing his religion is doing so by conviction.

Shri Raman: In regard to the allegations of Shri Dharmadhikari that only illiterate people are converted. I quote an example of one Mr. R. P. Deshpande from Betul proper. He was an educated and well-to-do Hindu before conversion. Regarding the test proposed by Shri Dharmadhikari, I wonder if a secular State like ours should concern itself with individual religion and interfere with it.

Shri Babulal Mishra, Pleader: Conversion should stop because it is a danger to the political unity of India. It may lead to the creation of Isaisthan like Pakistan. Government may be secular but the loyalty of the people should be such that there should be no ground for them to look beyond their State.

The Christian Missionaries present at the meeting informed the Committee that there might be a few black sheep but the people would be generally national minded. For example, if there is a war between Sweden and India, we will stand by this country. We speak of "Thy Kingdom" but we do not mean any worldly kingdom. We mean the Kingdom of God in Heaven. One gentleman belonging to Scheduled caste observed that there should be no comparison of different religions. There were not man converts in that area.

AMLA

The 18th January 1955

The Chairman at the outset explained the object of the Committee in undertaking the tour and the basis of its questionnaire. The total number of Christians in Amla is 160, out of whom 90 are Roman Catholics.

Shri Raman: We have a baptism register. There are 700 Protestants and Evangelical Lutheran Church is working here since 1923. Formerly it was called Swedish Mission. Most of the converts come to church. In our denomination we have infant baptisma if the parents are Christians. I do not know a single case where a student has been converted in any of our schools. We come under the National Christian Council. I had been to Sweden twice. Poor people in that country contribute when they are told the need of funds for India. In my presence I have seen certain old ladies emptying their purses and widows giving their marriage rings for this purpose. 1/8th of our funds are spent on education. The rest are spent in institutional activities. Since the time I witnessed the poor people contributing everything for the sake of religion, I have decided not to collect funds now. I simply make an appeal and others collect funds. No conversions have taken place in this area so far. There are no missions as well as Christians in the interior.

All the work evangelistic, medical and education comes under the Church. We get half the amount required for expenditure from Sweden and half comes from India. Our budget is to the extent of four lakhs excluding payment of foreign missionaries. Their pay comes direct from Sweden. Other half comes from grants-in-aid from Government and our local collections. Every Christian individual contributes one anna per rupee and offerings in cash are also made during Sunday prayers. Even Europeans give this contribution and Sunday offerings. I will submit a full account of the contribution to the Committee with a detailed note. It is not that all people pay exactly 6 percent. Some pay more and some pay less.

Even if anybody does not pay, we do not make any difference in our treatment towards him. We have preachers going about in the villages. There has not been much apposition to them so far on the other hand, we have received reports that villagers attend their prachar meetings in large numbers and they get good response from them. I hear that at one place two different villages were keenly anxious to invite the preacher first. This was somewhere in Betul Tahsil, if I remember correctly. We have converted about 154 persons in 7 years time. Our jurisdiction is over Sagar, Betul and Chhindwara districts. Our preachers do not decry other religion. They simply profess their own religion. We have training schools for our preachers in Betul. Catholics do not solemnize marriages between Catholics and Protestants. They do so only when the couple agrees that their children will be Catholic. Our Church is the same as Shri Lakra□s in Surguja district, but the society is different.

CHICHOLI

19th January 1955

Attendance 100 Villagers represented 10.

As usual the Chairman initiated the proceedings by explaining the object of the State Government in appointing the Committee and the method the Committee propose to adopt in the conduct of the enquiry. Among others, Shri Raman and local foreign missionaries were present.

Shri Thune of Kondhal: I cooked food and ate along with other Christians. This was given publicity in my own caste by Christians and I was declared to have been converted. I used to go to Church some times. I was required to pay Rs. 40 as fine (dand) for coming back to my own caste. On conversion to Christianity my topknot was not removed. My Christian name was Premlal. I was under the Swedish denomination. I worship Bada Deo, I am not a Gond.

Smt. Mullo Gond of Kondhal: My husband took food from Christians and therefore he was outcast. He is dead. I am still out of my caste because of this. My caste-fellows demand Rs. 40 to Rs. 50 for allowing me in their caste.

Smt. Radia, caste Nhai (Barber) of Kondhal: My cousin was converted by promising a beautiful girl in marriage and he was also some food to eat. His first wife from my caste is still alive. He has also a Christian wife.

Shri Kanhailal Machiwar of Chicholi: Majority of the tribals live in Bhainsdehi and they are of low caste, illiterate and poor. We have no objection if Christian missionaries preach their religion. We object to their method of allurement. A rich man of Bhainsdehi named killedar was converted on the understanding that his loan would be paid off by missionaries. Kanhailal Nhai was married to a Christian woman, although his first wife was alive. Harijans are not allowed to draw water from Christian wells. They are allowed to do so on conversion to Christianity.

Shri Raman interrupted saying that at Kondhal there is no necessity for today to go into Mission compound for water, because there are enough wells in Harijan basti.

Shri Kanhailal: Almost all conversions in this area are as a result of Christian khanapina. Bible is taught in Christian schools, which are recognised by Government. In my school days the classes were held on Sundays. The following couplet is taught in the schools:-

ईसा मसी मेरे प्राण बचाया।
तूही मेरे राम रमैया, तूही मेरे कृष्ण कन्हैया।

In a disease which is contagious, a washerman does not touch the clothes of a person who has got wounds whereas a Christian does so and the persons whom he helps by this act is said to be converted to the Christianity. Those who are ignorant about Christ think that Christ is nothing else but Ram and Krishna and with this belief they attend churches. Mission schools are run with the main object of preaching, and education is only a secondary subject.

During the Second World war Christian missionaries recruited about 100 sons in this district. The object of conversion appears to be to increase their numbers. So far as I know, about 300 persons have been converted to Christianity in this area up to 1947. Since 1947, to date about 4,000, might have been converted. I am a Malguzar of 25 villages.

Shri Ratan and Balaji Sonar supported the statement made by Shri Kanhailal: Shri Ratan also said that orphan boys are taken away by missionaries from one place to some other and converted by rendering them

necessary help.

Shri Brijbhushan of Chicholi: The missionaries preach against our Government by saying that during the British regime silver coins were in use whereas now paper is given to villagers. They also criticise Government□s prohibition policy. Mr. Moss□s preachers say this in their prachar meetings. I had heard them say so, in presence of Mr. Moss. These speeches are anti-national. Mr. Moss, who was a Padri here, used to give (during the National Movement of 1942.) a secret account of local activities to the D. C. and Commissioner, who were also Christians.

Shri Kundansao of Chicholi, Chairman, Education Committee, Janapada Sabha, Betul: Mr. Moss helped British Government in 1942 in arresting national workers and used to supply secret information to Britishers. No Christian in this area takes part in our national festivals. Mr. Moss left this area in 1950.

Shri Gare, Gond of Harawadi sent his sons to mission school in the hope that they would receive education, but the boys were shown allurement of marriage by missionaries. They were taken to Chhindwara school and now it is understood that they have been converted.

Shri Laxminarayan Dixit of Chicholi: Christians have always been found to be against the national movement. They have often asked their followers to support the British Government. I know these things from my experience of prachar between 1920 to 1940.

Shri Tejilal, cultivator of Chicholi: It so happened that I was going to my fields and I over-heard the talk between a missionary and a local preacher. The preacher was told that he should preach to people very cleverly and watchfully. He need not preach to many but he should fix up his target on an individual and be after him for conversion. At Chudia, about a month back a preacher said in his personal conversation that the Congress-raj has not done any good to the common people.

Shri Raman informed the Committee that the inferior methods alleged to be practised in this area were disliked by his Mission. Had it been an intention of adopting such methods during the British regime the Swedish mission or any other mission for that purpose would have been successful in swelling the Christian population in the area by thousands. The present population of Christians at Chicholi is only 8.

The Missionary palak in generally replying to the allegation put forth in the meeting said that wells owned by Christians in this district and particularly at Kondhal, were open to all because Christians do not recognise castes. There are no Harijans in Kondhal. The local people are mostly Gonds. Therefore, the question of not allowing Harijans to draw water from Christian wells at Kondhal should not arise. The number of Christians in this area is every small. Some of them might have been absent at national programmes. But this should not mean that all Christians do not take part in national festivals.

PADHAR

The 19th January 1955.

Attendance about 50. Villages represented 7.

Chairman explained the object of the Committee and introduced the members.

Shri Bhikaji Gond of Dolidhana: One Ramji of my village was converted about 5 years back. He was told that he would be cultivation and other help because there was a quarrel with him. We recognise Bada Deo, i.e., Mahadeoji. Missionaries preach their religion. I made complaints as well as requests to Government to give me a candidate who would be able to teach my small daughter. This is about 2 years back. One Jagat, Gond, gave a boy to the Mission. We consider ourselves to be Hindus. The Methodist Mission was active here.

Shri Raman: We run a primary school here and we have also a church. We teach Bible in the school because majority of the students are Christians. There are 35 students in the Boarding. The population of this village is about 500. A school and a hospital are necessary here. In Koraband Dhana (mohalla) of Silot village 5 to 6 families of Katias are reported to have been converted. This was about 8 years back.

Christian Missionary: We have no missionary work here. We simply o in the villages for preaching. I do not know a single student who has seen converted from the Mission school here.

NIMPANI

The 19th January 1955.

Attendance about 100. Villages represented 12.

Shri Malviyaji explained the object of the Committee and introduced the members.

Patel of Dondi: Missionary preachers come to our village and sometimes stay for about 8 to 15 days. They preach women in the afternoon when the man folk is out. I do not know what they preach. Almost every year they come to the village. There is one old Christian in my village.

Patel of Nimpani: Mission preachers come to my village and stay in the basi. Gonds and Kotwars attend their preachings. I do not go. I learn that the preachers ask people to give up stone worship and take to the worship of Christ. They give free medicines at Padhar hospital. I am 40 years of age and during my life time about 72 persons might have been converted.

There is no particular complaint against Christians in this area.

SHAHAPUR

The 19th January 1935.

Attendance-About 125. Villages represented--6.

The Chairman explained the object of the Committee and how the questionnaire has been framed. He also introduced the members.

Shri Ayodhyaprasad Gupta of Shahapur, Arya Samajist: In Mission hospitals, male or female servants or patients are required to embrace Christianity. Those patients, who do not change their religion, are required to pay the hospital bills before discharge. I am speaking only of the Swedish Mission.

Shrimati Bhandarkar and Shri Bernard, both officers of the Education Department, did not recommend grant to our Janpad school. Instead they gave grant to the Mission school because both are Christians. We were asked to deposit Rs. 500 before Government recognition could be granted. After one year of the deposit about Rs. 150 more were required to be paid.

Headmaster of the Janpad School: The school has been going on since the last 3 years. . A promise was given by Education Department officers that if Rs. 500 were deposited, it would receive Government grant. The Mission Middle School has been started since this school was closed.

Shri Raman: The Mission Middle School was in existence since long, although it was not getting Government grant.

We received grant after we conducted the school for 2 years at our own cost. Shri Gupta further went on to say that pamphlets are distributed to school boys regarding Christian religion. He read out from a copy of a first year Motidhana student Greta P. Lall. The subject is Church History.

Shri Raman replied that Miss Greta is a student of the Bible school and not of a regular primary school. The copy read out may be of that class.

Shri Ayodhyaprasadji went on that there is Christian prayer in the school every day. He read out a cutting and said that in Maradwani several Hindu idols have been thrown away. I was present at certain meetings where Hindu idols were burnt away and Christian idols held in high esteem.

One Budhu Gond of Pathiari (about 1½ miles from Shahapur) gave his one-and-a-half year aged son to a Christian woman. Now they are not returning him unless he says Rs. 100. Budhu Gond is not here. One Christian lady interrupted to say that the boy is now with the Missionary Society at Padhar and the society will decide whether the boy should be returned to his parents.

Shri Ayodhyaprasadji: Shrimati Masso Katian, aged about 30 years has two sons. She has been given two dhoties and three dusas by Missionaries. She says that she does not want to 90 back to the Hindu religion. Masso is not yet converted. Kanhaiya Kirhad had given a daughter to Missionaries. She was about 8 years of age. Her father had given the girl to Missionaries, as perhaps he was unconscious when the daughter was given. The girl is now learnt to be with Dr. Rangilal.

Shri Nandkishore: He explained the temple case of Shahapur. He said The land was given to my brother-in-law. He is about 8 to 10 acres. The land on which the temple stood was not sold. I was present at the time of the transaction. It was some time in 1941. The temple was in good condition then. The well nearby

was also in good condition. I was ill and had been to Surat for treatment before 1½ years. About 11 months ago I came back. My sister-in-law is in Piparia. Before I left for Surat the Shivling and the temple were intact. This may be about two years back. I had brought a Kalas (dome) with me for putting it on the temple, because I recovered from illness. When I came I was not well. I expressed my desire to my friends at Shahapur. They informed me that the temple had been destroyed. I do not know anything, about its destruction.

Shri Ayodhyaprasad informed that one Mr. Doma had done this in about 1951. When I was going by that road, I saw some 10 to 20 Christians destroying the temple with some labourers. The temple was repaired some time in 1940. The Sikhar (work of masonary on which the dome is put) was alright there. There was no daily worship because it is not necessary. Rama Kotwar informed that when he was going by the road before 3 years, he saw the temple being destroyed. He told Mr. Doma not to destroy it, but Mr. Doma informed him that he had purchased the property and the temple was his property.

Shri Gupta complained that the name of the village is being tried to be changed from Motidhana to Prabhudhana by Christians. Mr. Doma was manager there for about 3 years. The church building at Motidhana was constructed during Mr. Domas time. When the temple destruction was going on, I informed the village patel, Suklin Master but fie did not say anything. Then I informed the patel of this village, but he told me that it was not his village and therefore he could not interfere.

Sibloon Bhawse, Patel of Motidhana: In 1941 when the land was purchased, there was a horizontal crack to the temple building. As there were no repairs for about 5-6 years, the wall broke down. The bricks were in mind and as a result of rains, half the wall gave way. About 2 years later, some more portion of the wall gave way. In course of time, the whole of the temple was in a dilapidated condition and people used to take away the bricks. I do not know about the idol in the temple because I never went there. I am a Christian. I was present at the time of registration the sale-deed and the area of the temple was excluded from sale. About well, it was written in the document that it would only be used by Christians, if required, though the owner may be some others, viz., non-Christians.

Shri Girdharising: I was a shopkeeper, and used to go to Padhar-Bazar. About 2 to 3 years back in the month of March April (Fag) I was going by the road and saw that near the temple there was a tall saheb and a cart of the patel. Labourers were taking out the bricks. I used to go there every week. I had seen the temple that it was quite alright before one month of the destruction. One week prior to the date of destruction it was alright. This was the case before 2-3 years. I saw the building, which was alright and bricks were taken out of the Chabutara.

The Christians informed that a procession of students went by the Church with the slogans ‘‘विदेशी ईसाई भारत छोडो’’ when the congregation was in prayers.

DISTRICT CHHINDWARA

CHHINDWARA

The 20th January 1955.

Attendance-About 30.

The Committee paid a visit to the Danielson High School and a hostel. It was gathered during the course of conversation at the High School that the total number of students in the school was 585, of whom 125 were Christians. There are 21 teachers, out of whom four are Hindus. Average total expenditure of the school per year is Rs. 33,000. Rs. 9,613 is received from the Church, Rs. 6,883 from Government grant and Rs. 5,683 by way of subsidy for compensatory cost of living allowance. Gospel is taught in the Bible class, which is conducted in the school. It is not compulsory but majority of non-Christi-an students attend it. Roll is not called in the class. Fifteen per cent of the students regularly keep away from this class. There are 18 Harijan and 13 aboriginal students who are free. Out of 124 Christians, 20 and out of 415 non-Christians, 37 students are free.

A meeting was held in Rest House, Chhindwara, where the Chairman explained as usual the object of the Committee and the purpose of the meeting. Mr. Raman who was present on behalf of the Swedish Mission said that there was no reason for complaint against the behaviour of non-Christians and Government officers towards Christians.

Shri Soni, ex-Public Prosecutor, Chhindwara, had brought certain books with him and read out stanzas Nos. 18 and 20 in which Hindu Gods and Deities were decried. He said, I have received the book at Seja,

on 14th January 1955. It was distributed there. One Christian, Jiwandas, carpenter, expired at Seja when I was present at the village. Dayali Lodhi has become a patel of that village with great difficulty. Christians have complained against his appointment. There is a friction among Christians and non-Christians in Seja, because a devil□s idol has been taken away by Christians and the non-Christians have been boycotted. The population (of both Christians and non-Christians) is almost equal and the best cultivable land is in the hands of the Swedish Mission.□

Shri Verma, Pleader, Chhindwara: □There was a camp of missionaries at Bijori, where Mr. Raman made a very good speech. In November 1954 there was a conference, where, about eight resolutions were passed. They are riot known to the public. Primary mission schools are run in Chandameta, Bijori, Sukri, etc. The preachers are paid, free education and medical aid are used as means of allurement. Missionaries also run an orphanage. In his speech, Shri Raman said that Nehru, Government is against Christians. They would, however, not mind it. I will give the cuttings of these speeches.□

Shri Raman: □This is false. I had published a rejoinder to the news items.□

Shri Choudhari: □I have got some cases in law courts, the nature of which is that, when there is a quarrel between husband and wife among Gonds, the wife goes to the Mission compound for water, etc., and then she is taken away to some other places. I will give the name of such persons who have been deprived of their wives in this manner. The result is that, when there is a quarrel in a Gond family, a threat is given by the female concerned that she would go to the Mission. Kidnapped wives are married to other persons. In Berghat, one such man is married to a Christian woman. He has children and wife. He is a Gosawi Malgujar. There have been many cases of conversion in Balapur and Seoni of late. My request is that their marriage registers should be seen by the Committee. You can get facts from this register. In Seja, seven children were brought and converted and we had filed a suit but the District Magistrate, being a European, did not proceed with it.□

Shri Raman: □The man in question was converted by his father and therefore their case failed.□

Shri Choudhari: □Three orphans in Seja are being brought up by the Mission. I will give you certain names where people approached me for help but I could not do much for them. We consider foreign aid to Missionaries as the most dangerous thing for our country. It may be termed as cruel, if helpless people are forced to be converted by rendering them food and clothes.□

Shri Shamlal, Chhindwara: □My wife was not keeping well. She was invited by the Catholics. She recovered and then she was taken to Nagpur. When I got my pay I called back my wife but she said that the nuns (Amma lok) say that she should remain there only. A notice was sent by me and she was asked to come here. But the children were sent saying that my small daughter was ill and she would be sent after 15 days. My wife had taken two children with her. My daughter has not yet been sent. Her name is Sushilabai and her age is five years. I have reported the matter to police. No enquiry was made by the police and, therefore, I made an application to the District Superintendent of Police, Nagpur and Chhindwara and also sent one to the Minister at Nagpur. Roman Catholics used to go to my house and meet my wife in bazar. My wife stayed in the Catholic Church for about two years. This is a case of last year. I am a Kalar by caste, my wife□s name Lilabai. I am Chowkidar in Municipal Office. I was ill for about a month. After 15 days of my illness my wife went to Nagpur.□

SEJA

The 21st January 1955.

Shri Malviyaji explained the activities of the Committee and introduced the members.

One Durgaprasad Mishra of Amarwara stated that Hindu idols were thrown away by Missionaries. The property of one Sadua Ghungad, who was a minor, was sold out for Rs. 5. It consisted of land yielding one and half khandis grain Ghungad stated that it was six acres and it went in arrears of land revenue outstanding against him. It is matter of about 12 years.

Shri Durgaprasad: Christian literature is distributed free. People are asked to pray Christ and say □Masih Mera Pran Bachaiya□.

Mangalsingh, Harijan□s son was shown allurement of free education and he was sent to Chhindwara. He was educated there and married to a Christian girl. His mother lives in a house, which has been given to him by the Mission and says □Salam□ instead of □Ram Ram□.

Shri Shamacharan Soni read out some portions from the book entitled □Manohar Bhajan□. This book was

given to me by one villager. One Goddess of Kherapati was removed in the year 1947.

Mrs. Parson: When people used to come to us for rations I bad taken a house on hire for storing foodgrains.

Shri Shamacharan Soni: I used to have Ramayan recitation here. Mrs. Parson one day forbade us to recite Ramayana and we stopped it.

Mrs. Parson: That day I did not know what they were reciting. But when I learnt the next-day that the people were reciting Ramayan, I apologised to them. About four to five persons were reading it. I was living close by and it was at about 11 p.m., when I asked them to stop it.

Shri Soni: Missionaries take the patel's help for giving foodgrains on loan. They charge interest and also take bigar from the cultivators.

Shri Prabhucharandas: I am a Christian. My age is 55. Several people did riot return the foodgrains taken by them on loan from Missionaries. Missionaries did not issue notices when there was great trouble two years back, the missionaries stopped distributing foodgrains. But the local people approached them and requested to distribute 'galla'. I was a Mukadam. The missionaries used to charge Sawai (1½ times) for the foodgrains advanced by them. People did not return the foodgrains and consequently our stock went low. We sought the advice of our President. He informed us that 10 khandis should be given for the village after taking into consideration the land under cultivation. I used to get labour charges for the days I worked on mission field. About 25 persons were given grain for sowing. Missionaries were not the 16 anna Malgujars of the village. Now I am a cultivator. Formerly I was Mukadam in the Malgujari regime.

Shri Raman: The Church is here since about 50 years past. One Gond girl about five years of age, who was an orphan, was brought to the mission and she is there.

Shri Prabhucharan: An application was made by the people that Dayalu Lodhi should not be made a patel and, therefore, I was made a patel.

AMARIVARA

The 21st January 1955.

Shri Khemchand Jain of Amarwara, Shopkeeper: Miss Mary Roothquest, a Missionary from Amarwara, visits houses when the male members are out and distributes medicines. She also gives allurements that the ladies will get good service. She has not so far converted anybody. She is a European lady.

Shri Raman: She is born here. Her father had built a Church and a mission bungalow here. She is not a convert. She knows no medicine. She is a brilliant student of 'Vocational Guidance'. She attended the last conference at Delhi and had also been to Germany.

One Mehra (weaver caste) boy was brought to Chhindwara with the allurement of free education and now he is a Christian. He is a teacher at Matkuli. His name and the whereabouts of his parents are not known. He is from Seja.

Shri Sunderlal Tiwari of Amarwara Missionaries are doing useful work by rendering help to the poor and needy, e.g., by opening poor homes and try providing employment. If Government does is. Missionaries will have to go automatically.

SEONI

The 22nd January 1955.

The Chairman introduced the members and explained the object of the Committee's visit.

Shri Robertson: 'We have no other centres in India except Seoni. We have two orphanages-one for boys and the other for girls, one hospital and a dispensary. We have a Women's hospital. We have our Mission at Lakhnadon and Jabalpur. There is Roman Catholic Mission at Ghansor. No other Christian body is working here. We teach Bible in the school. I am not in charge of the school, but I think it is after regular school hours.

Shri Singh, Headmaster: Bible teaching in the High School is between 4 and 4-30 p.m. In the Middle School it is from 1-10 p.m. to 2 p.m. School hours are from 10-30 a.m. to 4-30 p.m. The Bible periods fall within the school hours.

Shri Robertson: We act according to the Education Manual. This is allowed in the Education Manual. One of the forms for admission to the school is for seeking permission to attend religious instruction classes. We admit students even if they do not attend Bible classes. For the last six years only 2-3 guardians have objected to this. The number of students in our school is slightly more than 550. Out of them, 37 are Christains and the rest non-Christians. We will send you a copy of the application form.

Shri Narayandas, M.L.A., took objection to the teaching of Bible. His son has been given admission and he does not attend Bible class. Same is the case with the girl's primary school. Religious instruction is imparted in the primary school also. Now they have admitted some boys to the primary school. They have a form for admission as for the High School. We get Government grants. The total number of students is about 200. About 40 of these are Christians. In the primary school, all Staff is Christian. In the High School, 8 out of 20 are Christians. We have a boarding house for High School and there are 30 boarders. All of them are non-Christians. There is an assembly of students at 8 O'clock every day. The boys select their own prayers.

In 1954 the Independence Day fell on Sunday. The primary school did not have any celebration but the High School had flag hoisting and so on. No Christian teacher could take part in the celebration because it was Sunday. The fourth commandment prohibits us to observe Sundays for purposes, other than prayers. There was elocution competition on the Tilak Jayanti day.

Mr. Robertson: Orphans are taken from out of children given up. Mostly they are very young when they are taken. One of the Missionary ladies looks after them. Our expenditure is Rs. 25 per month per child. The whole expenditure is met by Mission. We have 16 children. Ours is Scottish Presbyterian Mission different from the Seoni Mission. The children are mostly of non-Christian parents. They are brought up in Christian ways. We baptise all infants. They are baptised when they are admitted. My predecessor was not a baptist and, therefore, he did not baptise. No parents have asked back their children. The children are generally banded over for their care by their fathers when the mother dies away.

We have preachers in the hospital, we have Bible women working and reading when the patients are called by the Doctors. Pay of preachers is Rs. 40 per mensem and some allowance. They are trained here and some are sent for training to Jhansi and Allahabad. They go about the villages. They are not making very many converts these days. We have a baptism register. Some of the preachers are Mehras (weavers). About 10 people have been converted since 1947. We do not encourage them to accept anything like service, etc., though it may be natural for them to expect some help from us. We have no money-lending business. About five miles from Ghansor there are Roman Catholics. It is a village named Balpur. We have discourse about religion with several people. They are very friendly to us. We have no complaints against Government Officers.

Shri Narayandas, M.L.A.: There is some feeling against the Christians because of the non-observance of Independence Day celebrations, which fell on Sunday. Government instructions should be clear on the point. The general standard of the masses is responsible for the missionary activities, if responsibility has to be fixed.

Shri Awasthi, Sub-Divisional Officer: Remarked that the form seeking permission to attend religious classes is not very clear because the word "teaching" is there and not "Christian" or "religious teaching".

In the course of conversation it was mentioned that a misunderstanding prevails in the minds of people that unless they give their consent to send their wards to religious education classes, they would not be admitted to the school. With a view to remove this misunderstanding it was suggested by the persons present that the form seeking consent of guardians to religious education classes may be given after the boy was admitted to the school, Shri Robertson and Shri Singh explained that there was difficulty in giving the two forms separately but seemed to agree to the suggestion hesitatingly.

BALAGHAT

The 22nd January 1955.

In the meeting held at Balaghat Circuit House, the Chairman, as usual, explained the object of the Committee's visit. In the course of conversation, it was told by the local pastor present that the American Methodist Mission was working in Southern Asia. It is the same Mission as the Committee met in Khandwa. It has centres at Khandwa, Narsimhapur, Jabalpur, Balaghat, Jagdalpur and Sironcha. The head of this Mission is Bishop S. K. Mani with headquarters at Hyderabad. Their Conference this year is at Jabalpur. Next year, it will be at Baihar. There is only a church at Balaghat. Moving about among Christian people and

visiting them is the pastor's work in the area. They have not been working among the non-Christians.

2. He further said, "My father is a paid Pastor over here. Under him there is a Pastor at Waraseoni. There is no work in the tribal area. The church here is since the last 40 years. We have no complaints against Government officers. Ten people have been converted in this area so far. These are from Baigas. Their relations were Christians since long. Fifty-three have been born and baptised as Christians. We have infant baptism. The total Christian population here is 1,143. These are Methodists. We have no idea about others, e.g., Roman Catholics. Since there is only one church here, even Roman Catholics became members of this church and call themselves Methodists but they are not so. Three American missionaries are working in this district. There is only one family looking after the hospital work. Our salary is partly met out of foreign aid. MY pay is Rs. 78 per mensem. Rs. 268 per month is received from outside the Balagbat district. This goes towards pay of preachers in the district. There are church collections pastor fund, and Sunday offerings as well. Local contributions are not very substantial. A major portion of our collections is received from abroad. They money received from abroad is not for evangelistic work only. We are connected with the National Christian Council. We are governed by our Conference that is held in separate parts in different years and we are directly under it. When there were other Missions in our country, e.g., British, etc., we used to call ourselves American Methodist Mission. Our accounts are audited by the Conference. Our headquarters are at 155th, Avenue, New York. Our Bombay address is Inter Mission Office. That is the centre in India. So far we were careless about our church organisations. Now, we are organising and after that it may be possible to see whether we are in a position to manage our affairs. But the foreigners come here with the motive of service and sacrifice. Foreigners go out and preach in local language, if it becomes necessary."

"There is not much activity here. It is in Baihar tract among Adiwasis. It is here that the missionaries do not work themselves. They have their agents among non-Christians who carry out conversions. They indirectly show allurement. In this area, only one or two cases of conversion were reported. Their activities have no political significance. There is Government-aided primary school managed by missionaries. There is a Christian prayer at the beginning of school hours. It is not compulsory. The percentage of non-Christian students in the school is very small. There are two non-Christian students in a total of 60. In the middle there are 85 and in primary 103. Due to lack of funds, our activities have decreased during recent years."

BAIHAR

The 23rd January 1955.

Shri Malviyaji explained the object of the meeting and introduced the members.

Shri Marble: There is no such thing as the American Methodist Mission in India because the American property has already been transferred to Indian hands. One of the objects of the Mission Board in America is to make missionaries available to India and to collect funds for work here.

It is managed by the Finance Committee of the Anglo-American Fund. We do not control the funds. Methodist Church is composed of three annual conferences. One of these is in Madhya Pradesh. In it, we have the highest Parish as the Bishop. He has his Cabinet made up of the District Superintendents and certain church authorities. There are the finance committee, the budget committee, audit committee, etc.

I came to India in 1944. There is a realization that the evangelistic work in India must be in Indian hands. In 1944, Rs. 75,000 came for Madhya Pradesh from our Mission Board. Fifty per cent of it went to Mission schools. Most of the other 50 per cent goes in meeting salaries of preachers, pastors, etc. Very little money is spent on propaganda. I do not like the term, "propaganda" but you have used it. Occasionally, we go out in a group to a bazar and sell our scriptures. Our Mission has been here for 60 years now. In my memory I know conversion of only two youngsters. Our mission is "Go, ye therefore, in all the world preaching". Regarding foreign aid, I wrote 1,200 letters for help to my foreign friends I have never received any sort of disappointment from our patrons, let us not hide the fact that every Christian wants to preach his religion. About 250 Christians in Ukwa are Oriyas. There are many of them in Orissa also. Oriya Christians sometimes come to Ukwa. About 40 persons have been converted within the last ten Years. Some of these have gone back to Orissa. Some relatives of Christians follow them and get themselves converted to Christianity. Several persons come to me for conversion but I tell them not to become Christian unless they master the principles of Bible. We have not made any conversion here. Till 1951, I was doing work in the school. Since then I have become District Superintendent. Before that there was one Indian, Chasiram. There may be about five converts since 1951.

There are three types of missionaries in India-

(1) Roman Catholics;

(2) Groups of Protestants - These agree with the National Christian Council; and

(3) The third group does not act on the advice of the National Christian Council.

There are five churches, schools, hospitals and a small dispensary at Balaghar, Ukwa, Baihar, Khuripar and Palera. There is a primary, middle and a nursery school also. All Janapada schools are now under the Tribal Welfare Department. Since the Tribal Welfare Department has opened schools, we think, it may not be necessary for us to have our schools. Now, our school and boarding are taking the shape of a boarding school. Our school has recognition for three years. We have shortly to get permanent recognition. There should be a hostel to meet the needs of Christian students. In our schools, there is a prayer at 10-30 a.m. There are also moral education classes. So far, as I know, moral education is compulsory in our schools. We teach Bible in that class; so also, we teach about *Geeta*, Mahatma Gandhi, etc. Christian teachers do not get employment in Tribal Welfare Department schools. There are 86 students in that school with one Hindu and nine Christian teachers. There is no change in the aid received by mission school from Government as a result of opening of Government schools in the area. There are 103 students in primary. Total expenditure of the school is Rs. 11,000. Out of this, Rs. 6,000 is the mission contribution. We give Government scale of pay to our teachers. We ask the students before admission as to how much their parents can afford to pay. Some of the students pay one rupee per month, whereas some pay, even Rs. 10 per mensem as their fees. The students here pay fees generally at about Rs. 4 to Rs. 5 per month as the maximum. There are two Hindu boys. Of these, one pays Rs. 10 and the other Rs. 5 per month. We have three to four acres of agricultural cultivation, orchards and a Goshala.

Shri Harisingh, M.L.A.: We want hospitals in the interior. Mission Pracharaks visit villages. Before 15 to 20 days, there was a quarrel in Baihar with one Padri and one Thakur. There was no marpit but an exchange of hot words. The Padri bad come from Mungeli. His name is Gangaprasad Tiwari. He attacked Hindu religion in his conversation. He was here for about four days.

Padri Victor Peter of Baihar. - Gangaprasad lives in my mother-in-laws village. I was present at Mungeli when the Committee visited that place. I had formally invited him here. Shri Gangaprasad came here on that invitation.

Shri N. C. Bedi. - Pradhan, Gram Panchayat: When Mr. William was here. I used to preach. I have come here since about 20 years.

Shri Chhedilal, vice-President, Janpad Sabha - Missionaries kidnap non-christian girls. There is no effect of prachar on ignorant people. One of the kidnapped girls is Shri Benjamin Bihari□s wife by name Sukarti Pankin of Gadhi. She was married. One Lalit Christian had kidnapped her. This is a matter of this year.

Mr. Marble interrupted to say that Lalit has been excommunicated by Christians because he lived with Sukarti without marriage.

In the course of conversation Shri Marble informed that America has an I-3 programme. According to it, young graduates were sent to India from America for a period of three years. The idea was to enable them to acquaint themselves with the Indian church and Indian brotherhood.

GADHI

The 23rd January 1955

Shri Malviyaji explained the purpose of the Committee and introduced the members.

The local non-Christian present informed the Committee that Christian missionaries help local Gonds if they get converted to Christianity. They see that a Gond woman is shown allurement to leave her husband and when her husband agrees to get himself converted he is helped by the missionaries in giving back his wife to him. Thadda Gond□ wife Manka had left her husband. When he got himself converted, his wife was given back to him. There is Do dispensary at Gadhi. It is very necessary to have a dispensary at Gadhi and also in Birsa. Gonds are in majority in this area. Baigas do not allow Christian converts to come back to their original fold.

Shri Harisingh, M. L. A. - There is a Gond Committee for Baihar tahsil and its head is Shri Mangru Wickey. The Gond Committee for Baihar tahsil is called Adiwasi Sabha.

Raisi Gond was shown allurement (its nature is not known) by Nandlal, Padri. On this allurement he was to be converted, but his caste-fellows persuaded him not to do so. Mr. Marble had brought cinema slides to show to the villagers.

QUESTIONNAIRE

INTRODUCTORY

1. What was the total population of Christians and non-Christians (a) Scheduled Castes, (b) Scheduled Tribes, and (c) Others, in your district, in 1941, 1947, 1951, and 1954, respectively?

2. What reasons do you attribute to the rise or fall in the population as given above?

3. How many of the present Christian population are born Christians?

CONVERSIONS

4. How many conversions to Christianity have taken place in your district since 1947, year by year? Of the persons converted, how many were members of the Scheduled Castes and the Scheduled Tribes, separately?

5. State the manner of conversion, as far as it is known to you. Are the people converted individually or in groups? In the case of a family, is it only the head of the family that is usually converted?

6. What are the organisations, in your district, engaged in the work of conversion? Do the agents of these organisations approach people individually?

7. Please give a complete idea of the working of such organisations. How are pracharaks recruited, and where do they come from? What are their emoluments? Are rewards offered for successful work?

8. What, to your knowledge, are the methods used for conversion? Are any of the following methods used:-

(a) Advancing loans. If so, what are the terms on which loans are advanced?
(b) Promising or providing free medical facilities.
(c) Giving free education to children.
(d) Promising help in litigation.
(e) Promising relief from social disabilities suffered in ancestral religion and class, and a better social status as Christians.
(f) Offering employment.
(g) Holding out hopes of better marriages and greater social freedom.
(h) Extolling Christianity and foreign culture.
(i) Extolling Jesus Christ and decrying non-Christian deities.
(j) Threatening danger of eternal damnation to unconverted souls.
(k) Holding out hopes of political advantages.
(l) Threatening social boycott and harassment.
(m) Other fraudulent and unfair means.

Please give specific - instances known to you, under the various heads, giving names, time and place, wherever possible.

9. How many literate people (persons of the Matriculation standard and above) and how many well-to-do people (persons with an annual income of Rs. 1,000 and above) have been converted, in your district, since 1947?

10. Do you know of cases where conversion has been the result of religious conviction? If so, what were the educational, social and financial status of such people?

11. Do you think that conversion to Christianity adversely affects the national loyalty and outlook of converts? Give instances and state reasons?

12. Where does Christian preaching, with a view to conversion, usually take place? Do you know of this

being done in any of the following:-

(a) Houses of individuals and Mukhias in villages,
(b) Schools,
(c) Hospitals,
(d) Orphanages and other charitable institutions,
(e) Bazars,
(f) Fairs,
(g) Churches, and
(h) Any other place?

13. Has such preaching offended the sensibilities of people of other religions? If so, has it resulted in unpleasant consequences?

14. Do foreign Missionaries also use such language, or is it only Indian Pracharaks?

15. What standing do the Pracharaks have in the villages where there work? Are they outsiders or people of the locality? What are their general methods of work?

16. What are the educational qualifications of the Pracharaks? Do they get emoluments disproportionate to their qualifications, and are special rewards offered for successful propagation of the faith?

17. What training do Pracharaks get before they begin work? How many of them get sent to foreign countries for training, and how is their selection made?

18. In how many villages does a Pracharak work? Who supervises his work? What is the criterion of success in a Pracharak□s work?

19. What literature is used for propagating the Christian faith? Please supply copies of pamphlets, tracts, etc., that are freely distributed among the people.

20. What other methods are used for propaganda: Magic lanterns, films, loud-speakers, etc.?

21. Do you know of cases where patients or school children were refused help at critical stages, unless they got themselves converted? If so, mention names of individuals and institutions concerned.

22. Are any fairs held by Christian in your district? If so, what are the programmes at such fairs, and who participates in them?

23. Do Missionaries and Pracharaks make references to the Central or State Governments in India or to foreign Governments? If so, what is the nature, of such references, Please give specific instances.

24. Are there any non-Christian agencies, in your district, engaged in the work of reconversion? If so, please name them. What are their methods, and what success do they meet with? Do they offer any inducements? If so, What?

SOCIAL RELATIONS

25. Have the relations between Christians and non-Christians, in your district, deteriorated in any way since 1947? Do you apprehend any breach of peace because of this?

26. Have there been cases of social boycott by Christians against non-Christians, or vice versa. in your district?

27. Are there any political parties or other parties of a quasi-political and religious character, in your district, whose office-bearers are Christians?

28. Are such office-bearers given directions and advice by foreign Missionaries?

29. Do you know of instances of foreign Missionaries taking part in activities other than religious and social?

30. What was the attitude of Government servants towards complaints made by Christians against non-Christians, or vice versa? Do Government servants harass Christians or non-Christians for following their particular religions? State instances, if any.

31. What is the percentage of Christians and non-Christians in any political organisation that you know of in your district?

32. Have conversions to Christianity brought about any betterment in the standards of living of the Scheduled Castes and Scheduled Tribes?

33. Have any noticed any improvement in the moral level of converts to Christianity?

34. Do you know of any cases of Missionaries destroying or desecrating non-Christian places of worship or burial-grounds? Please state specific instances, if any.

35. What were the consequences of such acts in the relations between Christians and non-Christians? Were such cases reported to the local authorities? What action was taken?

36. What has been the attitude of Christian Missions to National Reconstruction efforts? Have they welcomed, or co-operated with, the work of organisations like the Harijan Seva Sangh and the Kasturba Gandhi Memorial Trust?

37. Have the Missions contributed, or encouraged their converts to contribute, to national welfare schemes or funds for relief in national calamities?

38. Have Christian Missionaries taken over, or attempted to take over, common lands, such as lands used for cattle-grazing or cattle resting-places, for purposes other than those for which they were meant?

39. What are the Missionaries doing to identify themselves with the Indian people?

40. Do converts to Christianity tend to form a distinct communal group, indifferent or hostile to Indian traditions and culture, and with affinity towards foreign culture?

41. Do converts to Christianity give up all their ancestral, religious and social customs and adopt new ones, or do they continue their old practices, such as, worship of Gram Devatas and ancient marriage rites, even after conversion to Christianity? Please give instances.

42. Do you consider any of the activities of Christian Missionaries to be detrimental to the interests of the Nation? If so, which and why?

MISSIONS

43. What are the Missions working in your district? Since when have they been functioning?

44. Has there been any increase in the number of foreign Missionaries in your district since 1947?

45. What are the assets and liabilities of the different Missions in your district?

46. How many Indian Missionaries are working in your district and hose, many foreigners? Please mention the nationalities of the foreign Missionaries.

47. What are the educational qualifications of the Missionaries and what was their station in life before joining the Mission? What was their income before and what is it now?

48. How many of the Indian Missionaries have had foreign training? How are they selected, and who bears the cost of training?

49. Have the Indian Missionaries equal status and authority with the foreign Missionaries?

50. What is the organisation of the Missions? Who has supreme authority over them?

51. How are the Missions financed? Do they have regular budgets and statements of accounts? Please furnish annual statements of accounts since 1947.

52. Are the accounts audited? If so, by whom?

53. How much financial aid has been received from abroad by the different Missions in your district annually since 1947?

54. Are any amounts being received for purposes other than the propagation of religion, for social uplift work? If so, how are such amounts spent? Are non-Christian associated with the organisation and execution of such humanitarian efforts, and do they get any benefit from them?

55. What sorts of literature, pamphlets, tracts, etc., are used for religious propaganda? Please supply specimen copies of these.

56. Are regular reports published of the achievements of the Missions? If so, please furnish copies of such

reports since 1947.

57. What types of activities have the Missions undertaken in your district, such as-

(a) religious propaganda,
(b) running of institutions, like schools and hospitals, and
(c) other activities ?

Please indicate the nature of these activities and the results achieved by each of them?

58. Are there Mission courts in your district? If so, what is their constitution and rules of procedure? What punishments do they award and to whom?

59. Where do the Mission work in your district? Do they concentrate on areas populated by the Scheduled Castes and Tribes?

60. Please state the locations where the Missions are situated. Since when have they been functioning there, and what are the means of communications to such places? Are these means of communications available all the year round?

61. Are there any Government officials posted at such places? Please give their designations. How frequently does a Government officer visit these place in a year?

62. Are meetings of Missionary workers held at periodical intervals? Are the proceedings of such meetings made known to members of the general public?

63. Are particular areas allotted to particular Missions, or do they encroach on one another's spheres of influence?

64. Have Missionary activities increased, or been intensified, in your district, since 1947? If so, how and to what extent?

65. Have you come across cases of Mass Conversions ? If so, what were the incentives and methods used?

66. What interest have Missionaries and Indian Christians shown in the work of the States Reorganisation Commission?

67. Have the Mission taken part in Indian politics and elections? Have they supported any political party? If so, which and since when?

68. Do Missionaries undertake such works as recruitment of labour for the Tea Gardens in Assam? Do they receive any commission for this? Do they undertake remittances of salaries of labourers to their dependants? If so, on what basis do they do this?

HOSPITALS

69. Is there any Mission Hospital in your district? Of what kind is it?

70. Is admission to all in it, or is there any criterion of income, religion, etc., for admission?

71. Is treatment in hospital used as a means of conversion? Do you know of cases of non-Christian patients being converted to Christianity as the result of treatment in hospitals? If so, cite names and manner of inducement offered?

72. Are patients obliged to take part in Christian prayers and other religious exercises? Are favours shown to those who attend prayers? Are there Christian Pracharaks employed in the hospital?

73. Please state instances, if any, where patients were not allowed to read their own religious books, when they wanted to on other than medical grounds. Are books of any particular religion distributed free among patients?

74. Give the names and nationalities of members of the medical staff. What are their scales of pay? Since how long have they been working in their present posts?

75. Who constitute the Managing Body of the Hospital? State their religions and nationalities.

76. Are any members of the staff prohibited from following their own religion because of their service in the hospital?

77. What medicines are generally kept by the Missionaries in their smaller dispensaries? How many of these are licensed being poisonous? Who administers them?

SCHOOLS

78. What schools do the Missions run in your district?

79. Is there any discrimination shown by Government officers in regard to Christian and non-Christian schools ? Please state specific instances.

80. What is the strength of the Mission school in your district? How many of the students are Christian and how many non-Christian?

81. Do you know cases of non-Christian students becoming Christian as the result of attendance in Christian schools? If so, how does it happen with the knowledge and consent of parents or otherwise?

82. What is the procedure of recording names of students in school registers? Do you know of cases of students being shown as following a religion other than the one to which they or their parents belonged at the time of admission? Cite specific instances.

83. What fees are charged in the school? What scholarships and freeships are offered? Is the offer of a freeship used as an inducement to students of their parents to change their religion? Give specific instances, if any.

84. Is religious instruction given in the school? If so, of what kind and is it compulsory?

85. Is any provision made for teaching religions other than Christianity to non-Christian children?

86. What kind of moral instruction, if any, is given? Furnish copies of moral instruction syllabus.

87. Are there non-Christians on the staff of the school? Is any pressure brought to bear on the members of the staff to change their religion? Do you know of any case where discriminatory action was taken against a member of the staff on religious grounds?

88. What holidays are given in the school?

89. Are days of national importance celebrated in the school? What kind of celebrations are held ?

90. Are any dramas or plays staged in the school, which bring into contempt non-Christian religions and deities? Give exact reports of such performances. If actual copies of them cannot be had.

91. Is there a Mission hostel or boarding-house in your district? Is admission open to all in them? Are there fees charged?

92. Is attendance at religious exercises compulsory for the inmates of these bearding-houses? Have there been cases of children being converted to Christianity by staying in such boarding-houses? Cite specific instances.

REMEDIES

93. Do you consider any of the activities of Christian Missions objectionable? If so, which and why? What remedies have you to suggest?

94. Does change of religion necessarily imply change of culture?

95. Do you think that in a Secular State, all religious teaching should be eliminated in education? Or have you any alternative to Sectarian religious teaching?

96. Are not the consolations of religion aids to recovery of patients? If so, would you cut all religious practices from hospitals? Have you. any alternative to Missionary propaganda in hospitals?

97. The State being secular, has it any right to interfere with the methods of propagation of any particular faith? Do you think that if other religions showed the same zeal and enthusiasm as Christian Missions, there would be unpleasant consequences?

98. Do you think that the different religions in the land can co-exist peacefully and co-operate in realizing a just order of society? If so, on what basis?

99. Do you wish to appear before the Committee to give further evidence orally?

REPLIES TO QUESTIONNAIRE

[Note. - Three hundred and eighty-five replies to the Committee□s questionnaire were received, out of which 55 were from Christian individuals or organisations and 330 from non-Christians. However, only 13 replies from Christians and 5 replies from non-Christians have been incorporated in this volume]

Replies submitted by Shri J. Lakra

INTRODUCTORY

1 to 3. No.

4. The Lutheran Church entered Surguja in 1951. The total number of converts up to date is 2,033.

5. The people are converted both individually and in groups. In the case of a family usually the whole family is baptized if the parents are willing. The grown-ups are not baptized, if they are not willing.

6. It is duty of every Christian to preach the Gospel to others whether individually or in groups.

7. Convinced Christians offer themselves for Gospel preaching and the Lutheran Church receives them and entrusts them with the work of preaching. For Surguja such offers originally came from the G. E. L. Church of Chota Nagpur and Assam, an indigenous and autonomous organization registered in India and now there are local offers. Most of these offers are of the Pracharak grade who receive maintenance to the extent of Rs. 40 per mensem average. No question of reward arises.

8. (a) to (d) No.
(e) No promise of relief of any kind but we instruct the converts to be better men and women in society.
(f) and (g) No.
(h) No, but we preach Jesus Christ as the Saviour of the World,
(i) to (g) No.
(h) No fraudulent and unfair means in the preaching of the Gospel.

9. A dozen or more well-to-do persons have been converted since 1951.

10. All Lutheran Christians are baptized as a result of religious conviction. Before and after baptism a course of religious instruction is given.

11. Lutheran Christians become better Indians more loyal to the country.

12. (a) Wherever possible the preaching is done.
(b) No schools as yet.
(c) No hospitals as yet.
(d) No orphanages.
(e) No bazar preaching though we are not against it.
(f) Preaching may be done in fairs.
(g) Yes.
(h) No.

13. No.

14. No foreign missionary in the Lutheran Church. Indian pracharaks do not use offensive language.

15. Pracharaks in the village are like ordinary men. At present coming from outside the district but belonging to the same community. Preaching is done through personal contact and conversation.

16. Lutheran pracharaks are under-matrics of various classes but maintenance is given as mentioned above in answer No. 7.

17. Lutheran men are taught the Bible in the Church and in the special Classes and offers for pracharak□s work come from those who attend these classes. No foreign training.

18. A pracharak may have one or more villages. Pastors supervise the work of the pracharak. Producing better characters is the criterion of the success of a pracharak.

19. Bible and Luther□s small catechism are used. No pamphlets and tracts.

20. No magic lanterns, no films and no loud-speakers in the Lutheran Church. Sometimes gramophones are used for music.

21. There is 'no such case.

22. No fairs have been held by the Lutherans.

23. The Lutheran Church has no foreign missionaries. Pracharaks do not speak of politics but every Sunday in every Lutheran Church prayer must be offered for Central and State Government of India for Rashtrapati, Rajpal and all Government authorities according to the Order of Worship. No foreign Government is mentioned.

24. There are three non-Christian agencies who are trying to reconvert Christians, viz., the Arya Samajists, the R. S. S. men and the Hindu Mahasabhaites. They are busily engaged all over the country with violent methods. Regarding their violence statements with proof have already been submitted to the Commission on 8th June 1954 by Rev. J. Lakra and others at Kusmi. They take the law into their own hands and beat Christians and excite the public against the Christians. The analogy may be given of the Russian Bolshevik and Government Nazis. Their action is similar. If the Government will not restrain them one day they will take hold of the Government and there be a regular reign of terror.

SOCIAL RELATION

25. As Christianity is being preached in Surguja only since 1951 the question of deteriorated relationship does not arise. But in future if the non-Christian agencies above-mentioned are not restrained from their violence there is apprehension of the breach of peace by these agencies.

26. Non-Christians boycotted Christians at Kawadanr in Ambikapur not allowing them to drink from the same well but this is the result of the influence of the Arya Samajists. No boycott of non-Christians by Christians.

27. No.

28. No question arises.

29. No.

30. The behaviour of Government servants depends upon particular person. High Government officers have generally tried their best to be impartial but the lower grade Government officers such as Patwaris, Patels, Policemen, Tahsildars, Foresters, Revenue Inspectors. teachers, etc., in many places are prejudiced against the Christians. In some cases they clearly ask the Christians to renounce Christianity and in few cases whenever possible they discriminate against Christians and dismiss them from services. They also try to influence-the public against the Christians. Cases have been known where Patels have beaten the pracharak. But any ill-treatment of the Christians by these officials has its origin in the general activity of the non-Christian agencies, mentioned in answer No. 24, who easily approach the lower grade officials.

Instances-

(1) A At village Amgaon, P. S. Jainagar, tahsil Surajpur, Lalsai alias Premsukh was a chaukidar. He is a Christian. When be came to Jainagar P. S. for hazri he was met by the Tahsildar of Surajpur. The Tahsildar asked the chaukidar whether he was a Christian. Upon the affirmative answer the Tahsildar ordered the chaukidar to take off his uniform. Later the chaukidar was discharged. This happened in January 1955.

(2) At village Bansipur Ambagora, P. S. Sitapur, the former Gauntia is the Patel who asks the Christians to renounce their religion otherwise they would not enjoy the privileges of scheduled tribes.

B. The Forester of Sitapur called the people to Ambagora Guri ghar and detained them from 4 p.m. 11 to p.m. in December 1954. He forced two Christians Thaula, and Gudu to give an undertaking in writing to renounce Christianity in the presence of the Patel and a constable of Sitapur. People outside the Guri ghar heard all the threats of the Forester.

(3) At village Chirapara, P. S. Sitapur, there is a pracharak by name Suleman Kujur. Two Patels, one from Chirapara and the other from village Ranipur, the adjoining village called the pracharak in the presence of Raniprasad Sau, the former Gauntia of Chirapara and asked him to leave the village and began to beat the pracharak with shoes when Ramprasad ran away.

(4) At village Batwai, P. S. Ambikapur, the Patwari went to the village on the 10th January 1955 to take the number of Christians in the village when the pracharak of the village welcomed him and arranged seats for him. Two Khatias were brought. The Patwari sat on one of them and the pracharak also sat on the other. The Patwari was angry and ordered the pracharak to sit on the ground. The Patwari also threatened

Benjamin Lakra, a young man of the village, to geat him because he considered him to be the leader of the Christians.

(5) At village Tedga, P. S. Sitapur, the Patwari by name Loknath came to take the number of Christians on the 2nd of January 1953. He met the pracharak in the village in his house and he became very angry and with the threatening voice he told the owner of the house by name Rade Uraon, "Drive out this. Mohamedan and renounce your Christianity otherwise I am empowered to handcuff you and to take you to Ambikapur. Also your lands evil be confiscated and you will be transported to Pakistan". The same Patwari proceeded to village Ghoghra, P. S. Sitapur, and repeated the above threats to the Christians and the Pracharak of Ghoghra.

(6) In village Shahpur, about June 1954, one Dhansil alias Dhanmasih, a Christian, admitted his son Premchand in an Adibasi School at village Jaratala. The boy had stayed three days in the school when the father decided to bring the boy to Ambikapur in the municipal school. The teachers by name Rajnath Tiwary, headmaster and Biswanath Prasad (now transferred) got angry with the father of the pupil and fined him Rs. 25. When Dhansai alias Dhanmasih refused to pay the fine both teachers but more so Biswanath began to beat Dhansai with shoes and Dhansai was bleeding. The matter was reported to the police at Samri P. S. When the Police S. I. came to the Shahpur Guri ghar for enquiry the Patel the late Jamindar Lallu Saheb of Mari induced all people not to give any witness before the S. I. and so no one came for evidence and the enquiry was dropped.

Then Dhansai filed the complaint before the Tahsildar at Kusmi, the Tahsildar did not show any interest in the case and it was filed. The same Tahsildar Shri Sharma was transferred in January 1955, and a farewell party was given to him. At this time the Tahsildar was heard to say, "Do not give any accommodation to Christian pracharaks in any village.

(7) The Patel of Dhaneshpara, P. O. Surajpur, Shri Ramdular Singh, took few people and went to Ratiram alias Masihdas of village Deonagar, P. S. Surajpur, and demanded the Christian pracharaks should be driven out of the house. Due to the threat of the Patel, Ratiram was compelled to give notice and then the pracharaks were compelled to leave the house in July 1954.

31. Christians are not members of any political party.

32. As the Lutheran Christians have given up drinking and worship of spirits which demanded lots of money they have improved the standard of living by introducing cleanliness in the person and in homes and they have learnt the value of education. Spiritual matters are now discerned.

33. Yes, definitely.

34. No.

35. The non-Christians desecrated the grave of Rev. U. E. Kujur at Ambikapur in 1953 and 1954 and the Police could not trace the culprits.

36. The Lutheran Church is always ready to co-operate in any National reconstruction efforts but opportunity has not set been offered in Surguja.

37. Yes.

38. No.

39. No foreign missionaries in the Lutheran Church.

40. No.

41. No, but good marriage and other social customs are kept up.

42. Viz, Dali Dhiba, maisary kickri, charbiha, dulphera, chuman, etc,

MISSION

43. The Lutheran Church has been working in Surguja since 1951.

44. No foreign missionaries in the Lutheran Church.

45. No.

46. Six Indian Lutheran Pastors are working in Surguja. No Missionaries in the Lutheran Church.

47. No.

48. The Lutheran Church has no missionaries and the six Indian Pastors have no foreign training.

49. No foreign missionaries.

50. The Lutheran Church is an indigenous body over which a Board of six persons have supreme authority.

51. The Board is responsible for the finance and has regular budgets and accounts. Arranging for the supply of the annual statements of accounts.

52. Accounts are audited by qualified auditors appointed by the Board.

53. No.

54. No amounts are received for purposes other than the religious activities.

55. Bible and Luther□s small catechism are used. No pamphlets and tracts are used.

56. Regular reports are not published as yet.

57. (a) Yes.
(b) No schools and hospitals as yet.
(c) No. Preach the Gospel in plain language which the people are at liberty to accept or to reject. Some have accepted the Gospel.

58. Not yet organised.

59. The Lutheran Church works in all places and for all people, but response generally comes from Uraons, thus, tot.

60. to 61. No.

62. Yes, and the proceedings are made known to the persons and bodies concerned.

63. The Lutheran Church works in a demarcated area.

64 to 65. No.

66. None.

67 to 68. No.

HOSPITALS

69 to 77. No hospitals in the Lutheran Church.

SCHOOLS

78 to 92. No schools in the Lutheran Church.

93. No.

94. Change of religion implies enrichment of culture.

95. Education is not complete without religious instruction.

96 to 97. No.

98. The truth must exist and falsehood must disappear and so let there be coexistence of religions and let them have their own coure men exercising tolerance towards one another.

99. Yes, if required.

J. LAKRA.
31-1-1955

Replies to Questionnaire concerning the area covered by Jashpur, Khuria and Udaipur of the Raigarh district

INTRODUCTORY

1 to 3. No.

CONVERSIONS

4. Total number of conversions from 1947 up to date in Jashpur, Udaipur and Khuria (Raigarh district) is 546. All are scheduled tribes.

5. Both individually as well as in groups. In the case of a family usually the whole family is baptised if the parents are willing. The grownups are not baptised if they are not willing.

6. It is the duty of every Christian to preach the Gospel to others whether individually or in groups.

7. Individual Christians or group of Christians preach the Gospel wherever and whenever it is possible. In Jashpur no preaching in public places. Generally, non-Christians manage to learn the Gospel themselves coming either to a Pastor, to a pracharak or to any individual Christian. The pracharaks are recruited locally. Lutheran pracharaks in Jashpur do not get a regular and fixed emoluments. There are some honorary pracharaks. No rewards of any kind.

8. (a) No advancing of loans.
(b) Lutheran Church has no medical institution.
(c) to (g) No.
(h) No. but we preach Jesus Christ as the Saviour of the World.
(i) to (l) No.
(m) No fraudulent and unfair means.

9. No matriculates and very few well-to-do people.

10. All Lutheran Christians are baptised as a result of religious conviction. Before baptism a course of religious instruction is given.

11. Lutheran Christians are better Indians more loyal to their country.

12. (a) Wherever possible the preaching is done.
(b) In schools non-Christians are not given religious instruction.
(c) No hospital in Lutheran Church.
(d) No orphanage.
(e) Preaching may be done in bazar.
(f) May be done in fairs.
(g) Yes.
(h) No.

13. No.

14. No foreign missionary in the Lutheran Church. Indian pracharaks not use offensive language.

15. The pracharaks of the Lutheran Church belong to the locality.

16. Lutheran pracharaks are under-matrics of various classes. Emoluments not regular varying from Rs. 6 to Rs. 9 per mensem.

17. Lutheran men are taught the Bible in the Church and in the special classes and pracharaks are selected from among those who attend these classes. No foreign training.

18. A pracharak may have one or more villages according to the number of christians. Pastors supervise the work of pracharaks. Producing good character is the criterion of success of a Pracharak.

19. Bible and Luther□s small catechism are used. No pamphlets and tracts.

20. No magic lantern no films and no loud speakers in the Lutheran church in this area.

21. There is no such case.

22. Bible classes are held for christians. Dharam melas are held at which non-christians may participate.

23. The Lutheran Church has no foreign missionaries. Every Sunday in Lutheran churches prayer must be

offered for Central and State Governments of India for Rashtrapati Rajpal and all in authority according to the Order of Service. No foreign Government is mentioned.

24. There are three non-christian agencies who are trying to re-convert christians, viz., the Hindu Mahasabhaits, the Arya Samajists and the R. S. S. men. They are busily engaged all over the country with violent methods. They act like Indian Nazis and Bolshevics.

The Aboriginal Welfare Department, also is making attempts to reconvert christians into Hinduism particularly through Ban Jati Kalyan Bibhag schools. They offer service as inducement to christian people.

SOCIAL RELATIONS

25. No, but if the non-christian agencies are allowed to continue the violent methods, breach of peace is apprehended.

26. No.

27. Yes, of the Jharkhand Party.

28 to 30 No.

31. Percentage is not known.

32. Yes.

33. Yes, definitely.

34 and 35. No.

36. No mission but Lutheran Christians are ready to co-operate in National Reconstruction efforts.

37. The Lutheran Church has done.

38 to 40. No.

41. Religious rites such as workshop of Gram Devatas are given up, but good social customs like marriage customs, etc., are continued. Dali Dhiba Mausari Kichri, etc., in connection with marriage and feet washing, etc., in connection with guests and such other good customs are continued.

MISSIONS

42 to 45. No.

46. Four Lutheran Pastors are working in Jashpur, Khuria and Udaipur. No foreign missionaries.

47. The Indian Pastors have gone through a Bible course and they never worked outside the church. Their income is not regular and varies from Rs. 20 to Rs. 25 per mensem.

48. No foreign training.

49. No foreign missionaries.

50. The Lutheran congregations of Jashpur, Khuria and Udaipur are affiliated to the Gossner Evangelical Lutheran Church of Chotanagpur and Assam, an indigenous and autonomous body registered in India.

51. No regular income of the Lutheran church and so no regular budgets are made. Workers get whatever little the poor Christians of the congregation can give as offerings to God.

52 to 54. No.

55. Bible and Luther□s small Catechism. No tracts and pamphlets.

56. No.

57. The Lutheran Church has the following activities:-

(a) Religious exercises and activities-The result is seen in the good character of the true christians.

(b) Few schools are conducted particularly those at Ichkela and Sarhapani. These schools are not recognised although repeated applications have been submitted to the Education Department. They are as old as 30 years or so. It is earnestly requested that Government grants recognition to these schools. Madhya Pradesh course is followed.

58. There are church committees consisting of representatives of different congregations. They consider all matters regarding the Lutheran church including cases of moral defalcations of christians. Those found guilty are punished by excluding them from Holy Communion, a sacred rite of the Lutheran church.

59. The Lutheran church is spread over Jashpur, Khuria and Udaipur irrespective of castes or tribes. But almost entirely the Uraons make up the congregations.

60. There are two centres of the church-1. Ichkela 2. Sarhapani. Both are about 50 years standing. Both are approachable by roads, but Sarhapani has a river to cross.

61. No, but Ichkela being near Jashpur Nagar lies within easy reach of any officer.

62. The Karamcharis meet whenever necessary and possible. Minutes are kept of those meetings. The actions and resolutions are communicated to the persons or bodies concerned.

63. No. Spheres of influence may be crossed in this area.

64 and 65. No.

66. Interest of Indian Christians both Lutheran and Roman Catholic in the States Reorganisation commission was discerned.

67. No mission.

68. Not the Lutheran Pastors.

HOSPITALS

69 to 77. No hospitals in the Lutheran Church.

SCHOOLS

78. In upper Ghat Jashpur-Ichkela, Mangal, Mahuatoli, Darigarha, Ranpur and Keondpani Neech Ghat-Sarhapani, Nariyal Dand, Goldih, Kononga, Pakritola.

These are unrecognised schools although repeated applications are being made for their recognition. Reports are asked by Government officers and supplied for schools of Ichkela and Sarhapani.

Early arrangements may be made for the recognition of all these schools. The syllabus of Madhya Pradesh is being followed in these schools.

79. Discrimination regarding all these schools is clear.

80. All schools are open equally to christians and non-christians. At Sarhapani though unrecognised about 16 per cent of pupils are non-christian.

81. No instance from Jashpur.

82. No.

83. Instead of fees, subscription is received from pupils. No freeship or scholarships.

84. Religious instruction is given outside the school hours. Not compulsory.

85 and 86. No.

87. No non-christian teachers have joined the staff although it is open to all, perhaps because they are not recognised.

88. Government holidays list is followed.

89. Yes, definitely prayers are offered for our Government, both Central and Provincial, for all in authority and for legislatures, on the Independence and Republic days.

90. No.

91. Yes, at Sarhapani.

92. Compulsory for christians only. But in Adibasi schools and Boarding houses Hindu prayers are compulsory to all whether christian or non-christian. Such practices are at Bandar Chuan (Narayanpur P. S.) Saggibhawna (Bagicha, P. S.) Barangjor (Narayanpur P. S.) Barjor (Pharsabahar P. S.) where christian

children go to school. This practice is reported to be in all Adibasi schools and boarding houses.

REMEDIES

93. No.

94. No, but the old culture becomes enriched.

95. No education is complete without religious education.

96. Yes, prayer has been definitely found to be the means of recovery of patients.

97. No.

98. Religious freedom in a land means coexistence of religions. Men must exercise tolerance one toward another. Truth will overcome and will survive.

99. Yes, if required.

J. LAKRA.
31-1-1955

Replies submitted by the Catholic Sabha of the Raigarh district Replies

To the Chairman, Committee of Enquiry into Missionary Activities, Nagpur.

Ginabahar, the 24th January 1955.

Herewith I beg to submit the replies of the Catholic Sabha of the Raigarh district to the Questionnaire issued by your Committee.

I am,

Yours faithfully,

(Illegible),

President, Catholic Sabha of Raigarh district,
Ginabahar, Kunkuri P. O.,
Raigarh district.

These answers are given by the Committee of the Catholic Sabha, representing the Catholics of the districts of Raigarh and Surguja, in pursuance of a resolution passed at their meeting of the 9th January 1954, at Ginabahar. They refer chiefly to the Jashpur Sub-Division, where Catholics are numerous. They relate exclusively to the Catholic community.

Before we answer to any particular question, we beg leave to make a query ourselves: “What is the aim of this Questionnaire?” We ought to suppose that the members of the Committee desire to ascertain the facts, and nothing but the facts. Yet, it seems absolutely evident that these questions, as they are framed, are calculated to elicit as many accusations as possible against missionaries and against Christians. Are we to surmise that, during their “exploratory tours”, the members of the Committee have found so little that can damage our reputation that now they must address themselves to every fanatic, and suggest what accusations should be made”.

Surely, the members of the Committee are fully aware that such a series of veiled charges-for often these are not questions, but scarcely veiled accusations-is a potent means to exacerbate sectarian feeling, and to incite religious fanatics to lay charges against those whom they dislike, yes, false charges without number.

With such a method the Committee will find it easy to accumulate a huge mass of unproven accusations. Will these be taken as evidence of our guilt, or as proof of the intolerance of certain communalistic elements?

What renders the case worse is that. on this occasion. the accusers know quite well that they have the sympathy of the police. of petty officials, yea, of the Madhya Pradesh Government.

The irrelevancy of many of these questions is glaring; no less glaring is their anti-Christian bias. Several of

them contain stinging insults to our priests, and to us, Adivasis. We can describe them only as nasty.

INTRODUCTORY

1. What is the total population of Christians and non-Christians- (a) Scheduled Castes, (b) Scheduled Tribes, and (c) Others-in your district in 1947, 1951 and 1954, respectively?

2. What reasons do you attribute to the rise or fall in the population as given above?

3. How many of the present Christian population are born Christians?

Answer: The Census figures of 1951 should provide an answer to this question. But these figures have been cooked. The 1951 Census enumerates only 9,692 Christians in the Jashpur tahsil, every one knows there were many more.

The 1931 and 1941 censuses put the number of tribals in the Jashpur tahsil at 65.9 and 63.9 per cent of the total population, respectively. In the 1951 Census, the figure has dropped to 33.7 per cent.

The reasons are not far to seek: simply tampering with the true figures. Was this abetted by the Madhya Pradesh Government? Certainly, the Madhya Pradesh Government based itself on these false figures, when it had the tribal reserved seat taken away from the Jashpur tahsil. We believe that this seat was taken away precisely because Christians are too numerous on this side.

CONVERSIONS

We shall not answer questions (4) and (5).

6. What are the organisations in your district engaged in the work of conversion? Do the agent of these organisations approach the people individually?.

Answer: These organisations are:-

(1) The police and certain officials
(2) The Adivasi Welfare Department
(3) The All-India Vaidik Shuddhi Samaj of a certain Swami Ramanuj Saraswati;
(4) The Arya Samaj; and
(5) Certain Christian Missions.

7. Please give a complete idea of the working of such organizations. How are pracharaks recruited, and where do they come from? What are their emoluments? Are rewards offered for successful work?

Answer: The chief methods of the police and minor officials are force and fraud, bullying and terrorisation, threats of jail and loss of land trumping up false court cases against priests and prominent Christians.

The methods of the Adivasi Welfare Department are: attempts at Hinduizing through schools, giving evidence in court against Christians, stirring up communal animosity, laying false charges.

The methods of Swami Ramanuj are the spreading of the most shameless lies in the press and through fly sheets; for instance, that the Christians are gathering and hiding in the woods, arms and ammunition, against an eventual rising; frightening poor people into re-conversion by threats of loss of land; also offering to give land; offering fabulous salaries to would-be converts to Hinduism.

The methods of the Arya Samaj are known to every one.

The methods of the Christian missionaries are service of the neighbour, persuasion, never force or fraud.

8. What, to your knowledge, are the methods used for conversion? Are any of the following methods used?:-
(a) Advancing loans. If so, what are the terms on which loans are advanced?
(b) Promising or providing free medical facilities?
(c) Giving free education to children?
(d) Promising help in litigation?
(e) Promising relief from social disabilities suffered in ancestral religion or class, and a better social status as Christians?
(f) Offering employment?

(g) Holding out hopes of better marriages and greater social freedom?
(h) Extolling Christianity and foreign culture?
(i) Threatening danger of damnation to unconverted souls?
(j) Extolling Jesus Christ and decrying non-Christian deities?
(k) Holding out hopes of political advantage?
(l) Threatening social boycott and harassment?
(m) Other fraudulent and unfair means?

Answer: This question is a monument of perfidious suggestion.

It also implies a complete misunderstanding, of what conversion really is.

How often, of late, have we heard it said that conversion is a matter of conviction and of change of heart. Yes, it is that, for a man's soul is his own, and no man can make him believe against his will and internal assent.

In the course of these answers, we shall have to mention attempts at forcing people to change their religion, or frightening them into abandoning their faith. Such people are victims and not converts.

To us, a convert is a man that truly believes in Jesus Christ and the Catholic Church will accept no other converts. And true belief or true internal conviction has nothing to do with what you dub "methods".

We beg to point out that what in the first instance induced a man to enquire, and to give his attention to the Christian message is a different thing from what finally determines his internal belief. This is not a subtle distinction but a plain fact.

Now suppose, merely for the sake of argument, that any of the things which you enumerate under (a) to (g) had first attracted a poor enquirer towards the Christian faith, where would be the crime? What human law, what moral or divine law would be, or any one else, have violated?

We desire to draw your special attention to item (e) "promising relief from social disabilities suffered in ancestral religion and class, and a better social status as Christians".

Don't you think that it is with a very bad grace that you should wax indignant against us, when we try to escape from the yoke which caste Hindus have fastened for so many centuries on untouchables and Adivasis.

Surely, we are entitled to try and seek relief from such disabilities. And, even now, what do you offer to us, Adivasis? You say that you will welcome us in the Hindu fold. We know only too well what rank you will assign us there. And then you pretend to be horrified, if we seek "relief from social disabilities".

You are at pains to prove that the conversion of the Adivasis to the Catholic faith is due to certain "methods", which you deem worthy of censure. You imagine, that a host of priests swooped down on us, and we, "simple" Adivasis, fell victims to the wiles of those designing individuals.

This is an utter travesty of the true facts. The truth is that the preachers of the Catholic faith did not come to us, but that we went to them. We ourselves, often at considerable risk, managed to pierce the iron curtain, which, in the olden days, the rajas had fastened on the frontiers of their States. It is more than seventy years ago that some of our forefathers walked many miles to go and seek the ministers of Christ across the State boundaries, and besought them to come here.

Again, in the early years of the 20th century, our fathers made several attempts to induce Catholic priests to come to Jashpur. Deputation after deputation was sent to them, but it was only in 1907 that Catholic priests did come to visit us. For eight years they had no house to live in.

You want to believe that schools, hospitals, social uplift work and the like were "methods" to entice us into Christian fold. These things came int6 existence long after we had spontaneously given our adherence to Christianity.

What were the motives that animated our fathers when they sought Christ's ministers? This may or may not be relevant. But we shall not deny that the yoke they bore in those days weighed intolerably heavy on their shoulders, that forced labour and police exactions made their lives miserable, and that they sorely longed for relief. But they also desired to escape from the fear of evil spirits, and sought in Christianity a purer and a more soul-satisfying religion.

If, through our adherence to the Catholic faith, we have found deliverance from tyranny, and an improved

moral, social and economic status, that redounds to the honour and glory of the Catholic Church and of her ministers, not to their discredit.

But what we want to emphasize most emphatically is that we have freely embraced the Catholic faith, and have entered the Christian fold with our eyes open. In our land, the Christian priest is not an intruder, who surreptitiously, or by force or fraud, stole his way into our villages. We ourselves, time and again, have begged and besought him to come and preach to us the message of Christ. It may be true that some of those who held us in bond-age, resented his coming, because they dreaded lest the Christian faith would make us conscious of our human dignity, and would teach us to stand up for our rights. But we, Adivasis of this land, we did go across the frontiers to call the Catholic priests, we constrained them to come to us, and we protected them when their lives were threatened.

There were no □methods□ of conversion in your sense; we freely chose to embrace the Christian religion, just as today, in the face of some pressure, we freely choose to persevere in that religion.

(h) □Extolling Christianity and foreign culture□.

Answer: We strongly protest against this dishonest manner of identifying Christianity with foreign culture. Such identification is absolutely unwarranted. We are Adivasis and Christians, and we rejoice in our Indian culture. No one has ever extolled to us foreign culture.

(i) □Extolling Jesus Christ and decrying non-Christian deities□.

Answer: The question is unfairly put. We do extol Jesus Christ, for with all true Christians, we believe that He is the Son of God made Man and very God Himself, and we do not believe in non-Christian deities.

But we do not □decry□ such deities. The question seems to insinuate that we, or our priests, go about the street and hurt the feelings of other people by insulting their □deities□. The respect every man□s honest belief, and do our best to give pain to no one.

We cannot say that the propagators of Hinduism in these parts do show the same respect for our honest convictions.

(j) □Threatening danger of eternal damnation to unconverted souls□.

Answer: It is rather funny that this helfire business should interest the Committee. It holds a very small place in the mind of the Christians. We have never yet come across a priest that went about threatening eternal damnation to any one. Such threats exist only in the minds of the enemies of Christianity. The Christian message is one of love and not of damnation.

But, if the Committee really wish to know what is the Catholic doctrine in the matter, here it is for their edification: however, we would insist that, though we hold these things very firmly, we are not in the habit of shouting them on the housetops to every passer-by.

We hold that liars, thieves, murderers, swearers of false oaths, adulterers, oppressors of the poor, destroyers of the good name of others, and such like people, unless they repent with their whole heart, and crave the divine forgiveness, are not worthy of eternal bliss, but rather deserve eternal punishment.

But please notice, we do not say that they shall be damned. We believe in God□s grace and in the mercy of Christ, who can change the sinner□s heart. To God alone, so we think, it belongs to determine an immortal soul's eternal fate.

No sane Christian has ever said that all Hindus or all non-Christians go to hell. What we hold and believe is that all those, who sincerely follow their conscience, shall receive God□s reward; that all those, who, knowing the truth, refuse to follow it, deserve the divine chastisement.

That, to our way of thinking, is fairly reasonable, and, we do not see why any one should take offence at it.

(k) □Holding out hopes of political advantages□.

Answer: The questioner is blest with a remarkable imagination, if fie honestly fancies that a tiny minority, the object of so much obloquy and slander, can promise political advantages to its adherents. It is the other way about.

(l) □Threatening social boycott and harassment□.

Answer: The members of the Committee cannot be unaware that the shoe is on the other foot. It is we that are threatened with harassment, and would to God there was merely a question of threats. The

harassments are real. Being dragged to the courts on false charges, losing one□s lands, being bullied by the police, losing one□s employment through which one earned one□s daily bread, these are not only threats,

It is the Madhya Pradesh Government that proposed that we, because we are Christians, stall no longer be regarded as Tribals. This is not boycott, perhaps? The same Government recently issued a circular, reminding us of their decision that members of backward classes, who have become Christians, shall be denied scholarships and other favours to which backward classes are entitled. Is this boycott? It is not irony, it is barefaced impertinence to ask whether we Christians threaten other people with boycott and harassment, when we are made to suffer these things every day.

How many literate people (persons of the matriculation standard and above), and how many well-to-do people (persons with an annual income of Rs. 1,000 and above) have been converted in your district since 1947?

Answer: We look on this question as outrageous. Does it imply that only matriculates and persons with an income of Rs. 1,000 and above are entitled to choose their religion, and are they alone to enjoy freedom of conscience? We have more respect for the dignity that belongs to every human being.

We desire to remind the members of the Committee of the fact that, before we embraced the Catholic faith, there were no matriculates in this part of the country. It is due to the devoted labours of our priests and nuns, and to our own determination to raise ourselves, that some of us are matriculates now, and B.A.□s also.

But it has become the fashion for some people even for Ministers of the Madhya Pradesh Government, to tell us that we simple Adivasis, are not fit to choose a religion; and, therefore, we have not the right to embrace the Catholic faith.

If that is their honest persuasion, let them be consequent with themselves, and let them prevent the Arya Samaj, the police, the Welfare Department and others from stampeding us into Hinduism. And by what □methods□?

Whatever you may say, during all these centuries, we, Adivasis, have stayed out of the Hindu fold-you know very well that we do not worship the cow-and for us to become Hindus is just as much a conversion as it is to become Christians. If you are sincere, please do put a stop to all this noisy and violent Hindu propaganda.

The Constitution has given us political rights. We have the franchise and may cast our vote, even our womenfolk. So you admit that we have reached a degree of political maturity, and that we know what is good for us and for our country. But, in the matter of religion, which concerns us most intimately, we are to remain your wards, we are to profess the religion that you design to choose for us.

Many cultured Hindus, possibly some of the members of this Committee, do us, Adivasis, the grievous wrong of regarding us as sub-human. This we fiercely resent.

It is true that, for centuries, we have been backward and have suffered oppression. At whose hands, we need not say. But we are human beings, and we can judge what is good for us, in matters both temporal and spiritual. We are not infants. We want to be free; free to lead our lives as we choose: free to enjoy our fields and the fruit of our labours; free from the bullyings of the police, and the landlords, and the petty officials, and the rajas; free also to profess the religion of our choice.

We never were Hindus, and if we do not choose to become Hindus, you have no right to penalize us; and, if we choose to become Christians, we do no more than use a right, that belongs to all human beings, and that is solemnly guaranteed in the Constitution' of our country-for this is our country as much as it is yours.

We would tell the members of the Committee the story of a convert who was not a matriculate, nor did he have an income of Rs. 1,000 or above. He was a □simple□ man, with plenty of common sense, and he had become a Christian when of mature age. The police were very zealous in their attempts at re-converting him, but both threats and cajolings proved vain. Finally an official tried to argue:

□Why be a Christian□, he said. □Your priests give you schools for your children and assistance in your troubles. The Government is far more powerful, it will give you better schools and loans on easy terms, and many more things□□□□.

The □simple□ man answered: □Yes, I have heard these promises often, but I see nothing coming. Let that be. What we want is to save our souls. Even if the Government gave us what you promise, would it save our souls?□

The official□s answer was a volley of abuse. But abuse is not argument. The old man knew what he was

about, and he had the better of the official, who possibly was a passed or a failed matric, and had an income of Rs. 1,000 per annum and above.

11. Do you think that conversion to Christianity adversely affects the national loyalty and outlook of converts. Give instances and state reasons.

Answer: This question is unjust, and offensive, extremely so. The present Prime Minister of India, many a time and, recently, in a gracious message addressed to a large Catholic gathering at Bombay, declared that we Christians are part and parcel of the Indian nation, as much as Hindus, and Muslims, and Sikhs and others. But the members of this Committee will suspect us of disloyalty, and they invite accusations-slanderous accusations -against us.

This is cruel and unjust.

We can only say that we are Indians, that we love our land and our nation, that we have no other country, that we have not the slightest connection with any other country. By what right can Hindus claim the monopoly of loyalty to the motherland?

In view of the fact that our sons and brothers are doing, and for years have done, loyal service in the India army, the suggestion is simply slanderous and mischievous,

12. Where does Christian preaching with a view to conversion usually take place? Do you know of this being done in any of the following:-(a) Houses of individuals and mukhyas in villages, (b) schools, (c) hospitals, (d) orphanages and other charitable institutions, (e) bazars, (f) fairs, (g) churches, (h) any other places?

Answer: Does such a question really deserve an answer? Does the constitution forbid the preaching of religion in any of the places mentioned? If anyone can prove that we disturb the peace, or go out of our way to hurt the feelings of others, let him do so.

But the Committee may be interested in the following edifying details about the preaching of, Hinduism in this district.

Boko Sardar, who under the spiritual guidance of Swami Ramanuja Saraswati, is a very zealous propagator of Hinduism, at Tangergaon entered the Catholic village chapel, and to persuade the people of the superiority of his creed, defiled the chapel by urinating in it all round the walls.

The same Boko, with a party of Hindus, entered another Catholic village chapel, and there sang kirtans.

During the Janpad election campaign, end of 1953, the Ram Rajya Parishad, on the pretext of political propaganda, in several bazars of this Sub-division, poured forth the foulest insults and calumnies against the Catholic religion and its ministers.

And the next question asks whether □such preaching□ offended the religious sensibilities of people. Yes, we were offended, and grievously so. Boko□s kirtan exploit is before the court, but not his feat at Tangergaon.

13. Has such preaching offended the sensibilities of people of other religions? If so, has it resulted in unpleasant consequences?

Answer: We suggest that the question is not fairly put. The question ought to ask whether the Christian faith was preached in such a manner that people had a right to be offended. But this is assumed. You object to all, preaching, do you?

That communalists and fanatics and people who object to the granting of freedom of conscience to anyone but themselves, have taken offence, may be true enough.

But who is to blame for that? Is it those that simply use a constitutional right, or those that would deny other people the freedom sanctioned by the law of the land? Why blame us for the intolerant spirit displayed by others?

If there have been unpleasant consequences, the blame does not lie at our door, but at the door of a bunch of religious fanatics. And it is unbeseeming that the Committee should appear to encourage those people in their attempts at bringing about □unpleasant consequences□.

14. Do foreign missionaries also use such Language, or is it only Indian Pracharaks?

Answer: We are not aware that any Catholic preacher, whether Indian or non-Indian, ever used language that could give offence. But we must once again tell the Committee that the shoe is on the other foot. It is

Swami Ramanuj Saraswati, Boko Sardar, the speakers of the Ram Rajya Parishad, who specialize in vile abuse of the Catholic religion.

15 to 20 These questions deal with pracharaks and are not very relevant.

Answer: The salaries of pracharaks are very small, far smaller than are offered to Hindu pracharaks in these parts. For instance, at Lureg, there is a Catholic pracharak, whose salary is probably below Rs. 30 Per month. He was offered Rs. 200 per month, with a bicycle into the bargain, if he would renounce his faith and turn Hindu pracharak.

As far as we know, it is not the custom to give special rewards □for the successful propagation of the faith□. But if the Committee intend making a suggestion, we agree that it is a sound one, and we will ask our priests seriously to consider it.

There seems to be confusion about the term □pracharak□. With us. Catholics, the word has a fairly broad meaning. Generally, it designates a village leader, whose task it is to gather the Catholics on Sundays for a religious service and common prayer. He is an ordinary villager, possibly more intelligent than the rest, but without special training. He has been chosen for his moral standing in the community and for his qualities of leadership. His salary is nil, but, at times, he receives Rs. 3 per month as travelling allowance.

There are very few pracharaks that are whole-time religious workers, probably, not ten in the entire Jashpur Sub-Division. These men have received some training in religious knowledge. It is their duty to teach prayers and religion to children, and to be of general assistance to the parish Frequently, they know the elements of medicine, and, thus, can render much service to Christians and to non-Christians in a country, where medical relief hardly exists. Their salary is rarely above Rs. 30 per month, if it is as high as that.

As to religious literature, it should be obvious to the Committee that printed matter is fairly unimportant in an area, where illiteracy is the rule, and literacy the exception. We have our prayer books, hymn books, bibles, catechisms, which can be had in bookshops anywhere.

21. Do you know of cases where patients or school children were refused help at critical stages, unless they got themselves converted? If so, mention names of individuals and institutions concerned.

Answer: This question, as so many others in this Questionnaire, is an echo of slanders spread by fanatics. We regard it as deeply offensive and as a stinging insult.

No such accusation has ever been proved, nor had we heard it before these days when communal passions have been aroused.

But here is a true case for the Committee□s consideration.

The members of the Committee have visited the little Catholic Hospital of Muskutri, right away in the jungle. Latterly, the Circle inspector of the Adivasi Welfare Department of Sanna, sent an accusation to his headquarters at Nagpur, stating that the Sister and the Father at Muskutri had refused treatment to a woman, mauled by a tiger, unless the husband and the victim agreed to become Christians. The man and the woman, so ran the story, refused. The victim was taken away and died.

The Deputy Commissioner of Raigarh ordered an investigation. On the day before the Sub-Divisional Officer of Police arrived, before the enquiry, the daroga, so it would seem, summoned the husband and another man, kept them confined the whole night, and, with the usual threats and cajolements, tried to induce them to accuse the Father and the Sister. These men said, □ji, han□ to every suggestion of the policeman, but, the next morning, they spoke the truth, and so the whole thing collapsed.

We have not heard that the Circle Officer, responsible for this slander, has in any way been reprimanded or punished for the grave wrong he had done. Indeed, why speak of punishment? He had done what some people expected him to do. But this time the vile trick failed.

22. Are fairs held by Christians□□?

Answer: We do not know about any fairs. But, on certain occasions, we do meet in large numbers, for instance, for processions or at Christmas and Easter for solemn religious services, all in the church grounds. Oil such occasions, we pray, together and sing our hymns, and, perhaps, listen to a sermon.

After the religious exercises there may be drumming and dances, and merry-making. These things used to offend no one, and they can offend only such, as object to our very existence.

Latterly, we have noticed that, on such occasions, the police patrol the church grounds. Whether they have

reported anything very treasonable we do not know.

23. Do missionaries and pracharaks make reference to the Central and the State Governments in India or to foreign Governments? If so, what is the nature of such references? Please give specific instances.

Answer: Neither our priests, nor our pracharaks, nor we ourselves bother our heads about foreign governments. This question is simply the echo of a stupid slander.

Do the Committee wish to know whether we and our priests have the audacity of criticising the Government? Such criticism may be a criminal offence in Russia, but it is generally regarded as a democratic right in civilised countries, and is certainly generously indulged in here in India.

The Fathers and Sisters are not addicted to criticising the Government of India, that is not their line. But it is quite possible that they have expressed on more than one occasion their dissatisfaction with the ways of the Madhya Pradesh Government. If the think and say that the Madhya Pradesh Government does not treat, Christians justly, then they have said no more than we do say ourselves.

Surely, the very Ministers of Madhya Pradesh Government will not pretend that it is just to refuse recognition to all our primary schools. Right or wrong, the Chief Minister simply says, □I will not recognise them□. When the question of appealing to our constitutional right in regard to our schools was mooted, a good Government officer put it this way: □Do not appeal to that. If a person is married with a bad wife, he must live with her□□□ The implication is clear.

Does the Questionnaire want to imply that our priests foster disloyalty by comparing the Indian Government to certain foreign Governments?

In that case, the answer is, that no one has ever heard them making such comparisons. Neither they nor we are interested in foreign Governments.

24. Are there non-Christian agencies in your district encased in the work of re-conversion? If so, please name them. What are their methods and what success do they meet with? Do they offer any inducements? If so, what?

Answer: This repeats questions 6 and 7.

Non-Christian agencies:

(1) The police and certain officials;
(2) The Adivasi Welfare Department;
(3) The All-India Vaidik Shuddhi Samaj of Swami Ramanuj Saraswati, helped by a certain Boko Sardar, and Shri R. K. Deshpande, Pleader, under the auspices of the Ram Rajya Parishad; and
(4) The Arya Samaj.

Their methods: -

(1) The police display great zeal in trumping up false cases against priests and prominent Christians. And, whenever it is rumoured that a person contemplates becoming a Christian, the police are on the spot to □enquire□-as if a person's religion were the business of the police! Police enquiries may be very disagreeable to the persons concerned.

One method of the police is to catch hold of people, confine them in some room, till they □freely□ sign some document, or agree to inculpate a priest or a Christian. Thus, in the case of Muskutri, already mentioned; also in the Lodma Theatrical Case, which we shall mention later; also in the Kunkuri Buffalo Case, which can be briefly stated thus:

Next to the Catholic High School, lay a wounded buffalo. The school had absolutely nothing to do with the matter. The owner of the animal and some people of his village were summoned to Kunkuri, illegally confined, and pressed by the daroga to sign a paper that the fault lay with the Fathers of Kunkuri. As usual, these men were not even allowed to go out to satisfy a call of nature. Yet, the trick failed.

At present, several cases are pending before the courts, in which the police have displayed great zeal. During the previous fifty years, there had just been three cases instituted against priests, and, in all the three, the verdict was □not guilty□. But, now, all of a sudden our priests have become a criminal tribe, guilty of the gravest offences, even threat of murder.

Ever sane man in the district knows that the aim is to destroy the prestige of good man. The attempt is stupid, because Christians and non-Christians alike, know the true facts. They imagine that, if they can get a

priest in jail, especially a European priest, there will he an end, to the Christian religion. Such attempts at besmirching the good name of our priests can hurt only the slanderers.

Perhaps, it may interest the Committee, if we try to trace the origin of this unholy police campaign, and of these attempts to paint our priests as criminals. In 1952, or in the beginning of 1953 the Madhya Pradesh Government sent to the Central Government a report filled with the wildest accusations against missionaries. This report seems to have occasioned the now notorious, pronouncement of Dr. Katju in the Lok Sabha, a pronouncement that caused a great intensification of the anti-Christian press campaign.

In the course of time, the charges made by the Madhya Pradesh Government were duly answered, and so, this Government had now to substantiate its accusations. Shall we be rash if we surmise that local officers were commissioned to do this job? At all events, at the end of May and in the beginning of June, the then Deputy Commissioner of Raigarh, undertook a tour in these parts, and, strange to say, exactly following his trail arose a series of trumped-up charges against priests and Christians. A hint (or was it more than a him?), received from higher up, supplies a ready explanation for the sudden outburst of zeal on the part of the police and of the employees of the Adivasi Welfare Department.

We may add that this very Deputy Commissioner demeaned himself to browbeating in person a poor Ahir widow and her grandchildren, who had become Christians. This case was laid before the Committee in June.

(2) The methods of the Adivasi Welfare Department. - It is openly admitted that the Adivasi Schools are Hindu and hinduizing schools. Little Budhu Tigga is entered as Budhu Ram, and this is proof that he is a Hindu.

Teachers and officers of the Welfare Department seem to specialize in laying charges and giving evidence in the courts against priests and Christians. They also are active in stirring up communal feeling; the following incident took place at Saraitoli recently :-

The Catholic Mission had acquired a plot of land. The Welfare Circle Organizer of Sanna, at five in the morning and in pouring rain, led a party of pupils of the Adivasi School to do puja and erect a devasthan on a strip of waste land right in the midst of the church ground.

Naturally the Christians protested. Every one in the place is well aware that there had never existed a devasthan on that spot. But the Circle Organizer, abetted by the police and by Mr. V. Joshi, Sub-Divisional Officer, pretend it is old devasthan and so the fat is in the fire.

(3) The methods of Swami Ramanuj Saraswati, Boko Sardar and R. K. Deshpande and consorts are of particular interest.

Swami Ramanuj is a sadhu, who is said to have good reasons for not showing himself in Orissa. In this State be specializes in giving □press conferences□ at Nagpur, where lie □reveals□ the monstrous crimes of the missionaries, and implores the Government to protect the safety of the State against the dark schemes of these plotters. He gets a certain class of Newspapers to print that these wicked men are accumulating weapons and ammunition in view of an eventual rising, that is, to establish Christiansthan, on the model of Pakisthan. India faces the danger of another division.

A couple of months ago, the Sadhu discovered that the Dutch Ambassador had paid a visit to the Lureg Church, and speeches were made there and Swami Ramanuj knew who were the speakers and what they bad said, and he revealed it all for publication in the Hitavada, a paper that seems always ready to print his slanders. Unhappily a little later the Hitavada had to eat its words and had to publish that no Dutch Ambassador had been within a thousand miles of Lurek. So then all the reasonable things, which the Sadhu had □revealed□, were not spoken after all, and, possibly, were fabricated by Swami Ramanuj.

This holy man has, as his helper here in Jashpur, a man that goes by the name of Boko Sardar, and that is said to be a son of the late grandfather of the ex-ruler. Boko is certainly an ex-convict and has served a long term in jail for attempting to murder two Catholic priests. And he is said to be generally drunk. He, with the Swami, will drive into a village in a jeep; there, he will widely rush about, dagger in hand, and utter fierce threats. Then some people are got hold of, and Boko pours forth a flood of abuse against the Catholic priest and the Catholic faith; he threatens the poor men with loss of their lands and he will even seize them by the throat, so much so, that, on one occasion, even the Sadhu is said to have remonstrated against these, all too strenuous, ways of imparting religious instruction.

Finally, the men are made to set their thumb impression to a paper which states that they □freely renounce Christianity□. We are told that the Swami also tells these men, before they give their thumb impression, that they are acting absolutely freely.

Then their heads are shaven, a little □chundi□ being left; they are given a Hindu name and their conversion is complete. Certainly the period of probation and instruction has not been unduly protracted.

As to threats of loss of land we may say that certain Christians used to have on lease land that belonged to the ex-ruler. Boko is the manager of these fields, which have been taken away from the Christians and let out to non-Christians. We are told that we have no right to complain, because the raja can let his lands to whomsoever he pleases. And that is said by people that grow so vocal about □baits□. Also, a few Christians held the little job of raja□s bhandari (storekeeper at the Barns). We know at least of one case where the man was dismissed after lie had refused to rum Hindu; and we believe that several have lost their jobs for the same reason.

You ask how many were thus re-converted. We know of some sixty, and not one of these was a matriculate or had an income of Rs. 1,000 per annum. Or do you advocate that standard only when there is question of conversion to Christianity? Of these sixty men, thus freely converted to Hinduism, three have persevered and have been given lands. All the others, practically at once after their □re-conversion□, expressed regret for an act of weakness done under duress, and offered to repair their fault.

Perhaps we may tell you about one case that has a special interest. Swami Ramanuj and Boko had been operating at Tangergaon 'm the manner described above, and had made a little bunch of converts. Their heads had been shaven and they had received a Hindu name, and their fields would not be confiscated, and they would be rewarded with more lands, and all the rest. Unhappily, though these conversions were absolutely free and the outcome of a change of heart, by no means the result of force and fraud as when people become Christians, the converts did not persevere on the road they had taken with such enthusiasm. Among them was a certain Victor. Like the rest he was rather ashamed of himself and regretted having yielded to threats. After making pubic reparation he went to another village, with the perfectly legitimate object of escaping the further attentions of the Swami and of Boko. Soon after, he enlisted in a labour gang for service outside the State.

At Tangergaon every one was perfectly aware of these facts and knew the man□s whereabouts. Possibly, the police did not know; at any rate, several times the police came along and tried to persuade Victor□s wife to lodge a complaint against the Fathers for kidnapping her husband.

The poor woman did not take the bait, but the case was too manifestly a foul crime perpetrated by the Father, that it could not be left unnoticed. A while ago the Hitavada of Nagpur carried the following piece of information: □In the village of Tangergaon a certain Mr. Victor had disappeared. (For the occasion the paper □mistered□ him). He had recently been converted to Hinduism and had been given a Hindu name. There is strong suspicion that the missionaries have kidnapped him□□□

We beg the Committee to bear with us if we give them still more ample information concerning the methods of re-converting Christians.

At Lureg and Patthalgaon the Swami has at his disposal the Hindu Dharm Raksa Dal; the Arya Samaj and the Hindu Mahasabha also seem to flourish in these places. Here one way is to organize morchas against the Christians, and to shout □Down with the Christian religion□, □Clear out□, □Go to Pakisthan□, □No room for you in India□□□

At Lureg, on the 25th July 1954, a prominent Christian was murdered in a particularly brutal manner, and it is widely surmised that anti-Christian hatred was one of the incentives to the crime.

Some time after the murder, there was a morcha, and a small group of excited people went and shouted slogans in front of the houses of the Christians, and, in particular, before the house of the bereaved widow. And one of the leaders of the group was a man whom the entire neighbourhood suspects of being the instigator of the deed.

A piquant details: whilst this murder case is before the sessions, a complaint is lodged against the priest of Lureg and his catechist for having

incited people to murder a certain Hindu. These people really overshoot the mark: if at least they had sense enough to accuse us of things that have some grain of probability!

At Lureg, the Swami uses as catechist a certain H. Siddiqui, who is, or was, a Muslim. Years ago, he was daroga in the Jashpur State, which he left very suddenly for reasons best known to himself. This zealous preacher of Hinduism, on one occasion, went to a Christian tola, and using the methods his police carrier has made him familiar with, re-converted several householders, securing their thumb impressions to some sort of paper, by which they were supposed to renounce the Christian faith and to profess, in all freedom, that they were Hindus. The next day they all recanted.

The gram panchayat of Lureg also seems zealous in the cause of reconversion. It offered Carolus, the Catholic pracharak, a salary of Rs. 200 per month, plus a bicycle, if he would serve as Hindu pracharak.

(4) About the methods of the Arya Samaj it is not necessary to speak. The Committee should know them.

SOCIAL RELATIONS

25. Have the relations between Christians and non-Christians, in your district, deteriorated in any way since 1947? Do you apprehend any breach of the peace because of this?

Answer: Relations between tribal non-Christians and tribal Christians have always been cordial, and, on the whole, still are so, though communal minded agitators have tried hard to sow discord. Relations between Hindus on the one side, and our priests and Christians on the other side, always were and still are normal, though, here, the effects of the unrestrained press campaign against us, and of the slanders of some fanatics may at times be visible.

It is true that a very small knot of communalists is highly excited. On our part, there is no danger of breach of the peace. Is there danger lest the other side indulge in violence? That is not for us to say. We believe it is the duty of Government to compel would be law-breakers to keep the peace.

We wonder why the Committee do not ask for the reasons of such deterioration. These reasons seem to be:

(1) The violent anti-Christian propaganda of the Ram Rajya Parishad at the time of the Janapada elections. We think that, here, Mr. Deshpande deserves blame. He has been rewarded by being made public prosecutor in court cases against Christian priests.

(2) The-bitterness of the Arya Samaj in certain places.

(3) The abusive campaign and the slanders and lies spread by Swami Ramanuj Saraswati.

(4) The violent press campaign against missionaries and Christians, which appears to have the approval of the Madhya Pradesh Government.

(5) The utterances of certain Ministers on tour in these parts. In October 1953 a Madhya Pradesh Minister made a violent attack against missionaries, in a speech at the Loyola High School, Kunkuri in the presence of the Bishop. And quite recently Shri Monloy, went out of his way at a Kunkuri public meeting to say that the Dutch Ambassador had been received by us with more honour than would have been shown to Mr. Nehru. And this was said after the Hitavada had retracted its lie about the alleged visit of this ambassador. And he publicly stated that it was wrong that aboriginals should become converts to Christianity.

(6) The very appointment of your Committee, and this Committee's strange procedure, its method of calling for public accusations, which are not sifted.

(7) This questionnaire, with its blatant anti-Christian, bias, calling on every fanatic to pour forth his venom against those he dislikes.

26. Have there been cases of social boycott by Christians against non-Christians, or vice versa, in your District?

Answer: Christians are not in the habit of boycotting anyone. And when we are boycotted, we generally take it patiently. But we find it preposterous that the charge of boycotting should be levelled against us, when the real boycotters ought to be well-known to the Committee.

27. Are there any political parties, or other parties of a quasi political and religious character in your district, whose office-bearers are Christians?

Answer: There is only one party here of a quasi religious and political character, and that is the Ram Rajya Parishad. Surely you don't expect Christians in that party.

But we would like to know what harm there would be in Christians being members, or even office-bearers, in a political party. Are we citizens of this land or are we not? Or do the members of this Committee share the feelings of Swami Ramanuj Saraswati and of the ex-ruler of Surguja who expressed their undiluted horror at the fact that, in far away Travancore-Cochin, a Christian happened to be Chief Minister in the State Congress Government! O horror! A Christian Chief Minister in this Bharat of ours!

28. Are such office-bearers given directions and advice by foreign missionaries?

Answer: Our priests do not meddle in politics.

29. Do you know of instances of foreign missionaries taking part in activities other than religious and social?

Answer: However hard you may try, and whatever insinuations you may throw out, you will not prove a single case of interference in politics.

30. What was the attitude of Government servants towards complaints made by Christians against non-Christians and vice-versa? Do Government servants harass Christians or non-Christians for following their particular religion? State instances, if any.

Answer: Boko Sardar assaulted a Christian and threatened to kill him unless there and then he turned Hindu. The police refused even to write the matter in the diary.

Boko Sardar desecrated a Christian village chapel by urinating in it. The matter was reported to the police-also to your Committee-but no action has been taken. The incident took place at Tangergaon.

Boko Sardar entered a Christian village chapel with a party of Hindus and sang kirtans there. This case, after much delay, has been taken up by the police.

At present several trumped-up cases against priests and prominent Christians are pending before the courts.

The rapidity with which the false charge against the Muskutri hospital was taken up, and the efforts of the daroga to make the people accuse the priest and the Sister, are edifying.

The frantic efforts of the Narayanpur daroga to make the actors of Lodma (see answer to qst. 90), the owner of the Kunkuri buffalo, accuse the priest are equally revealing.

A group of people approached Mr. V. Joshi, S.-D. O. of Jashpur to complain against a patwari. He asked: □Are you Christian?□ The answer was □Yes□. Without more ado the case was dismissed.

On another occasion a group of people lodge a complaint before the same person. He orders the Christians to stand on one side and the non-Christians on the other. The Christians were the majority, and without further enquiry their request is rejected. Then the non-Christians, together with one or two Christians, lodge the same complaint, and this time it is entertained.

Mr. Naidu at Jashpurnagar had to enquire into a complaint about bribe taking. His statement begins thus. The remarkable thing about this case is that the three complainants are Christians□□ And without any proof this judicial-minded person concludes that the complaint has been instigated by missionaries.

We have not the faintest doubt in our minds that the police are in collusion with the fanatics that bring false accusations against Christians.

We may still mention the ways of Mr. V. Joshi, S. D. O. A Father and two Christians of Sanna are accused. They are made to appear before him twenty-two times, and the case has not yet been started: each time □postponed□. And these poor men have to travel a whole day to reach Jashpurnagar, to stay one day there waiting during long hours, and then to trudge it back for another day. Is this criminal harassment or is it not?

Another priest, similarly accused, had to appear thirty-four times. Is this harassment?

31. What is the percentage of Christians and non-Christians in any political organisation that you know in your district?

Answer: What on earth can this have to do with the terms of reference of this Committee?

We, Christians, are citizens; we have the franchise, and we are entitled to join any political party. Isn□t there a Christian minister in the Delhi Government at this moment? Was the first Finance Minister of free India not a Christian?

But we are not so □simple□ as not to see what the Committee are driving at.

You are thinking of Jharkhand. Then here are the facts :-

(1) In this district the Jharkhand party is not organised, and certainly, we, Catholics, have nothing to do with it so far.

(2) However, loudly certain politicians may rave against Jharkhand party, it is evident that, this is not an illegal party. We insist that we are not members of it; but, if we were members, no one could make that a matter of reproach against us. Did not the Chief Minister of Madhya Pradesh, for reasons of his own, try to make the Scheduled Tribes agitate for a Gondwana State? How does that differ from Jharkhand ?

(3) Our Bishop has consistently forbidden all his priests to busy themselves with politics; and that order has been, and is being, loyally obeyed.

(4) But we, Catholic laymen of Jashpur, we desire to tell you this; and we solemnly declare that, in speaking, thus, we are not prompted by our priests:

Police oppression and harassment of Christians and of non-Christians must ultimately drive us into opposition to Government. There is a limit even to the patience of Adivasis, Christians and non-Christians. People that have to endure what we endure must be tempted to seek relief where it is offered.

And we are utterly tired of this parrot-like repetition of the slander that our priests meddle in politics. If a cat has nine lives, this slander has ninety-nine, and more. It is incomprehensible how people, to whom we would give credit for honesty, will go on mouthing this piece of calumny.

And, now, Swami Ramanuj Saraswati has found even better: we are storing up ammunition in view of a future rising, and he knows where we are hiding our stocks. And he beseeches a supine Government to take action and save the country before it is too late.

This slander is not in the questionnaire: it was invented after the questionnaire had been circulated. Otherwise□□

32. Have conversions to Christianity brought about any betterment in the standards of living of the Scheduled Castes and of the Scheduled Tribes?

Answer : The Committee might as well enquire whether irrigation has contributed to the progress of agriculture. If the committee are really in doubt about the facts, let them come here and see; or let them read the books of Sarat Chandra Roy about the Mundas, the Oraons and other tribes.

But the questioner probably did have a purpose in proposing this query. If we reply that Christianity has contributed enormously to our temporal welfare-and that is a fact denied by no one-then we stand condemned as rice-Christians, and the missionaries have offered us baits; if we say that there has been no improvement (and that would be false) then Christianity has failed. And so we are wrong in any case.

33. Have you noticed any improvement in the moral level of converts to Christianity?

Answer: Is such a question really fair and relevant?

Yet, we will reply. The first commandment of our Christian faith is that we love God above all; and the second, like unto the first, that we love the neighbour as ourselves. We are taught that we are all God□s children and, therefore, brothers; that we may not despise any man as unclean or untouchable. Our faith bids us not to steal, nor to lie, nor bear false witness, nor oppress the weak, nor kill, nor harbour foul thoughts, nor do unclean things.

This is our Christian moral code. We are but frail human beings, and it is possible that, at times, we fail to walk according to Our Divine Lord□s precepts. But that is our ideal.

We are not in the habit of comparing ourselves with our non-Christian neighbours; nor do we ask ourselves whether, now, we are better than when we walked in fear of spirits, and had not yet learnt God□s law God alone shall judge us and our neighbours.

But we would be very curious to know what answer the police and certain officials have returned to this question. We expect that the police, with sorrow, testifies that conversion to Christianity has caused grave moral deterioration. For, since we are Christians, we have received some education, and we often refuse to pay bribes, and we dare assert our rights. Surely the police must find that we have grown very bad!

Will a little story in this connection interest the committee? A daroga in tribal territory was fairly friendly with a Catholic priest.

One day the man of the law said: □Well, Father, real friends we can never be. Your presence here means to me a loss of Rs. 700 per month□.

We have more than a mere suspicion that the zeal of the police to get our priests out of this district has something to do with their illegal emoluments. And many a petty □servant of the public□ must feel the same grievance against us. Mere Adivasis daring to refuse bribes to them! How bad they have grown of late!

34. Do you know any cases of missionaries destroying or desecrating non-Christian places of worship or burial grounds. Please state specific instances, if any.

Answer: No, most emphatically. If we did such things the zeal of the police would have some scope. But the case of Boko Sardar, urinating in the Catholic village chapel of Tangergaon, has been mentioned already; also his entering into a village chapel to sing kirtan, and thus exasperating the villagers.

Why do the Committee, by way of questioning, suggest that we are guilty of this heinous offence? They might as well ask about all the other crimes listed in the Criminal Code.

35. What were the consequences of such acts in the relations between Christians, and non-Christians? Were such cases reported to the local authorities? What action was taken?

Answer: Before there could be consequences such acts should exist, and they exist only in the imagination of slanderers. Does the Committee really believe that there may have been lack of zeal on the part of zealots and of the police?

But when Boko Sardar desecrated a Christian chapel in a most outrageous fashion, yes, then the police showed remarkable lack of zeal.

36. What has been the attitude of Christian Missions to National reconstruction efforts. Have they welcomed, or co-operated with, the work of organizations like the Harijan Seva Sangh and the Kasturba Gandhi Memorial Trust?

Answer: The Committee appear truly hard up to discover proofs of our lack of loyalty. We live in a very jungly region and these organisations have hardly penetrated to our district. But we, Christians are prepared to cooperate with any scheme that fosters the public welfare.

Perhaps it will be urged that we are not co-operating with the Adivasi Welfare Department. The reason is obvious. This Department, from the very instant it was set up, declared a fierce war against us, trying to kill our schools, specializing in false accusations, and acting, as is well known, as a "Hindu Mission".

37. Have the Mission contributed, or encouraged their converts to contribute, to national welfare schemes, or funds for relief in national calamities.

Answer: Does the questioner really dare insinuate that Christians are not interested in the national welfare?

May we ask: Who kept the Adivasis and the depressed classes down all these centuries, and who helped them to rise out of their degradation? If the members of the Committee are sincere, they must confess that Christianity has made an incalculable contribution to the welfare of the lowly and of many other classes.

But nowadays, you have let loose on us a host of so-called welfare workers. We shall not condemn these men in a body; but we wish to point out that they draw exceedingly fat salaries, and that they are well paid for trying to uplift us. And not seldom it seems to us that they display more zeal in trying to destroy the good.

Our priests are not professional uplifters, and certainly they do not come to us in a condescending manner; they have served us, and still do serve us and they draw no salary.

We have heard of Ministers telling their Welfare staff that they must be animated with the missionary spirit. This appears to us an unsolicited testimonial to the devotion of our priests and our nuns.

But yet, we are grateful to the Committee for asking this question, though we smart under the insult it contains. For we had cause to think that no contribution from us to thin public welfare was acceptable with the Government.

Early in 1954 our Bishop received from a charitable organisation a considerable consignment of barrels of powdered milk. (And, by the way, Swami Ramanuj. Saraswati "revealed" in The Hitavada that these barrels contained ammunition). The Lord Bishop offered a number of barrels to the Deputy Commissioner of Raigarh, the only condition attached being "distribution among the needy without distinction of caste or creed". The answer was a frigid refusal.

Truth compels us to add that the present Deputy Commissioner of Raigarh, when offered a similar donation, gratefully accepted.

38. Have Christian Missionaries taken over, or attempted to take over, common lands, such as lands for cattle-grazing or cattle-resting places, for purposes other than those for which they are meant?

Answer: No. And isn't the police keeping its eyes open? Or is the question asked merely in order to insinuate a charge?

But we know of a case where a convent school had "encroached" on public land. Such encroachments are

of daily occurrence in this district, and, in this case, the thing had been done unwittingly. The case came before the magistrate, who imposed a fine, and, though, in such cases, the land is usually granted to the encroaching party, refused the school possession of the little plot. The plea was that it was needed for grazing, when every one knew perfectly that it was all rock and stone and that not a blade of grass grew there.

39. What are the Missionaries doing to identify themselves with the Indian people?

Answer: Whatever be the intention of the questioner, we thank him for this query.

Our priests and our nuns have come to our country for life and they do not contemplate a return to the country where they were born. They live, work and die in our midst and hope to be buried in our soil. They look on themselves, and we look on them, as pars and parcel of the Indian nation. Practically all those that were eligible, have, at the commencement of the Indian Constitution, acquired Indian citizenship. And they are loyal citizens, and we have never heard them refer to any other country as theirs.

The Committee know, or easily could have known, all that, and they ask what these men have done to identify themselves with the Indian people. This is an unwarranted insult to loyal men.

40. Do converts to Christianity tend to form a distinct communal group, indifferent or hostile to Indian traditions and culture, and with affinity to foreign culture?

Answer: The "Suggestio Falsi" is patent, and the insult to us glaring. Converts to Christianity in this district are and remain aboriginals. We have nothing to do with foreign ways and culture. We mean to remain what we have been heretofore, but we certainly want to rise in the social scale; we want to rid ourselves of oppression and oppressors; we want to end our ignorance and poverty; we want to take our place in the Indian nation and to make our contribution to its welfare and progress. We are not estranged and denationalized. But it is a fact that certain officials do make the attempt to deprive us of our right to call ourselves aboriginals. It is not we that tend to form a distinct group, nay, not at all.

Some months ago the Sub-Divisional Officer of Police, Jashpurnagar, visited Saraitoli, when he thought fit grievously to insult some of us. He said: "What for do you ape Europeans? Why do you follow a European religion? The British are gone. Why do you run after them?"

One of those "simple" Adivasis stood up and answered: "Sir, you are a very young man and your talk foolishly. Who follows bilayti ways? Do we wear coat and pants as you do, and a topi too? And a motor car?" The great man looked profoundly mortified and answered not a word, may not, even by an insult. But, some days later, the speaker, who had humbled him, was saddled with a lawsuit for threat of murder, no, not a threat against the Sub-Divisional Officer, but against some other petty official. Was this a mere coincidence?

41. Do converts to Christianity give up all their ancestral religious and social customs and adopt new ones, or do they continue their old practices, such as worship of gram devatas, and ancient marriage rites, even after conversion to Christianity?

Answer: What has this to do with the matter in hand, and what is the questioner bent on insinuating?

After conversion to Christianity we keep our social customs, as to food, dress, mode of working and living, marriage customs, feasts, sports, entertainment, songs and dances. We do renounce worship of idols and of so-called "bhuts", and of gram devatas. For, we believe in one true God and Him alone do we adore. And we would deem it a grievous sin, if, knowing the one true God, we went and gave worship to idols, devatas, and bhuts.

42. Do you consider any of the activities of the Christian missionaries to be detrimental to the interests of the nation? If so, which, and why?

Answer: It is our firm conviction that the activities of the Catholic Church in our midst, and throughout this land, have been and are an immense contribution to the public welfare. Many are the great and good men of this country, true Hindus, that have, time and again, borne this testimony to the disinterested labours of our nuns and our priests.

Do you really regard the schools and colleges and hospitals and other institutions, conducted by the Catholic Church in India, from Cape Comorin to the Himalayas, as detrimental to the interests of the nation?

Of course, we propagate the Christian faith. And you would fain make that a crime, and brand it as "detrimental to the interests of the nation". Such was not the opinion of the wise men that, some years ago, sat in Delhi, and framed the Constitution of free India. They said and solemnly enacted, that every man

in India had the right to profess, practise and propagate his religion.

We, Adivasis, are convinced that we are fulfilling a duty imposed on us by gratitude, when we declare that we owe an immense debt to the priests and the nuns that have brought us education, the knowledge of our human n

dignity and the consciousness of our human rights. We thank them for having enabled us to shake off the yoke not only of those that so long had kept us in bondage, but also of the evil spirits, and for having taught us to seek salvation in Jesus Christ.

MISSIONS

43-46: These questions call for no answer from us.

47. What are the educational qualifications of the Missionaries, and what was their station in life before joining the Mission? What was their income before, and what is it now?

Answer: Our priests are highly educated men, practically all of them having a Ph. D. and a D. D. degree. Very many of them have for years been teaching in High Schools or lecturing in Colleges. In the matter of education they can stand up to any of your Government officers, even the highest.

As to their social standing before they came to us, the only thing we need say that they have dedicated their lives to the service of God and it the neighbour from their youth.

As to their salaries, we may be causing astonishment to the members of the Committee, certainly to the slanderers of our priests and nuns, when we declare what is absolutely true, that our Fathers and religious Sisters draw no salary. Theirs are dedicated lives and their service does not look for reward in this world.

48. This question needs no answer from us.

49. Have the Indian Missionaries equal status and authority with the foreign Missionaries?

Answer: In the Catholic Church we are all brothers and the notion of colour bar and caste, as it prevails among Hindus, is utterly foreign and distasteful to us. To us Indian priests and European priests are equally God□s ministers and we respect them equally.

But it does happen that we, aboriginals, and our aboriginal priests also, do receive contumelious treatment from other Indians, who treat us as inferior beings. Such treatment is never meted out to us, nor to our aboriginal priests, by the European Fathers.

50. What is the organisation of the Missions? Who has supreme authority over them?

Answer: Supreme authority is in the hands of the Bishop, who is an Indian citizen. Of course, in matters of religion, he acknowledges the authority of the Pope, who is the head of the Catholic Church throughout the world. There is no question of our depending on a Mission Board or any such thing.

51-54: How are the missions financed (and a great deal more about income and expenditure)?

Answer: Why does the Committee enquire about this matter? Government seems to know, or pretends to know, since a Minister did make a statement about the matter in Parliament, and quoted figures. If he knew the facts, the Committee need not ask us; if he did not know the facts, what right did he have to make a statement?

In this district, people who do not wish us well, go about saying that we received 22 crores. Why not put the figure ten times higher? Once you grant your imagination free rein, why not let it fly to the highest summits?

But, if our fellow Christians abroad are generous enough to help us, we do not see why any one should resent that. As to schools, and hospitals, and other institutions of social welfare, all are welcome to benefit by them, nor is any one solicited to become a Christian if he desires to benefit by them.

55. This is merely a repetition of question 19.

56. Are regular reports published of the achievements of the Missions? If so, please furnish copies of such reports since 1947.

Answer: We do not know about any such reports.

57. What types of activities have the Missions undertaken in your district, such as (a) religious propaganda, (b) running of institutions like schools and hospitals, (c) other institutions?

Answer: Certainly, the Catholic Church carries on religious propaganda, though we think that you do not understand that word in the meaning in which we use it. We do not beat the big drum, nor blow the trumpet, nor organize morchas, nor shout slogans against other religions, nor indulge in "force and fraud", nor threaten "unconverted souls with eternal damnation". But we do teach such as desire to be taught; we enlighten the honest enquirer; and we labour to assist the poor and the lowly. There is no question of obstreperous proselytism.

The Catholic Church also runs schools and hospitals open to all. But the Madhya Pradesh Government has striven hard to annihilate our schools; it has succeeded to a large extent in driving non-Christian pupils out of our schools.

There are "Mutual Aid Societies", which are really co-operative societies, run according to Government rules. And much else.

58. Are there Mission Courts in your district? If so what is their constitution and rules of procedure? What punishments do they award and to whom?

Answer: There are no mission courts here. But Christianity does not want to uproot ancient customs, and so in our villages there are panchayats, just as there were during centuries before we became Christians. Thee panchayats are conducted according to our tribal rules, and do not pretend to deaf with grave offences. In them non-Christians sit with Christians, whenever the matter concerns us both.

We are aware that Government officers are apt to feel jealous of our tribal panchayats, and so we walk warily lest we land ourselves into anything illegal.

These panchayats are with us a very ancient institution, but no stretch of the most sanguine imagination, can they be called "mission courts".

59. Where do the Missions work in your districts? Do they concentrate on areas populated by the Scheduled Castes and Tribes?

Answer: The whole of this area is inhabited with Scheduled Tribes.

60. Please state the location where the Missions are situated. Since when have they been functioning there, and what are the means of communication to such places? Are these means of communication available the whole year round?

Answer: Let Government officials answer.

But we fail to see what means of communication have to do with the terms of reference of the Committee.

Or must we hold the Committee responsible for an innuendo that these wicked priests and nuns go and hide themselves in lonely spots, where upright Government officials cannot reach, so that they may be at liberty to pursue unhampered their nefarious designs against the safety of India?

Or is there an allusion to the Committee's trip to Muskutri, when, so we are told, their bones were badly shaken in a jeep travelling over an abominable road? Was that our fault?

61. Are there Government officials posted at such places? Please give their designations. How frequently does a Government officer visit these places in a year?

Answer: We do admire the gravity with which the question is asked.

Truly, the questioner does seem to fear for the safety of the country?

Alas, notwithstanding our lack of means of communication there are police officers everywhere, and we are only too painfully aware of their presence, as well as of the presence of other petty officials that thrive on bribes.

Higher officers may, or may not, come. Yet, the Committee may rest assured that our priests and nuns are duly watched, their names periodically taken down, (the father's name not being omitted), and that they have no opportunity to indulge in fatal machinations against the safety of the Indian Republic.

Moreover, for some years now, the Government have at their service the teachers and other officers of the Adivasi Welfare Department, and these try hard to deserve their liberal salaries by displaying exemplary zeal in reporting the supposed misdemeanors of priests, nuns, and Christians.

62. Are there meetings of missionary workers held at periodical intervals? Are the proceedings of such

meetings made known to members of the general public?

Answer: We are not aware of any such meetings being held; but we are of opinion that it would be perfectly reasonable and lawful to hold them. And, furthermore, we are of opinion that this question is asked simply for the sake of insinuating that eve pursue unlawful designs.

We do not see what business □the members of the general public□ would have with the minutes of such meetings: not because there is anything to hide, or because anything treasonable takes place (as it seems intended to suggest), but because the □members of the general public□ are eminently uninterested in matters religious.

We do not think that, if such meetings did take place, our priests would be likely to plot against the security of the State. And Government knows that very well. For some years now it has watched them, tampered with the privacy of their correspondence, spied on them, required periodical police reports about them, and, so far nothing very treasonable or dishonourable seems to have been discovered.

Or if there is question of meetings of subordinate mission workers, then we can say that occasionally these men meet at the parish church, when they take part in spiritual exercises for the upbuilding of their own spiritual life. No minutes of such meetings are kept, and we can assure the Committee that no plotting against the State is indulged in on these occasions.

63. Are particular areas allotted to particular mission? Or do they encroach on one another□s sphere of influence?

Answer: As far as the Catholic Church is concerned, India is mapped out into a number of □dioceses□. At the head of each □diocese□ there is a Bishop, and he alone is responsible for religions matters in that area.

We know nothing about spheres of influence or about encroaching.

64. Hive missionary activities increased or been intensified in your district since 1947. If so, how and to what extent?

Answer: We can only say that in Jashpur, in the time of the raja, we were scowled upon; and in the other States we were not allowed to exist, as the rajas denied us religious liberty. They claimed ownership not only of our bodies, but of our souls as well.

Since the time of merger the Madhya Pradesh Government has shown itself consistently hostile to Christians, and frequently unfair.

65. Have you come across cases of mass conversions? If so, what were the incentives and methods used?

Answer: We have come across one case of mass conversions. It took place at the 1951 Census. Up till the moment of that Census there were in India, and in particular in this district, many millions that professed tribal religions. During the night of the Census nearly all these millions were converted to Hinduism.

As to the incentives: On the part of the converts there were no incentives; they did not even know that they had been converted.

What were the incentives that moved the converters? Not religions zeal, one would think. But the Committee need no information from us on this point.

The methods: No more than a stroke of the pen, or, stall we say, force, undiluted force, political compulsion.

We have mentioned above the sixty converts of Swami Ramanuj and Boko Sardar: sixty is not an enormous number, and, perhaps, the term □mass conversion□ does not apply, as there was question only of small groups. We remind the Committee of the methods used: terror, cajolements, threats chiefly of loss of fields, promises of land.

But, of course, here it was not a question of conversion to the Christian religion!

66. What interest have missionaries and Indian Christians shown in the work of the Government of India Boundary Commission?

Answer: Our priests have not shown any interest at all in this Commission, because they stand aloof from politics. As to us, Indian Christians, we had as good a right as any one else to take an interest in the work of that Commission and to put forward our claims. But as a matter of fact in this district, we have not bothered our beads about it.

67. Have the Missions taken part in Indian politics and elections? Have they supported any political party? If so, which, and since when?

Answer: Our priests, as we have told you to satiety, and as is proved to the hilt, do not meddle with Indian politics. That is not their sphere. However, such of them as have the franchise, have cast their vote at-the polls, as was their right and their duty. And no one has a right to ask for whom they have voted.

We, laymen and women, have as good a right as any other citizen of India to busy ourselves with politics. Our priests have exhorted us to fulfil our civic duty, but they have never asked us to adhere to one party rather than to another. The only direction we received from them was not to join parties that pursue subversive or Godless ends. And that in our view, is not politics, but a matter of moral guidance.

68. Do missionaries undertake such works as recruitment of labour for the Assam Tea Gardens? Do they receive any commission for this? Do they undertake remittances of salaries of labourers to their dependants? If so, on what basis do they do this?

Answer: No labour for the Assam Tea Gardens is recruited by our priests. But, suppose such recruitment did take place, it would be quite reasonable that our priests should help those that are compelled to migrate, to find gardens where there are well treated.

But, up to a very recent date, the Mission, in virtue of an agreement with the Government of India, recruited labour for the Andaman Islands. The Government did pay a small commission for every labourer recruited; we believe that it amounted to one-third of the commission charged by recruiting agencies. This commission barely covered cost of recruiting and forwarding to harbour.

The Fathers also undertook to remit salaries of labourers to their families at home. The money was sent from the Andamans to a Ranchi Co-operative Bank, and thence to the several parishes. No charge was made for the trouble-at time considerable-of getting the cash to this remote districts, and the dependants received the whole amount credited to them at the source

From many tea gardens and other places people do send Money Orders to their folk at home c/o the Father-in-Charge. The reason is simple. It is widely believed (with what truth, the Committee may judge) that focal postmasters have a habit of demanding a gratification for every Money Order paid out. It is also believed that postmaster refuse to make payment, on the pretence that no money is available, until the gratification is forthcoming. Therefore, the poor people prefer to send their remittances c/o the Father-in-Charge, from whom the postmaster dare not require a bribe. In this manner, the dependants receive the whole sum sent to them, and they have not to trudge to the P.O. over and over again, nor to wait there for long weary hours.

The Committed will easily understand why certain people object to the priest□s undertaking to act as intermediary in this matter.

HOSPITALS

We beg to point out that some of these questions about hospitals are offensive in an extreme degree and are based on false accusations and cruel slanders.

69. Is there any mission hospital in your district? Of what kind is it?

Answer: There is one small hospital at Muskutri, and several small dispensaries.

70. Is admission open to all, or is there any criterion of income, religion. etc., for admission?

Answer: Admission is open to all, without any criterion of income, religion, etc., for admission.

How could such a criterion enter into any same person□s head?

71. Is treatment in hospital used as a means of conversion? Do you know of cases of non-Christian patients being converted to Christianity as the result of treatment in hospitals? If so, cite names and manner of inducement offered.

Answer: Treatment in hospital is not used as a means of conversion, nor do we know of any case where a person was converted in hospital.

But, if there happened to be cases, we do not see the reason why one should be horrified. No inducement need have been offered. It is quite normal that the self-sacrifice and dedicated life of our Sisters should ret people thinking-

And we, once again, enter a protest against the consistent assumption of the Questionnaire that every

conversion is brought about by inducements. This is not only unjust, but nothing short of absurd.

We know of one slanderous accusation in this matter, which has been mentioned in the answer to another question.

72. Are patients obliged to take part in Christian prayers and other religious exercises? Are favours shown to such as attend prayers? And are there Christian pracharaks employed in the hospital?

Answer: Patients are NOT obliged, nor asked, to take part in Christian prayers or religious exercises; no favours are shown to such as would attend, and the idea of our using pracharaks to go and worry poor patients is simply repugnant, and can have arisen only in a diseased mind.

All these insinuations are based on lying propaganda and are gratuitous insults cast at our heads.

73. Please state instances, if any, where patients were not allowed to read their own religious books, when they wanted to, on other than medical grounds? Are books of any particular religion distributed free among patients?

Answer: Here, in most cases, patients are illiterate. No patient has ever been prevented from reading his own religious books. Nor is any literature distributed in the hospital. But would it really be a crime to give the patient a religious book, if he wanted to read it?

74. Give the names and the nationalities of the members of the medical staff. What are their scales of pay? Since how long have they been working in their present posts?

Answer: The Muskutri hospital is conducted by a religious Sister, who is a trained nurse. In at least two other dispensaries the Sister is a trained nurse.

These are all Indians.

They are religious Sisters and draw no salary, but work for the poor without seeking any emoluments.

Elsewhere, the priest may distribute simple remedies; he usually has long experience and gives all the help he can to people that have no access at all to medical relief. And there is no chance of professional jealously being aroused: there are no doctors at all.

75. Who constitute the Managing Body of the Hospital? State their religion and nationality.

Answer: The institutions are too small to be burdened with a Managing Body.

76. Are any members of the staff prohibited from following their own religion, because of their service, in hospital?

Answer: The question does not arise. But suppose it did arise, then we Catholics would answer that we deem it wrong, a grievous wrong, indeed, to prevent any one from following his religion, if he sincerely believes in it. We grant to others what we demand for ourselves, that is freedom to follow our conscientious belief.

77. What medicines are Generally kept by the missionaries in their smaller dispensaries? How many of these are licensed being poisonous? Who administers them?

Answer: Our priests and, nuns generally dispense very simple remedies, often homoeopathic medicines. There is no question of poisonous or dangerous drugs. This distribution of medicines is a boon, highly valued by the people, - and not by Christians only, - in a district where quacks abound and doctors are non-existent.

SCHOOLS

78. What schools do the Missions run in your district?

Answer: There is one high school for boys, several middle schools for boys and girls, respectively, and a goodly number of primary schools for boys and girls.

79. Is there any discrimination shown by Government officers in regard, to Christian and non-Christian schools? Please state specific instances.

Answer: The discrimination shown by the Madhya Pradesh Government is open and shameless.

Before the Jashpur State was merged into Madhya Pradesh, the Catholic schools were nearly the only

schools in existence, and received a small measure of recognition from a Government that was neither enlightened nor progressive. It is due to our schools that a certain number of Adivasis of Jashpur did receive a certain amount of education.

From the day of merger, the Madhya Pradesh Government declared a fierce war on our schools. All our Primary Schools lost their recognition and none received a grant-in-aid. The Adivasi Welfare Department tried to open rival schools next to every Catholic school, at least in areas that were not too inaccessible. In these rival schools, teachers were paid fabulous salaries, at least three times the amount paid, in our schools; the pupils were charged no fees, received books and stationery free, and also a daily meal into the bargain. And very severe pressure was put on non-Christian parents to induce them to withdraw their children from our schools.

When the Catholic schools applied for recognition and for grants-in-aid. which, according to the Constitution of India, they are entitled to, the Madhya Pradesh Government was deaf and dumb and deigned not to reply

After we had made representations to the Central Government, the State Government remembered our existence and sent its inspectors. These reported that not one of our schools was fit for recognition, no, not a single one. Shall we be deemed guilty of rash judgment if we opine that these inspectors were acting on orders, and had been instructed to declare all our school below the mark, irrespective of the facts? And we may add that, on several occasions, these inspectors showed themselves positively ill-mannered.

To us it seems that the Madhya Pradesh Government, if it had had the faintest desire at least to appear fair, would have been wise enough to recognize, say, one or two of our schools. The wholesale condemnation seems to prove that the Government did not even feel the need of saving appearances.

Ought we to be grateful for that much sincerity, or shall we call it a shameless confession of discrimination?

In 1954, the Minister of Education refused to receive a deputation of Christian citizens, who prayed for leave to lay their case before him. He refused to receive them.

And the Madhya Pradesh Government has, and generously uses, another weapon to kill our schools. In this State, the pupils of the fourth class in the primary stage have to pass an examination; and failure in this examination absolutely debars them from prosecuting their studies.

This examination is mostly oral, or with the he of slates, and is taken by the inspectors, who have absolute authority in the matter of failing or passing the of the candidates. There is not the slightest shadow of control. In the case of pupils of the Catholic schools, some inspectors do not even try to hide their hostility, and it has frequently happened that they subject our children to grievous hardships by making them travel uselessly and repeatedly to very distant examination centres, and then refusing to take the examination.

These inspectors, well aware of the dispositions of Government towards Catholic schools, fail our children at the rate of 80 or 90 per cent, and the poor victims are not allowed to continue their education. No recognized school may admit them.

Are we not entitled to conclude that the Madhya Pradesh Government is hostile to primary education amongst us, Adivasis? An inspector very kindly informed us that "the gold of education was precious and meant only for the few,"- of course, not for us! On another occasion, this man of learning informed us that Adivasis, when they get some learning, turn rogues and liars. Was he voicing the feelings of the Madhya Pradesh Government, of which he was the servant?

Do our Ministers belong to, that class of Hindus, of whom Dr. Grigson, I.C.S. (for long years in the service of the Central Provinces Government, and a man well versed in tribal matters) said that they did not wish the Tribals to grow in education, but desired them to stay as they are, the humble servants of the "better classes".

We would add that this fourth class examination exists only in this State, and came in for very severe animadversion in the Report of the All-India Education Commission.

And the members of the Committee blandly ask if there is discrimination.

Yes, there is, open and avowed, discrimination against Catholic schools.

80. What is the strength of the Mission schools in your district. How many of the students are Christians and how many non-Christians?

Answer: The figures can be secured from elsewhere. We know that our schools are open to all. But the Adivasis Welfare Department has used strong measures to drive all non-Christian pupils out of our schools.

They have succeeded but not completely.

81. Do you know cases of on-Christian students becoming Christians as a result attendance in Christian schools? If so, how does it happen, with the knowledge and consent of the parents, or otherwise?

Answer: We believe that there are few cases of non-Christians becoming Christians whilst, or after, attending Christian schools. Such converts are never admitted to baptism, if they are minors, without the knowledge and explicit permission of parents or guardians.

We desire to remind the Committee of the case of Alexius, a young man that is now a college student. At Arra-Jashpur, a complaint was laid before the Committee in June that this lad had been converted in the Gholeng Catholic school without his father□s leave. The young man heard of this, and the next day he walked many miles to Gholeng, where he asked, and with some little trouble, obtained to be heard by the Committee.

He protested against what had been said about him at Arra.

The Committee: □Is your father a Christian□?

Alexius: □No, my father is not a Christian□.

The Committee: □Did your father consent to your becoming a Christian?□

Alexius: □Yes, may father did consent□.

The Committee: □Can you prove that your father did consent?□

Alexius: □If he had not consented would he have carried on his own back to Gholeng school the rice that paid for my fees?□

The Committee: □And what did the Fathers give you to become a Christian? Surely, they gave you something.□

Alexius: □They gave me nothing□.

And do the members of the Committee remember, and is it set down in their notes, that the youth turned round, and with bitter scorn said to the crowd in the Oraon language: □These people ask me what I was paid to become a Christian. Do we sell our religion? Who of you knows where is the bazaar where religion is bought and sold?

And this was not rehearsed. There had been no time for rehearsing, but this young man had just arrived to secure a hearing at she last moment. It was not a pretty piece of acting, but the indignant utterance of a generous heart.

Yes, where is the bazaar where religion is bought and sold?

82. What is the procedure of recording names of students in school registers? Do you know of cases of students being shown as following a religion other than the one to which they or their parents belonged at the time of admission? Cite specific instances.

Answer: This question alludes to a calumny, started by hostile school inspectors, who had to find fault.

Often a pupil may have, beside his Christian name, a village name like Budhu, or Sani, or whatever it be. There was a case (possibly more than one. but very few in any event) where a pupil was entered in one book by his Christian name and in another book by his village name. The inspector made a mountain out of a very small mistake, and saw all sorts of sinister designs behind this formidable crime.

And even the Committee seem to take this poor little blunder extremely seriously!

What interest could we have in making such faked entries, as are suggested by the question? We can safely assert that there is not one case where pupils were entered as Christians when they were not.

But we may inform the Committee that, in this district, it is generally believed that, in Adibasi schools, the practice prevails of entering the names of aboriginal pupils without their gotar. Ram, or some other name of the sort, is added to take the place of the gotar. And this is taken as proof that little Sani is an authentic Hindu. Is he not called Sani Ram?

Must we call this conversion of minors without the parents□ leave?

83. What fees are charged in the school? What scholarships and freeships are offered? Is the offer of a freeship used as an inducement to students or their parents to change their religion? Give specific instances.

Answer: In Catholic primary schools, because the Madhya Pradesh Government systematically refuses us all grants-in-aid, a small fee must perforce be charged, and this is frequently paid in kind.

Some inspectors pretend that fees are illegal; then we call it a contribution, freely given. And that is what it really is. For we could send cur children to the Adivasi school, where no fees are charged, and where substantial favours are offered. But we prefer, out of our poverty, to contribute something so that our children may be brought up in our own faith.

We lack the means of giving scholarships and freeships, but yet our schools do help the really indigent. But we deny that such favours are ever used to bribe pupils or parents into the Christian religion.

84. Is religious instruction given in the school? If so, of what kind, and is it compulsory?

Answer: Religious instruction, - of course, instruction in the Catholic faith, - is given in cur schools, out of class hours, generally before commencement of classes. Attendance is not compulsory for non-Christians, nor are these permitted to attend without the explicit consent of their parents.

A case is on record of an inspector, visiting a Catholic school, asking the teacher to give a class of religion. He said that he wanted to see how it was done. The teacher complied with the request.

The inspector wrote in his report: "In this school religion is taught during class hours".

85. What kind of moral instructions, if any, is given? Furnish copies of moral instruction syllabus.

Answer: In Primary and Middle Schools there is no course of moral instruction; but civics lessons are given according to the official syllabus. About the High School we do not know.

86. Is any provision made for teaching religion other than Christianity to non-Christian children?

Answer: We deny the implication of the question: no provision is made to teach Christianity to non-Christian children. As to teaching their own religion to non-Christian children, we believe that parents and guardians would not regard us as qualified to undertake that task.

87. Are there non-Christians on the staff of the school? Is any pressure brought to bear on the members of the staff to change their religion? Do you know of any cases where discriminatory action was taken against a member of the staff on religious grounds?

Answer: We are not aware of any non-Christians being on the staff of any of our schools. If there were any, no pressure would be put on them to change their religion. Such pressure is abhorrent to Christians. It is well known that in other places many non-Christians work on the staff of Catholic schools and colleges, nor have we ever heard of such "pressure or discriminatory action" as the questioner would attribute to us.

88. What holidays are given in the school?

Answer: We observe the holidays prescribed by the code.

89. Are days of national importance celebrated in the school? What kind of celebrations are held?

Answer: National holidays are observed in our schools just as they are in other schools, except that we may add an intercessory service, and that, as a rule, our pupils know how to sing the national anthem correctly.

90. Are dramas or plays staged in the schools, which bring into contempt non-Christian religions aria deities Give exact reports of such performances, if actual copies of them cannot be had.

Answer: In our schools no dramas or plays are acted, which bring into contempt, or even refer to, non-Christian religions or deities. We deem it wrong to cause pain to others, or to mock at their honest convictions, even when we do not share those convictions. It is not we that organize processions to shout insults at the religion of others.

At times, religions plays are staged, which make no reference to Hinduism or Islam; and we also may have dramas and plays of a non-religious character.

We are not a little amused by the interest which the members of the Committee display in our dramas, and by the serious view they take of our entertainments. We readily admit that we love play-acting. It is part of the fun of village life, and sometimes is the readiest way we have of retaliating against official oppression.

The committee chooses to put these dramas under the heading schools. They refer much more to our daily village life.

The committee would fain have copies of our plays, and possibly suspects that that we dare not show such copies. As the members of the committee were informed at their Ginabahar meeting, in June, frequently these copies do not exist, for the good reason that these plays spontaneously arise out of village life, and it may very well be that the composers (we cannot say, the writers) and actors are unable to read and write. In default of copies, the Questionnaire calls for exact reports. We shall oblige the questioner.

At Saraitoli, close to Sanna, the Catholics endured a great deal at the hands of the police and other officials, and at last two of their chief men were accused of attempted murder. It seemed to be a question of thoroughly cowing down the Christians. The good men were arrested, handcuffed-and ostentatiously paraded through the bazar when it was in full swing. This happened when they were led to prison at Jashpurnagar. They were cast ill jail and at first bail was refused, and, indeed, it did take a great deal of trouble to have them bailed out, after the poor men had stuck in the lockup for a day or two.

All this meant a great triumph for the police and for some other people. Surely, this time the men of the Welfare Department had gained a great victory, and the Christians would now eat humble pie.

The contrary happened. The Criminals had hardly reached home (the journey in police custody had lasted four days), before these happenings had supplied the plot of a drama, that was being acted in the village, and caused a huge amount of hilarity. And the priest had not instigated the thing; he was not even in the locality.

We hope we shall not be deemed very wicked for trying to bring the upright police officers into contempt. They make us pay dear enough for the right of laughing at them.

The case of, the Lodma drama came before the Committee at their Ginabahar hearing in June 1954. Nothing very damaging seems to have been revealed on that occasion. Here are the true facts, some of which were not placed before the Committee.

The play was wholly made up by the young men of the railway. The team was: Dont consult ojhas, and sokhas, and fortune-tellers, and dont go in for muti puja when you are sick. It was a simple affair, interlarded with a few spicy allusions to recent village events. There was plenty of fun and laughter, and not a soul was hurt.

But these simple youths had counted without the teacher of the Adibasi school. The Enquiry Committee, was in the offing, and this good teacher had to fulfil his duty of accuser of priests and Christians. Whether the man had assisted at the play or not is not certain: certainly, he had not been invited.

The teacher approached the daroga of Narainpur, who, filled with holy zeal, immediately instituted an enquiry. Seven or eight young men were summoned, kept under illegal restraint for the whole night, not being permitted to leave the room, even to satisfy a call of nature (the classical way of this daroga to extract confessions), and plied with questions and threats. One of the lads, called Simon, was struck by the man of the law. The Adibasi schoolmaster and another official of the Welfare Department acted as assessors to the policeman. Unhappily these young men would not lie, nor confess that the wicked play had been instigated by the Father. They stuck to their copy right.

However, the Lodma offence was duly reported to the Committee at Ginabahar, the manhandling, the threats and the illegal confinement being carefully omitted. The questionnaire seems to show that the member of the committee were profoundly impressed.

91. Is there a Mission hostel or boarding house in your district? Is admission open to all in them? Are there fees charged?

Answer: In several Middle Schools and in the High Schools there are hostels, mainly intended for Christians. At times non-Christians apply for admission. Neither before nor after admission is any pressure put on them to embrace the Christian faith. Fees are charged on all equally and are frequently paid in kind.

In the High School the non-Christian or Hindu boarders refuse to cat with Christians and Muslims, and so they have their own mess arrangements.

92. Is attendance at religious exercises compulsory for the inmates of these boarding houses? Have there been any cases of children being converted to Christianity by staying in such -boarding houses? Give specific instances.

Answer: Attendance at religious exercises is not compulsory.

We believe that conversions are very few. One case has been discussed in the answer to question 81.

Remedies:

N.B.-This heading appears to suggest that there is something very wrong. May we suggest to the committee that the disease affects those who perhaps there is something wrong would deny freedom of conscience to all those that do not share their opinion?

93. Do you consider any of the activities of Christian Missions objectionable? If so, which, and why? What remedies have you to suggest?

Answer: This question invites every fanatic to vent his anger.

Let that be. Perhaps, in a free country, like ours, every man is entitled to express his opinion and to formulate proposals for putting the world in order.

But we beg to submit that this invitation to an excited public to level charges against a class of men appears to savour of demagogy. Heretofore in India, we had tribunals and judges, who tried cases and sifted evidence laid before them. Here we have an Enquiry Committee, vested with semi-judicial functions, calling on the public to lay charges, and that too, after a virulent press campaign of abuse and slander has excited communal passions. To us this seems to be a singularly strange way of doing justice.

Our answer to the question is that we do not consider the activities of the Catholic Church in India as objectionable. Nay, we consider that they greatly contribute to the public welfare. And, in this, we are at one with the wisest and best men in the nation, who repeatedly have borne witness to the services rendered by our priests and nuns to the nation, and have expressed their admiration for the dedicated lives led by these men and women.

It is only latterly that certain people have begun to call those activities objectionable. Why? Because, so it is said, they are anti-national, and destructive of Indian culture, and all that. Every Jack and Harry knows that this is the sheerest pretence. Those that shout loudest know perfectly that this is a false accusation.

What these people find objectionable is that there are converts to Christianity. This is truly the heart of the matter, as our worst enemies, if they are sincere, will admit. They have no other grievance against us.

But then, are not the adherents of all religions converts, or were they riot so at some time or other? Even Hindus were not always Hindus the way they are now. And Sikhs, and Jains, and Buddhists became what they are through conversion. And in this free Republic, called Bharat, a man has a right to choose his religion, that is to convert himself. The law explicitly says so.

You retort that Christians use unfair means: baits, force, fraud. When has any of these charges been proved? And, if these charges could be substantiated, then, still, would it be a case of the mote being in the eye of the Christian, whilst the beam is in the eye of those that make converts to Hinduism? This we have abundantly shown in answer to your questions.

You are scandalized because Christian converts are poor, ignorant, having an income beneath Rs. 1,000 per annum, not having read up to the Matriculation Christian Missionaries dare address themselves to the “simple” Adivasi!

Well, we Adivasis, are not as simple as our Hindu friends want us to be. We contend that we are perfectly capable of choosing our religion. And no Hindu has a right to feel aggrieved if we choose to become Christians so as to enjoy the fullness of our human rights, rather than enter the Hindu fold, where we shall be made to occupy the lowest rung in the social scale.

All this hullabaloo and fury about convent-making and proselytising is nonsense. Those very newspapers, that lash themselves into fits of holy indignation against Christian converts, will report with delight and approval cases of individual Christians, or groups of Christians, being made Hindus. For how many years have the Arya Samaj people specialized in the work of reconversion?

The methods differ, you will say. Indeed, they do, as we see so well in our midst. We have informed the Committee of the methods followed here by Swami Ramanuj Saraswati, and Boko Sardar, and Shri R. K. Deshpande’s Ram Rajya Parishad. Their blatant lies, their threats of violence and of loss of land are notorious. And these people, so unscrupulous in the ways they use, parade their sanctimonious horror at the naughty methods of Christians.

When these people come to us, Christian and non-Christian Adivasis, and try to make us Hindus, then we are not the “simple” unsophisticated folk that need protection against the “chalaki” tricks of Christian

preachers. They pretend to have a right to come to us, to threaten us to confiscate out fields; they may, with a good conscience, offer us fat salaries if we consent to take the name of Ram: that is all perfectly correct. But, if we become Christians, then surely we must have been allured by baits.

And your Census officials, with one stroke of the pen, may cause all the aboriginals to forsake their ancestral religions and embrace Hinduism. That is fine. It is not convert-making. No, it is only telling lies.

Conversion to the Christian faith, you choose to regard as a crime; conversion to Hinduism is praiseworthy. And, in the latter case, you obstinately refuse to examine into motives and methods.

Finally, what such people object to is the very existence of Christians in India.

That is the problem which the members of the Committee have to face and that is the situation to which they must find a remedy. We wonder whether they are really disposed to pander to the passions of the fanatics, who, if they had the power, would forcibly wipe out the Christians from the face of India.

94. Does change of religion necessarily imply change of culture?

Answer: What on earth has this to do with the matter in hand? Do the members of the Committee really seek light on this point? A sensible answer to that query would demand that one first defines what is meant by religion and what is meant by culture. And again, is it correct to identify Indian culture with Hindu culture?

To such as would identify religion and culture, a change of religion evidently implies a change of culture. If you contend that only one that professes Hinduism (and by the way, what is Hinduism?) can be a true Indian, then we confess that the millions of Christians, who believe themselves Indians, and who are loyal to their country, stand branded as aliens.

But, if, with the framers of the Constitution, you hold that in this vast land there is room for many religions, if, with the present Prime Minister of India, you hold that Hindus, and Muslims, and Christians, and Sikhs, and all the rest, can be, and are, true sons of India, truly part and parcel of the nation, then this question about religion and culture has no sense, and ought not to appear in this Questionnaire. In fact, we think that it is a glaringly dishonest question, and seems asked with a sinister purpose.

It is only a handful of fanatics, that pretend to believe that we, Christians, are soaked in foreign culture. Please come and see us in our homes and tell us what is foreign about us.

Dr. Ambedkar, some years ago, was converted to Buddhism. Has he changed his culture, and is he no longer a true Indian?

95. Do you think that, in a secular State, all religious teachings should be eliminated in education? Or have you any alternative to sectarian religious teachings?

Answer: Amongst the many irrelevancies of this Questionnaire this question stands out as a mountain peak. Has this Committee been appointed to redraft the Constitution of India, or to remodel the whole educational system?

We must suppose that the Committee know the rules laid down in the Constitution about religious instruction in schools. We have no desire to oblige the Committee by writing a neat dissertation on the necessity of, or the harm done by, religious instruction in education.

We believe that it is wisely ordained by the law of the land that in State institutions, supported by public funds, no religious instruction shall be imposed. We also deem it a wise enactment, that in school, receiving aid out of the public treasury, no pupil shall be constrained to attend religious instruction of any particular creed.

In our own schools, which the Constitution gives us the right to establish and to conduct, and against which the State is directed not to discriminate (a direction openly flouted by the Madhya Pradesh Government), we want that our own children shall be instructed in our own religion. And if non-Christians desire to attend these schools, we shall make no effort to constrain or induce them to attend religious instruction classes.

Whatever may be the answer, returned by "progressive" elements to this question, and whatever may be the conclusions drawn by the Committee; we declare that, as long as freedom prevails in India, we will see to it in our own schools, our own religion shall be taught to our own children.

96. Are not the consolations of religion aids to recovery of patients? If so, would you cut out all religious practices from hospitals? Have you any alternative to Missionary propaganda in hospitals?

Answer: We absolutely deny that, with us, there is anything that can be called "Missionary propaganda in

hospitals. The alternative to that mythical thing is to leave the patients free to seek solace where their conscience finds it. We are not in the habit of doing violence to peoples conscience.

97. The State being secular, has it any right to interfere with the methods of propagation of any particular faith? Do you think that, if other religions showed the same zeal and enthusiasm as ace Christian Missions, there would be unpleasant consequences?

Answer: The question is not only absurdly irrelevant, but its sinister purpose is glaring. Surely the Committee do not seek enlightenment on these matters from an excited public!

No one in his senses denies that the State has a duty to maintain law and order. The State must so govern that, as far as possible, every citizen can exercise those rights, which his very manhood and the laws of the land confer on him.

As to the methods of propagation of any particular faith, we certainly object very strongly to the methods employed in this district by Swami Ramanuj Saraswati, Boke Sardar, the Police, certain minor officials, many servants of the Adivasi Welfare Department, to propagate their particular faith.

We raise no objection to the propagation of Hinduism, but we have the gravest objections to the methods employed by Hindu propagandists, for instance, false accusations, slander, abuse in the press and on the platform, trumped un lad-suits, physical violence, vilification and insults, deprivation of lands, and things of that sort. We have no objection if the State interferes with these methods; but it does not seem inclined to do so; nay, some of these things are done by its very servants.

We also object to the Governments method of converting overnight millions of followers of aboriginal religions to Hinduism, by a stroke of the pen and without so much as by your leave.

If the Committee can bring us relief in these matters, we shall be profoundly grateful.

No one denies that, whenever a method of propagating any religion offends, against the law and morality, the State has a duty to intervene. But it is not true that the State has a right, still less a duty, to intervene, whenever a bunch of intolerant people feel irritated by the actions of other people, which are perfectly reasonable and lawful. And we challenge any one to show that the methods used by the Catholic Church in our midst aw unlawful.

The last Portion of the question is truly astounding in its assumptions: Do you think that, if other religions showed the same zeal and enthusiasm as Christian Missions, there would be unpleasant consequences?.

This is what we think. If the preachers of other religions would come to us as the priests and nuns of the Catholic Church come to us, dedicating their whole lives to our service, drawing no salaries, living in poverty in our midst, even in the remotest places, healing our ailments, teaching our children, helping us in our spiritual and temporal necessities, urging us to love God and to be kind to the neighbour, reminding us that lying and stealing and oppression of the poor are sinful in Gods sight; if the preachers of other religions would come thus into our land, austere, humble, caste having neither wife nor children, not shouting slogans, not slandering, nor abusing; if they would come in that manner, as do our Catholic priests and nuns, no, there would not he unpleasant consequences, nope at, all. We heartily invite them to come in that manner.

But who comes to us now, and in what manner? We have named them in these answers often, and these names leave a bitter taste in the mouth. These men do indeed display enthusiasm of a sort, not the selfless enthusiasm of our priests and nuns; their mouths pour forth insults, and slander and threats; they brandish the dagger, yes, in the literal sense; they threaten us with the loss of our fields, and, in some cases, the threat was executed; they shout slogans and bring false charges against innocent people.

And you also have sent, amongst us, ostensibly to uplift us, but, as it seems to us, to convert us to Hinduism, the servants of the Adivasi Welfare Department. Surely, they have not come to serve us out of pure love for the neighbour, nor without seeking any earthly emoluments. For it is only too evident that they thrive on royal salaries, out of funds set aside by Government for our welfare. We do not accuse them of lack of zeal or of enthusiasm. For some of them display excessive zeal in stirring up communal trouble, and they are enthusiastic in giving evidence in the Courts against good people.

From such uplifters may the Lord deliver us, and may we never be lifted to their level!

Indeed, when you send into our country people, who display zeal and enthusiasm of that sort, then there ought to be unpleasant consequences. But who is to blame? Is it the preachers of the Christian faith, or the converters to Hinduism, or the would be uplifters?

98. Do you think that the different religions in the land can co-exist peacefully, and co-operate in realizing a

just order of society? If so, on what basis?

Answer: It is hard not to laugh when one hears the Committee gravely asking such a question. Are the Committee about to write a learned treatise on the government of nations, or do they contemplate initiating a revision of the Constitution, in such a way that only one religion shall be tolerated in Bharat?

Can this be the purpose of this recondite question? The Committee set out to condemn the Missionaries, and they have discovered that all the Christians in India are tarred with the same brush. They are all steeped in foreign culture. They must all be suspected of disloyalty. They may be so many millions, they may have lived in India for centuries, they may love their land and their nation They profess a foreign religion! As if the Catholic faith could be foreign anywhere!

And we, in our simplicity-we are simple since we are Adivasis-we had put faith in the declaration of so many Hindu leaders, saying that the heart of Mother India is large enough to love all her children.

The Committee is not sure that different religions can co-exist in this land, and co-operate peacefully towards the common welfare. Again. we, simple Adivasis, had allowed ourselves to be persuaded that the civilized world had long since settled this point, and that all sane men believed in freedom of conscience; we imagined that both East and West, wherever men are free, different religions did co-exist peacefully and did co-operate in idealizing a just order of society.

The Committee are not quite sure that this is possible, and their conscience might perhaps bid them insist on the necessity of wiping out Christianity. At any rate, they want to be quite sure, and lest their conscience prick them later, they crave for light and ask on what basis such co-existence may be possible.

We humbly suggest that such a basis might be liberty, equality, fraternity; equal rights for all and mutual tolerance, as is set forth in the Preamble of the Indian Constitution. Or, if you prefer, such a basis would be the fulfilment of Christs precept that man love God above all thing and the neighbour as himself.

This is what we, Christians, are trying to do.

99. Do you wish to appear before the Committee to give further evidence orally?

Answer: No., we do not wish to appear before the Committee. And the plain reason is that we do not believe in its impartiality. The Committee bears the responsibility of the Questionnaire, which is a monumental proof of lack of impartiality. Even a blind man can see that this is not meant to be a series of questions, but rather a long list of veiled accusations. It bristles with subtle, and glaring, suggestions and innuendos; it panders to the passions of intolerant fanatics. It assumes that the accused are guilty and calls on all the communalists to lay further charges.

It seems impossible to exonerate the framer of these questions from deliberate malice. He has done his best to gather into one long list of so-called questions all the slanders (all but one), which bigotry has ever invented against Christians and their priests. This long enumeration is nothing less than a most vigorous display of mud-slinging. . The questioner well, knew that some of the mud will slick. Moreover, the Questionnaire invites all the communities to come and sling more mud.

We regard this Questionnaire as a disgraceful document, and as a dishonourable attempt at destroying the good name of honourable men and women. The disgrace and dishonour must redound on the Committee.

Moreover, from the very beginning, we have felt constrained to protest against the composition of this Committee. The question lay between Christians and a very small, but extremely vocal; section of the Hindu community. Whereupon the Madhya Pradesh Government instituted a Committee of Enquiry, consisting entirely of Hindus. And one of these is said to be an adherent of the Arya Samaj, a notoriously militant anti-Christian body. Later on, the name of a Christian was added to the list of members, but we must declare that this person is unknown in Christian circles, and certainly does not enjoy the confidence of the community he is supposed to represent,

We have no desire to call into question the individual integrity of any member of the Committee. But surely, being composed as it is, it cannot command our confidence. Nor can we say that, during the hearings in Jashpur, last June, every member of the Committee cared to hide his anti-Christian bias.

These are the reasons why we do not wish to appear before the Committee. We do not have the faintest hope that further oral evidence might induce the members to deviate from the course they seem bent on following. We feel that we stand condemned, even before we have been heard.

100. There is no question 100.

Why did the questioner not round off the number?

To our utter astonishment, there is one slander that is not alluded to. In this very exhaustive series of implied imputations, there is not a word about, a matter, which, these days, has the power of rousing the passions of but a few, viz., cow-killing.

Why are we not asked to cite precise instances of Christians and Missionaries sacrilegiously slaying the sacred animal? It is so easy to accuse us of cow-slaughter. The attempt was made at Kunkuri, as stated in the course of our answers: only the daroga s sacred zeal failed. Why not represent our priests as sneaking about the lanes and alleys of our villages, brandishing the knife and threatening the life of the sacred kine?

We feel it incumbent on us to enlighten the Committee about our attitude in this matter. We do not promote cow-slaughter, not because we worship the cow, but because we have not the faintest desire to inflict pain on our Hindu neighbours. We, Adivasis, have no objection to beef-eating: on the contrary, we rather relish it; but we are ready to abstain from this little indulgence, because we are anxious to respect the beliefs and the feelings of others,

As appendix to reply to question 24, I beg to submit to the Members of the Enquiry Committee of few samples of the kind of scurrilous literature against Christians and Missionaries, which is being distributed free to all and sundry in the villages of this area.

Also a few extracts from the Hitavada.

If a Christian dared to public one-hundredth part of such stuff against Hindus, he would be in jail by this time.

Replies submitted by Shri Gurubachan Sing, Raipur

To The Secretary, Christian Missionaries Activities Enquiry Committee, Secretariat, Nagpur, Madhya Pradesh.

SUBJECT.-*Replies to the Questionnaire.*

Dear Sir,

The following are replies to the questionnaire you sent I am sorry I am not in a position to answer all the questions.

5. Conversion is always individual in nature. As far as I know when even more than one person become Christian, they all individually make profession of their faith. It is not our practice to baptise people as a group on the confession of one person. Even in on, family, husband and wife make profession of their faith individually. The children of such a family may be baptized according to the practice of some church if the parents so desire. The same is true in case of parents who are Christians by birth.

6. Besides the Christians there are the Arya Samajists, the Hindu Mahasabhaists, the Muslims and the Sikhs who are engaged in the work of conversion.

7. I cannot speak for non-Christian organisations but in the Christian Church the practice has been and is that any person who desires to be a full time religious worker he has to be first sure that he is called by God to be a full time religious worker. After he is convinced of his call then he approaches church leaders, who recommend him for seminary training. After the. completion of his training in a seminary he comes and works as a full time religious worker in any of the church or mission organisation.

The scale of pay depends upon the worker s education. As a rule it is similar to the educational workers. No monetary reward is offered to any successful worker. When a person undertakes religious work as a calling the reward is the satisfaction of his own conscience.

8. As far as I know most of the alternatives in this question are not used as methods of conversion by the Christians. Christian medical hospitals and dispensaries are not means of entraping people but demonstrations of christian charity which even goes out of its way to help those who are suffering. The true motive is the motive of love. The Christians start schools and college to meet a certain need in the country. The same is true of Christian Leper Asylums, T. B. Asylums and Social Service Centres. A Christian who does not feel the need of doing same kind of humanitarian or helpful task for others is not indeed a genuine Christian and has not understood the genius of the Christian Faith. In the Words of our Lord he professes himself to he a Christian but he does not act according to the will of his heavenly Father. Math; 7 (21). Our Lord enjoins upon his disciples to be helpful to those who are needy whether they be of any faith or fold. The criterion is need and not faith or fold. Christ taught us this lesson in the parable of the good Samaritan Luke

10 (30-37). A Samaritan goes out of his way, puts his life in danger and helps a person lying wounded and unconscious by the way side. This man was a stranger to him totally. When the Christians following this injunction of their Lord that they are to help people in need irrespective of caste creed and nationality like the good Samaritan start schools where there are no schools, hospitals, leper homes when others despise the lepers and similarly open widow homes and orphanages and thereby provide homes to the homeless, they should not be suspected. Rather the whole mission programme ought to be understood in the above context.

The Christian missionaries or the Indian Christian do not extol foreign culture. Infact it is not possible. Because the Christian missionaries have come from all the countries in the West and the culture of any one country varies from the others. The Indian Christians have been always good nationalists and proud of their Indian heritage. If some educated ones wear western clothes it is not an indication of change of culture. Many Hindus, Muslims and Sikhs do the same.

The Christians present Jesus Christ before the non-Christians. They present His wonderful life, teachings and the message of salvation. They consider it their privilege to do so. They do not decry other deities and they have no business to do it. However, occasionally debates are held between followers and representatives of different faiths. At such occasions hot words are exchanged. Then it is mutual and no speciality of the Christians. May I also add that the period of apologetics has come to an end.

10. My personal conviction is that a person cannot remain a Christian if he is not sincere in his convictions. It is not easy to become and remain a Christian. There is so much of persecution and social boycott from the farmer group that only a man of conviction can take such a step and can stand firm in it. I have known many such cases of conversion who are firm in their Christian faith even to this day and have sacrificed much for the sake of their conviction.

11. No. In fact the Christians become more loyal to their country. The Christian Scriptures enjoins upon them to be loyal to the Government.

12. The Christians preach in bazars, market places and in churches and hold personal talks in homes as well, Prayers may be held in schools and hospitals but they are all in the form of workshop and not preaching.

13. Not until some interested people instigate. I have not known any such experience.

14. Neither pracharaks nor foreign missionaries use foul or objectionable language. In fact the foreign missionaries are so well known fir cautious behaviour.

15. Pracharaks are generally respected in the locality where they live. Some of these Pracharaks may be from the same area others may be from outside.

They present Christ through preaching and through personal confession. They also heap people in literacy, public health and give instructions regarding agriculture.

16. Educational qualifications of Pracharaks vary and their salary according to their qualifications. They are not offered any monetary rewards. As Pracharaks they are supposed to be fully devoted to their task.

17. They get 2-3 years seminary training. Pracharaks are not sent to foreign countries for training but Pastors, doctors, nurses and other educational workers are sent to foreign countries for post-graduate work, so that they may qualify themselves better for their work.

18. The Pracharak may work in one or more than one village. His Supervisor may be an Indian or foreign missionary.

19. We present the Bible or portions, of the Bible or tracts written on the basis of the Bible. These tracts are sold but at times, a person may give a tract free, in that case he himself has to pay for it.

21. No. This is not conceivable.

22. In this area a Christian fair is held in Madkughat. That fair is different from Hindu or Muslim fairs, because it is a sort of spiritual retreat, even though it is called the Madkughat fair. There is a committee of Christians which prepares its programme and the Christians from all over Chhattisgarh participate in the fair. Non-Christians are welcome if they so desire.

23. Christian missionaries pray for the State and Central Government. Such prayers are held on special national days as well as during the Sunday Services. Some pray for the well being of the Government and officers when they have their daily personal or family demotions. I have not known any foreign missionary or

Christian Pracharak making any stigmatic remarks against our Government.

24. The Arya Samajist, the Hindu Mahasabhaits, the Muslim and the Sikhs. The Arya Samajists sell literature. I have some of their books. In these books they specially despise the Christians and ridicule their faith.

26. The Christians have been boycotted by their non-Christian relatives or by their former caste fellows but not the non-Christians by the Christian. This is impossible.

32. Yes.

33. Yes.

34. No. The Christian missionary will not stoop to such meanness.

36. Good and co-operative. The Christian missionaries have always spoken very highly of our national reconstruction efforts such as Five-Year Plan, Community projects, N. E. S. blocks, irrigation projects, educational advances and many other such things which are bringing about a tremendous improvement in the country.

37. Yes. In flood relief and on other occasions.

38. No.

39. Even though the missionaries do not give up their nationality they do their best to identify themselves with the Indian people. They learn our language. They become members of the Indian Church. They participate in programmes which are for the good of our country. They even learn to eat our food. I know many missionary homes where noon meal is purely Indian. Some of them even marry the Indians. Most of them spend all their lives in India in the service of our people. After their retirement, when they go back to their own country they remember India and her people with much affection and regard.

40. No. In fact, all the converts I have known they are respectable Indians and boast of their Indian heritage.

41. They give up such ancestral, religions or social practices which go against the Christian principles.

42. No. In fact, I think that they have been, and still are, for the good of our country.

43. The Roman Catholics, the General Mennonite Conference, the American Evangelical Mission and the Mennonite Church in India, the Disciples of Christ, the Methodists and the Missionary Bands in India.

These groups work in Chhattisgarh.

44. No increase since 1947. In fact, the number has decreased.

46. The word missionary is normally used for a foreign missionary. The Indian workers in the mission are not called missionaries. The missionaries of the above missions conic from America except the Roman Catholics who may have come from the continent.

47. Foreign missionaries are specially well-qualified persons and are University graduates. Some of them are highly qualified for their task. Such missionaries may be doctors or educationalists or social workers.

Their income in America is much higher than what they get here in India.

48. In the American Evangelical Mission set-up, I had been sent to America for post-graduate training in Theology and Social Work. The Mission Board in America paid my expenses.

49. Those Indians who are appointed heads of institutions or in other important capacity enjoy the same authority and status as the foreign missionaries.

50. Every sending Church, whether it is in America, England or Continent, has a committee which is responsible to the Church. It appoints missionaries in its own country as well as send them to other countries. So, the supreme authority may be called the Church through its Board which send out missionaries. For example, the United Church of North India which is an Indian Church has a committee called a Committee of Missions. This Committee is sending an Indian missionary to East Africa.

In every Mission set-up, when the Church becomes a large group it becomes an independent organisation and does not retain any organic relation with the mission which is parent body. This is true in India today. Our Church in this district, which is called Chhattisgarh Orissa Church Council, is absolutely independent of the American Evangelical Mission which is its parent body. The Indian Church has become a part of the

United Church of North India which is scattered all over North India from Bombay to Assam and from Nagpur, Raipur to Amritsar.

51. The Church which sends its men supports them.

52. The missions always maintain the good system of accounts which are audited by Chartered Accountants generally.

54. Non-Christians who are associated with mission organisations receive as many benefits of mission money as any Christian receives who is associated with the organisation. If such non-Christians are working in the organisation they get their salary and, if they are needy people, then they get benefits from our institutions like any other person. Christian charity is not confined to the Christian group.

57. (i) Religious, (ii) Medical, (iii) Educational, and (iv) Social.

58. I have never heard of any mission courts in this district.

59. The Mission's work is carried on both in city and in rural areas. We have our important institutions built in cities. Raipur has a high school, girls□ middle school, primary schools, book depot and the Gas Memorial Centre.

Dhamtari has a mission high school, a normal school and a hospital. Bhatapara and Mahasamund used to have middle schools which were later taken over by the Municipality and the Government, respectively. The same is the case of other cities and towns. The missions have also work in rural areas. They meet medical, educational and other needs of the people in rural areas who have been neglected otherwise. The missions sincerely endeavour to meet a need.

62. Meetings of mission workers are held as necessary and the proceedings of such meetings are made known to the members.

63. Different mission work in different places. As a rule, they do lot interfere with each other□s work.

64 and 65. No.

66. None.

67. No. Foreign missionaries are not supposed to take any part in politics and they do not take any. They remain true to their pledge given to the Government.

68. No.

69. There are general hospitals in Tilda, Dhamtari and Jadgeeshpur, Bilaspur, Champa, etc.

70. Admission is open to all, irrespective of caste, creed, religion and economic status. Any person who likes to make use of a pay ward has to pay according to the prescribed rates.

71. The missions have never used their humanitarian activities as the means of conversion.

72. No. The patients are not under obligation to participate in a religious service nor any favour is done to those who do participate.

73. Patients are free to read any books they like whether they be on religion or atheism. No books are distributed free.

75. I can give you names of the Members of the Governing Body of the Gass Memorial Centre. They ate as follows:-

(1) Dr. T. C. Seybold (American), Chairman.
(2) Rev. J. W. Sadiq (Indian), Secretary, National Christian Council, Nagpur.
(3) Mr. J. J. Anukoolam (Indian), Mid-India Christian Council, Mhow. M.B.
(4) Mr. R. J. McWan (Indian), Professor, Leonard Theological College. Jabalpur-Coopted.
(5) Bishop E. Weaver (American), Dhamtari-Coopted.
(6) Rev. O. H. Wany (Indian), Representative, Chhattisgarh Orissa Church Council, Pithora, Madhya Pradesh.
(7) Miss Grace Solomon (Indian), Salem Girls' School, Raipur.
(8) Rev. William Baur (American), Baitalpur.
(9) Shri Dharmraj (Indian), Representative, Y. M. C. A., Nagpur, Madhya Pradesh.

(10) Rev. Gurbachan Singh (Indian), Superintendent, Cass Memorial Centre, Raipur, and Secretary of the Board.

76. No.

81. No.

87. I am sure on every school staff there are quite a number of non-Christians.

93. I do not consider the Christian mission□s activities objectionable in any way. In fact, Christian missions have been pioneers in many areas of life in the country and, thus, have been of much help to the country in the field of education, medical work and social service, etc.

94. The change of religion does not imply change of culture. The adherents of the Christian religion are found in every country of the world, but all of them do not have the same culture. Their culture varies according to the country where they live. This shows that adherence to any religion does not imply change of culture. In India, people of same faith living in the north differ in their culture from those living in the south.

95. In State-owned schools, it is better that we should not have any religious teaching but it will not be harmful in any way to have a course of moral instructions. But in schools run by private bodies if such bodies with the permission of parents have either classes in religion or moral instruction they should be permitted to have them.

96. Consolation of religion is important for a patient. The medical authorities world over are appreciating the need of some kind of religious consolation as a necessary aid to the medical treatment, hence the psychosomatic conception of treatment in modern medicine. The choice of consolation should rest with the patient.

97. A secular State should not interfere with religious rules, practices and methods of propagation of any faith. The quarrels among different religious groups do not arise from any genuine zeal; they rather develop from jealousy and misunderstanding and false notions of religion. The State should carefully differentiate between genuine and false causes of quarrels.

98. In India, different religions including Christianity have lived peacefully for over a period of many centuries. The rare instances of persecution are largely due to certain emperors or kings who began to consider themselves as over zealous followers and defendants of their faith and persecuted the others.

Faith is a personal matter. Faith is man□s response to God. Every man should be free to choose and follow his faith, because every man is individually responsible to God. Troubles arise when some interested persons create misunderstandings and instigate people one against the other. If such elements are checked in time the different faiths can live amicably in India as well as in any other part of the world.

Yours truly.

GURBACHAN SINGH,

Date: 25th January 1956,

Superintendent, Gass Memorial Centre,
Raipur, Madhya Pradesh

Replies submitted by Chairman and Secretary of the General Conference, Mennonite Mission in India, Saraipali, Raipur district

1. Reply to Questionnaire on Christian Missionaries Activities:-

Year		Baptized Christians	Total Christian Community
(1)		(2)	(3)
1941	...	2,393	3,736
1947	...	3,716	6,269
1951	...	3,387	5,702

1954	...	3,401	5,811

As Christians we do not recognize caste.

5. It is our position and belief that people accept Christ individually. Many times this is just one individual of a family, but it may also be more than one member of a family.

7. The emoluments of Pracharaks are quite low. No rewards are offered or given for successful work.

8. We repudiate the methods cited. We do not advance loans as baits, nor promise free education nor medical help nor employment. We feel it is unfair to insinuate the use of fraudulent and unfair means as in (m). We extol Christ and His teachings.

10. All conversions are the result of religious conviction, unless we have been deceived.

11. No, on the contrary it increases national loyalty and outlook. Christians respond to Government efforts to vaccinate, many of them know and sing the national anthem while neighbouring non-Christians do not. We constantly urge the support of government. The Bible says, “Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.” “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.” “I exhort therefore, that, first of all, supplications, prayers, in cessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”

12. Our purpose is to make Christ known. Jesus said, “Go ye therefore, and teach all nations.” If a person is converted, it is his own decision, reached through inner convictions.

13. At the time of Christ people were offended in Him, His teachings, preaching and His works. Today likewise.

15. As a rule the Pracharaks are respected. They are usually local people.

16. Some Pracharaks are middle school pass, some less, some High School. They do not get any rewards.

17. None are sent to foreign countries for training.

19. The Bible, the New Testament, portions of the Bible and other literature based on these.

20. We do not propagandize, but give information.

21. None at all.

23. They pray for the Central and State Governments in India and constantly urge people to uphold and support the local, provincial and central Governments.

24. In a number of places Christians have been reconverted. It is reported that in some villages efforts are being made to get Christians to sign statements by minor Government officials concerning their religious position. This intimidates some people.

25. Communal feelings have been more noticeable since the Inquiry Commission came. Before that relations were most cordial.

26. This is against our Christian beliefs and principles.

27. We know of none.

29. Not in politics nor in communal relations, but in medical and educational work.

32. People were formerly very poor, but are slowly raising their economic status.

33. Yes.

34. No.

36. We welcome National Reconstruction efforts.

37. Christians and missionaries have been encouraged to give and take part.

39. Missionaries are members of the church, subject to church discipline. Fellowship with Christian and non-Christians in their homes, such as attendance at and they are received into the homes of missionaries.

40. The Christian community is not hostile to Indian traditions and the best of national culture, and remains Indian and not foreign in its affinity.

41. Some social customs are kept when they are not contrary to the Christian faith.

43. The General Conference Mennonite Mission has been working in this area since 1901. The Roman Catholics and an independent missionary are also working in this area.

44. In December 1947, there were 34 missionaries in India. In December 1954, there are 30.

46. The foreign Missionaries are of Canadian and American nationality.

47. Except for specialised work the standard for qualification for Missionaries is a B.A. degree or its equivalent. The salary received by missionaries in India is less than they received before entering missionary service and is less than they would be receiving if they were working in the homeland.

48. None.

51. By voluntary contributions from members of sister churches overseas.

52. Accounts are audited by a selected committee.

57. (a) Christ said we should preach and teach. We do not consider this propaganda, but give information.
(b) Schools and hospitals.
(c) Extension work in village uplift through the schools, and public health work through the hospitals.

63. We observe comity of missions. There are some groups in this area which do not.

65. No.

67. No. Missionaries must sign a pledge to keep out of politics.

68. No, there is no connection.

69. There are two General and one Leprosy Hospital.

70. Admission is open to all, regardless of economic, religious, or social status.

71. No. Inducements are not offered.

72. No, patients are not obliged to take part.

74. Pay is much less than government scale in many grades of service.

76. No.

78. 16 Primary, 3 Middle and 1 High School.

81. It has happened, but no minor has been baptized.

82. We know of no such cases.

83. We follow government scale. Freeships are not offered as an inducement for changing religion.

84. The conscience clause is followed.

88. We follow gazetted holidays.

89. Yes, with great enthusiasm. Programmes, parades, flag raising, public welfare projects.

91. Yes, to all three sections of the question.

92. Attendance is not compulsory.

98. Yes, on a basis of mutual respect and co-operation.

Respectfully,

S. T. MOYER,
Chairman.

Mrs. O. A. WALTNER,

Secretary, General Conference,
Mennonite Mission in India,
Saraipali, Raipur district

Replies submitted by Rev. Canon, R. A. Kurian, Nagpur

Name of Missionary: Rev. Canon R. A. Kurian.

Name of Mission: The Gondwana Mission (Nagpur Diocese).

Address: Cathedral House, Nagpur-1, Madhya Pradesh.

INTRODUCTORY

1. I am sorry I do not have the figures of the total number of Christians and non-Christians in the District of Mandla, nor the numbers as divided as in Question 1. But the number of Christians belonging to the Church of India is approximately 600. This number has been static for many years.

3. The generation of converts has mostly passed away, leaving more than 500 of the remaining Christians (I speak only for my Church) as "Born Christians".

CONVERSIONS

4. About 6 (Six). We do not ask questions about their caste.

5. If the desire for conversion is genuine, the party is admitted for teaching the truths of Christianity. This period may extend from six months to two years, at the end of which period, if the party is found to be sincere and knows the truths of religion according to the capacity of the party, recommendation is made to the Bishop for Baptism. If the Bishop permits, and if the party publicly confesses the Faith which he has in Jesus Christ as his Saviour and his resolve to follow Him till death, he is baptized.

Conversion is an individual affair, though there may be many converting themselves at the same time.

When the head of the family changes his faith, usually he comes with the family. If any individual member is unwilling to be baptized he or she, of course, is not baptized, as baptism follows promises of faithfulness to Christ on the part of converts.

6. The Gondwana Mission is one of the Christian organisations in the Mandla district. Our work may result in conversions. We proclaim the Gospel of Christ to individuals or to groups as occasions arise.

7. Such men or women are recruited as Pracharaks as have a good knowledge of the Truths of Christianity and an ability to place them before Christians or non-Christians. It is also essential that they should be men who have had a living personal experience of the Faith, men who know that Jesus Christ has saved them from sin and death, and are anxious to share their experience with their fellowmen.

Local men are preferred, but in the absence of that men from other districts are welcome.

Their emoluments are very often less than that of Railway porters and office peons, it may be claimed that they would earn more in other departments if they chose to work there.

Monetary rewards are impossible. A true Pracharak does not look for rewards in this world. He looks forward to hear the great "Well done" from his Master, Jesus Christ. A Pracharak who wins a person for Christ and asks for reward will prove that he is not the man for the kind of work he has undertaken to do.

8. (a) No.

(b) More staunch non-Christians get help in Mission hospitals than possible converts.

(c) to (g) Converts or their children may get help as the "born Christians" and their children when they are in trouble or need. But these are by no means advanced as baits. A convert often stands to lose. Millions have given up their homes, nay their very lives for the sake of Christ Who Himself is their Supreme Reward.

(h) Extolling Christianity: Extolling Christ rather.

Foreign culture: I do not see the connection between Christianity and foreign culture. Neither I nor my Pracharaks know more about foreign culture than my non-Christian fellow countrymen.

(i) Extolling Jesus Christ: Yes, certainly.

Decrying non-Christian deities: No. Pracharaks are told not to do this, because this will turn into enemies the very persons whom they are out to win for Christ.

(j) The love of God revealed in the Death of Jesus Christ is the primary message. The Bible does speak of eternal damnation to those who willfully reject Jesus Christ, whether they are Christians or non-Christians. But we want non-Christians to accept Jesus for the sake of His love and not for fear of damnation. This applies to "born Christians" also.

(k) Political advantages are included among those the convert must be prepared to give up. "My kingdom is not of this world" said Jesus Christ. The Christian missionary is not after political power. If every Indian is to become a Christian except two, I shall be quite happy to see one of them as the President and the other the Prime Minister of India. I want men to know Christ, that is all.

(l) Rather the opposite.

(m) A Christian missionary will not think of such a thing.

9. Literate: One.

Well-to-do: None.

There are several under both these heads, who accept the Truths of Christianity, but are not prepared to take the final step.

10. We have to ensure this in every case, according to the understanding capacity of the catechumen. Christianity is a religion not only of the intellectual but of the illiterate also.

The minimum understanding required is: God created the universe. God created man in His image, i.e. to share His love, purity, glory, and immortality. Man sinned and fell short of all these. God had to deal with the situation without sacrificing His eternal righteousness or His eternal love. Man had to be punished and saved at the same time. God became man in Jesus Christ and paid the price of man's sin on the Cross, and saved Him from eternal damnation. God's justice and His love met on the Cross of Christ. It man believes in his heart that because Jesus Christ has given His own life in the place of his, and leads a life worthy of this great sacrifice, he is a Christian, i.e. one belonging to Christ. The Resurrection of Christ is surety for man's eternal life with Him in heaven, if he leads a life dedicated to Him, with the help of God's Holy Spirit.

11. If there be any change at all, it will be that an Indian will be a better Indian. A Christian has to be loyal to his country and Government, even though he may be persecuted for his Faith. The New Testament was written when there was persecution unto death against the Christians. Foreign missionaries also work to make people Christians, and not to make them English or American, in their loyalty. There are more non-Christians than Christians, who are western in their ways of outlook and life. Economic position and not religion is the factor which underlies this.

12. (a), (e) and (f) are possible places. (g) Certainly. (h) and (d) rather unusual. In colleges it may be possible where a Christian student witnesses to his non-Christian brother about the love of God in Jesus Christ. The staff are not there for it. The staff of a Christian school may participate in preaching in places (a), (e) and (f). It is a matter of occasion: Two passengers in the train or bus may be talking about religion in a friendly way.

13. Sometimes hearers do resent. Sometimes preachers are beaten or stones thrown at them. But they must be prepared to suffer for the One who has given His life for them.

14. I do not see the force of the word "such" before "language". If it means offensive to the hearers, he deserves the possible consequences, whether foreign or native.

15. Pracharaks are often respected in the locality. They may be local people or men from other districts.

They are called "fishers of men" by Christ. They have to be always ready to seize opportunities to speak about Christ. It is not only the work of paid Pracharaks, but that of every Christian who has realised the saving power of Christ.

16. Dealt with under seven above.

17. A proper Pracharak is given good knowledge of the Bible, and something of Comparative Religion. They are not sent to foreign countries for training. It is unnecessary.

18. Normally a Pracharak may be expected to visit villages within a radius of five miles from his residence. He may report to a missionary, but this is unusual unless the missionary also works as a pastor or priest who is usually responsible for Pracharaks. It will be a matter for joy to the Church if a Pracharak is able to win some for Christ. But it is impossible to assess success or failure from the number of converts, as there are many who accept the Message without even the Pracharak knowing about it.

19. The Bible and portions of the Bible are the basic books to be distributed. There are other tracts, and I shall gladly send some or arrange to. We want more and more people to read them.

20. Propagation is better word than propaganda. We cannot preach Him Who said I am the Truth by any method which cannot be acceptable to Him. Magic lanterns, films, loud speakers, etc., are used.

21. It is very unchristian to refuse help at critical stages either to school children or to patients. One who is keen on wining souls for Christ will show his love to them and give them active help in times of emergencies, but not with the only motive of pressing for conversion.

22. Fairs used to be held in the Mandla district many years ago. One Christian used to come to the other, for common meals, and revival meetings. We cannot afford fairs on large-scale under our present circumstances.

23. Indian missionaries and Pracharaks have a right to make references to the Central or State Governments in India, subject to law and order. Foreign missionaries have no right to make adverse remarks about an Indian Government, in political matters.

24. In the Mandla district, there are some non-Christian agencies engaged in the work of re-conversion. They are Van Vasi Seva Mandal and the Arya Samajists. I dont think that they have met with any great success. I dont have any detailed knowledge of their methods. The policy of offering educational concessions only to non-Christian members of scheduled castes and scheduled tribes is in itself an inducement by a Government supposed to be secular.

SOCIAL RELATIONS

25. The relations between Christians and non-Christians in the Mandla district has not deteriorated in any way since 1947. On the other hand, it has grown more and more cordial and friendly.

26. Christian in Mandla have not boycotted non-Christians, nor the non-Christians, the Christians. Religion which stands between a man and his fellowmen cannot be religion meant by God for his children.

27. Christians are not office-bearers in any political or quasi-political parties in Mandla. As their non-Christian brethren, Christians have every right to choose the parties to which they belong, as long as they keep themselves away from such parties which deny the existence of God or His supremacy, or parties whose policy is destructive and obstructionist. At the moment, we encourage our people to give all their support to the Congress party because that party has a leader in Pandit Nehru who has shown himself to have risen above narrowness and fanaticism, and treats members of all religions alike.

28. Indian Christians do not and will not receive instructions from any foreigner, missionary or non-missionary, in the matter of politics.

29. If any missionary takes part in political activities adverse to India, he should be asked to return to his own country. There should be no general condemnation of foreign missionaries.

30. On the whole, we have found Government servants quite impartial. Christians have lost many cases against non-Christians in the days of British Government and also after the advent of freedom, Christians do receive justice at the hands of non-Christian officers. In the Mandla district, we cannot complain of any harassment to Christians by non-Christian officers. Here and there, one gets cases occasionally, of narrow bigotedness, but on the whole I have nothing but gratitude, for the non-Christian officers.

31. Christians, in Mandla, have not joined any political organisations as such, but at the moment, as I have said above, they support the Congress party in elections.

32. Conversions to Christianity has certainly brought about betterment in the standard of cleanliness and literacy, but their economic standard is not above that of a non-Christian scheduled caste and scheduled tribes.

33. There is certainly an improvement in the moral level of converts to Christianity, but living in the midst of society from which they are separated only in religion, they do succumb to the pressure of the kind of life which they see around them.

34. I cannot think of missionaries destroying or desecrating non-Christian places of worship or burial grounds. The Bible condemns acts of sacrilege. If however, the whole village becomes Christian, they themselves will either destroy or abandon their temples.

35. It does not follow.

36. Christians do always welcome and co-operate with National reconstruction efforts. If anybody is brought into being in order to counteract Christians’ influence in Society, it is not fair to expect Christian Missions to extend their co-operation there. No other body has done so much towards the uplift of the Harijans and other down-trodden people of India as Christian Missions.

37. This question does not arise in view of the fact that thousands of drums of milk powder and millions of dollars and pounds have poured into India, through the influence of Christian Missions not only in times of National calamities but in normal times as well.

38. Christian missionaries never take any land except by sanction of proper authorities.

39. The missionaries have done more to identify themselves with the Indian people especially the depressed classes of society than the Indians themselves. We cannot deny that a poor Indian sweeper feels more at home with the foreign missionary who treats the sweeper as a fellowman, than with such Indians, who treat the sweeper as an untouchable.

40. Converts to Christianity in the Central India do seem to form a distinct cultural group, but in southern India they belong to the same caste groups, which they jealously preserve, in matters of marriage. They don’t adopt any attitude of indifference or hostility to Indian traditions and culture, except that they give up such traditions and culture, which are definitely opposed to the teachings of Christianity. The ordinary Christian knows very little of foreign culture. Foreign culture as such is not taught to them.

41. Before becoming a Christian, one has to give up his ancestral religion, whatever it was; he cannot continue his old practices, such as worship of Gram Devtas, but there is no objection to his copying old ancestral customs in ancient marriage rites, provided there is no compromise on religious grounds.

42. The activities of Christian missionaries, cannot be detrimental to the nation. The christian missionary is not here to convert the Indian into American or Swedish but to put before him the claims of Christ. Christianity is riot a religion belonging to any particular country or countries. In Christianity, one believes in one God and one Saviour, Jesus Christ, who is Lord of the whole Universe. The Christian cannot believe that there is a separate God only for India. If there is a God at all, he is only one, for the whole Universe.

MISSIONS

43. There are only two missions working in the Mandla district. One is the Prefecture Apostolic of Jabalpur, which is Roman Catholic. I have no idea of the exact date from which they started work but they definitely came after the Church Missionary Society started the work. The Church Missionary Society withdrew in 1939 and since then the Gondwana Mission under the Diocese of Nagpur is working there, which belongs to the Church of India. A German Mission came in 1842, consisting of six members. Four of the six died during their first Monsoon in India and the remaining died within a few years due to depleted health. The CMS came into the field in the year 1860 and did extremely good work. The Mandla district as a whole is quite fruitless from the point of view of missionary work.

44. As far as our Mission work is concerned, the CMS missionaries withdrew in 1939 owing to war conditions. In 1951, an English couple came as agricultural missionaries, but they also had to leave within less than a year because of ill health.

45. We have a Church, and Mission compound with two bungalows and out-houses occupied by Christian people. One of the bungalows and a school building have been let out on rent to the government and the Mandla Municipality, respectively. We have also quarters for workers and fields and a primary school at Patpara. The same is true of Deori and Marpha. At Ratanpur, we have a small church building, with some land adjoining it. We have no liabilities except the care of the souls of the few Christians there.

46. All our missionaries are Indian.

47. All missionaries are graduates. They would have earned more in the shape of money if they had chosen the work outside the Missions.

48. None of our missionaries have bad foreign training.

49. It does not arise, but the National Christian Council has told missionary Societies in the West that

missionaries who come to India must be willing to work under Indian heads, except due to specialised nature of work, a foreign missionary may have to act as head of the Mission or department.

50. Our Missions are under the Bishop of Nagpur who is an Indian, and who in turn comes under the Metropolitan of the Church of India, Pakistan, Burma and Ceylon, who also is an Indian. There is no higher authority and no foreign society over us.

51. Our Mission is financed by the Nagpur Diocese which pays the missionary. We also get some local income through rents and income from other property. When the CMS withdrew, they gave the mission a grant which has been diminishing year after year, and in a couple of years, the diminishing grants will be no more. We have regular budgets and statements of accounts. We are attaching the Annual Statement of Accounts since 1947.

52. Our accounts are audited every year. Our auditors are Messrs. K. K. Mankeshwar & Co., Auditors, Nagpur. Our auditor is a Hindu as well as out accountant, which fact never occurred to us before reading the question 52 in the questionnaire.

53. This will be known from the financial statements.

54. Christian Missions have spent fabulous amount of money on educational, medical and social uplift-work. Such amounts are spent for the purposes, for which they are meant. Non-Christians work in Christian institutions as professors, teachers and accountants, etc., as paid workers.

55. Please refer to No. 19.

56. Regular reports are not published by our Mission-about the achievements of the Mission. Our achievements are not worth publishing.

57. (a) Religious propagation (not propaganda).
(b) Primary Schools and rural dispensary.

Results: Children are made literate and patients are helped to recover.

58. The Church panchayats are constituted to try cases of immortality, irregularity in marriage rules, apostasy, fights, etc. The Parish priest presides over these panchayats, which are composed of five or six men and/or women who are communicant members of the Church. Punishments are awarded according to the seriousness of the crime and ranging from warning to ex-communication. Only the Bishop has the authority to ex-communicate a person from the Church.

59. Our Mission works in Mandla, Nainpur, Ratanpur, Deori. Marpha and in a few other places, where there are scattered Christian people. There has not been a conscious concentration on areas populated by the scheduled castes and tribes, but Christian love has always tended to take the missionary to these people, who are treated as out-castes and untouchable by their fellow countrymen and fellow religionists.

60. Means of communication are very poor in the Mandla district. It has taken me 26 hours to travel from Mandla to Marpha; a distance of 60 miles. In the rainy weather, I have walked for miles together in knee-deep mud to visit my people at Deori. It also takes a walk through slush for a mile to Ratanpur. Nainpur is connected to Mandla by rail and bus. I have done a good deal of walking by night and day to visit my scattered flock in outlying villages. The missionary does not mind travel-difficulties for the sake of Christ, who was crucified for him.

61. There are government officials posted in outlying places. Some of them do very good work and understand and sympathise with the people, among whom they have to work, but the missionary does much more.

62. Missionary meetings are held now and then to prepare budgets and check statements of accounts, to make decisions of administrative nature. This will be of no interest to the public.

63. There is such a thing as principles of comitty. It is not right for one mission to encroach into the area of another. But still there are some who have no principles in this respect. They deserve to be sent back to their countries.

64. Much to our regret, we had to curtail our activities owing to financial difficulties, caused by the cessation of the CMS grants, but we are doing all that we can, to stand on our own feet.

65. We had no mass conversions in Mandla.

66. I don□t think that missionaries bother themselves with the work of the State Reorganisation

Commission. The interest shown by Indian Christians in the work of the State Reorganisation Commission, cannot be different from the interests shown by their non-Christian brethren. Religion has nothing to do with boundaries or States.

67. Missions do not officially take part in Indian politics and elections, but as individuals they have leanings according to their own political consciousness. I myself have supported the Congress party in elections. There are Christian priests who always put on Khadi. A friend of mine, who is a priest, went to prison in the Nation's struggle for freedom. A Christian has not been less patriotic than anyone else.

68. I don't think any missionary will agree to undertake recruitment of labour for tea gardens in Assam.

69. We have at Patpara a rural dispensary.

70. In Christian Hospitals, no discrimination is made between Christians and non-Christians, or between rich or poor.

71. Medical treatment is never used as a means or inducement to conversion. When patients are treated by Doctors and Nurses in the spirit of Christian love, patients themselves see in the treatment given to them the love of Christ and some are drawn towards Him.

72. Patients are not obliged to take part in Christian prayers and other religious exercises. It is not unusual that patients are told of the love of Christ in healing the sick and comforting the bereaved in hospitals.

73. Christian religious books may be distributed to patients who can read and to those who care for them. But no one is compelled to read them. It is impossible to make a person read anything against his own will.

74. The person who is in charge of our rural Dispensary is Rev. Itty George, who makes use of Indian medicines also. Ours is more a First-aid-post than a place for treatment of serious diseases. He has joined the mission only last August.

75. The Gondwana Mission Administrative Committee is the managing body of the dispensary also. The members are the Bishop of Nagpur, the Rev. Canon R. A. Kurian, the Rev. D. R. Dilraj, the Rev. Itty George, Shri Paul Rohitas, Shri S. P. Khalko and Sister Richael John. They are all, of course, Christians.

76. We can never think of prohibiting any person following his or her own religion. Our non-Christian brethren working on the staff of the hospitals, observe their own religion without let or hinderance.

77. We use in our dispensaries such medicines as Quinine, Tincture Iodine. Boric Acid Powder and things like that. We don't keep poisonous drugs. Mandla is within six miles from Patpara and for emergencies we consult them or send our patients to them. The Hindu doctors there have been always a very great help to us.

78. Our mission runs three primary schools.

79. I have no complaint to make against Government officers showing discrimination against us. Some of them are very intimate personal friends of mine, whose sympathy and help, I can never forget.

80. The strength of our mission schools is about 55, 30, and 25 respectively. The strength is predominantly non-Christian.

81. This is impossible because our schools are only primary schools and the children are too small in age to understand the differences between religions.

82. The procedure of recording the names of students in our school registers is just the same as in any Government school. It does not profit us to show their religions in the registers as other than the ones to which they belong. It is altogether un-Christian to fake registers like that.

83. Our schools are free schools.

84. No compulsory religious instruction is given in our schools because of Government rules against such instruction, although we know that the students lose tremendously by the absence of religious instruction.

85. It is the responsibility of parents of non-Christian children to make provision for the teaching of their religion to their children. When the Government has forbidden us to give Christian teaching, there is ho point in our making provision for teaching non-Christian religions to the students.

86. Moral instruction such as don't steal, don't use bad words, don't fight, respect your father and mother, be of help and service to others, is given. We have no regular printed syllabus for moral instruction.

87. There are no non-Christians on the staff of our schools. If we had, we would not think of bringing any pressure to bear on them. The whole business of conversion is wrongly conceived by the opponents of Missions. It is impossible for one person to convert another person, as long as each person is in control of his own heart, even if he is put behind prison bars. It is for each person to decide whether he will stick on to the religion to which he belongs or adopt another religion. This has been wisely provided for in the Constitution of India. Anything done either to convert a man against his will or to prevent a man who wants to change his religion, from doing so is an outrage on man's moral freedom.

88. Such holidays as approved by Government and observed by people in the locality are given in our schools.

89. Days of National importance are certainly celebrated in our schools. We never forget that we are Indians and we celebrate our national festivals just as enthusiastically as our non-Christian brethren.

90. Our minds don't work on these lines. If we waste our time in bringing into contempt non-Christian religions and deities, we shall have no time left for exalting Christ in the eyes of the world.

91. We have no hostels in the district,

92. Attendance at religious exercises are not compulsory for inmates of boarding houses, if they or their parents have objection to it. Conversion to Christianity is possible in such institutions where the inmates are above 18 years of age.

REMEDIES

93. The activities of Christian Missions in India have had a very wholesome effect on our country.

94. It all depends on what is meant by the word □culture□. If the word □culture□ is meant to include religion also, which confusion is often made, then change of religions necessarily implies change of □culture□. If □culture□ is confined to its limits, outside religion, then there need be no change of □culture□. For instance, a Hindu becoming a Christian, need not give up his taste for Indian music and Indian architecture, and Indian made clothes.

95. Religious teaching should be allowed in schools, subject to the condition that a child is not forced to attend religious instruction of a particular religion, if he or his parents, have objection to it. Also, a school run by an agency belonging to one particular religion, should not be forced by Government to provide for the teaching of other religions in their institutions.

96. Faith and treatment go hand in hand, in the treatment of patients. A Christian doctor cannot think of using his knife on a patient, before invoking the wisdom and help, of Christ, who to him, is source of all help and healing, even though he cannot force the non-Christian patient to pray to Christ. Christ is as far from accepting an unwilling prayer as a patient may be from offering it. Prayer to Christ is impossible without accepting him as God. The whole business of □missionary propaganda□, in hospitals, has been vastly exaggerated, simply because the non-Christian brethren do not understand the way in which a Christian missionary's mind works.

97. The state being secular, it is not right to interfere with the methods of propagation of any particular faith as long as such propagation, does not infringe on the peace and tranquility and morality of the land. Instead of telling Christians (every christian is a missionary) not to propagate their religion, it will be more reasonable for supporters of other religions to place before the public the claims of their religions, in a peaceful and orderly manner. The important point is that there should be no excitements over this business. If man thinks that he supports his God instead of vice versa, he will be only testifying to the weakness of his own religion; and Government wanting to support one particular religion, will have the same effect, namely, of declaring to the world, that without support, that religion cannot look after itself.

98. I certainly think that the different religions in the land can co-exist peacefully, and cooperate in realizing a just order of society, if the right of the individual, either to hold on to his faith or to give it up in favour of some other religion, is held sacrosanct. When the right of an individual is undermined, society loses its own foundation. Our country has produced a person like Pandit Jawaharlal Nehru, who has shown to us that one can rise above the differences caused by religious affinities, in the service of the country. There are innumerable occasions, when Indians belonging to various religions can work together. Though they cannot see eye to eye in matters of religion, there is nothing to prevent them from standing shoulder to shoulder in the service of mother India.

99. At the moment, I am at Nagpur and my address is Cathedral House, Nagpur. And if I am required to appear before the Committee, I shall be glad to obey, if sufficient notice is given to me.

Replies submitted by Rev. E. Raman, President, Evangelical Lutheran Church in Madhya Pradesh, Gopalganj, Sagar

1. We have kept no such record as we do not recognize castes.

2. A small rise in the population of our Church is mostly due to natural increase.

3. Out of about 4,000 members in our Church, at present, about 94 per cent are born Christians (i.e., 240 converts).

4. In our churches in the districts of Sagar, Chhindwara, Betul and Baikunthpur tahsil, 154 converts have been admitted into our fold since 1947.

5. We believe in conversion of individuals. When a group or a family comes, every individual is baptized on his or her confession.

6. Christians, Muslims, Arya Samaj, Hindu Maha Sabha and Sikhs.

7. In accordance with the command of our Lord Jesus Christ to go and preach the Gospel to every creature, all Christians are His witness and share the message of the Saviour with others wherever they get the opportunity. Some who get a very special call, dedicate themselves as whole-time (paid) workers-teachers, preachers, medical workers, etc. They make great sacrifice in order to become whole-time workers in the service of the Lord. None takes up this kind of service for monetary gain. Such workers are paid just enough to be able to live, and question of reward does not arise.

8. Witnessing for the Lord Jesus Christ by volunteers or whole-time workers is a matter of spiritual zeal and enthusiasm which forbid all objectionable methods. Of course, humanitarian and philanthropical activities of the Christian Church cannot be called fraudulent and unfair methods as they are meant to meet the human needs. According to the injunction of the Lord Jesus Christ, “Bear one another’s burden”, Christians are bound to help the poor and the needy as much as possible.

9. There is no doubt that the majority of the converts is from poorer classes. Poverty, it is being argued is the reason of their becoming Christians. The Indian State and Congress Party is committed to a policy of social benefit and the removal of caste-barriers and this is inherent in the Foundation Charter of U. N. O. to which India subscribes. Consequently, if people who are suffering shameful disabilities which are denounced by the Government and the Charter of U. N. O. are attracted to Christianity because it provides them with relief from this intolerable burden, this is a commendation and not a condemnation of Christian work.

10. To us, Christians, conversion is the work of the Holy Spirit being the result of conviction of sin and need of salvation. Missionaries and preachers do not and cannot convert any one of themselves except those persons who are already converted by the Spirit of God. When any one having been convinced in heart and mind expresses his desire to become a Christian, he is instructed for three to six months in the Christian tenets and also tested if his motives are genuine before he is admitted into the Christian fold. Knowingly, we do not admit any one who has not had religious conviction. Of course, we sometimes find that we are deceived and. thus, some genuine cases are not admitted.

11. Absolutely not. On the contrary Christianity teaches and helps people to become better citizens.

12. We share the message of the Lord Jesus Christ with others in churches, homes, bazars, fairs and wherever we have the opportunity.

13-14. No. The aim of preaching is to propagate the Gospel of the Lord Jesus Christ, and not to offend anybody’s susceptibilities.

15. As servants of the Lord Jesus Christ, preachers preach the Gospel and try to serve the people with the spirit of the Master. They do not aspire for any standing or position among the people they live and serve.

16. The educational qualifications of Pracharaks and their emoluments vary. The question of any monetary reward does not arise.

17. Pracharaks in our Church are given three years’ training in our Theological Seminary. We have sent no pracharaks for training to foreign countries.

21. Never has any such pressure been used. It is most unchristian.

22. No fairs for worldly amusements and funs held in our Church.

23. We do not make reference to any Government, except that every Sunday in our worship we pray for our

President, the Government and the Country.

24. As far as I know Arya Samajists are engaged in the work of reconversion, in the places where we have our Church, without any success.

25. The relations have been normal. What is heard of deteriorated relations in just a very few places, is undoubtedly due to agitation and communal organizations such as R. S. S., Hindu Maha Sabha and Arya Samaj.

26. Not any that I know of.

27. None.

28. Missionaries do not take part in politics.

29. No.

32 and 33. Yes definitely. It is Christianity which has brought the present standard of social life all over the world, and thus of India also among all classes of its people, and not only among Christian converts.

34. Never even heard of such a thing.

35. The question does not arise.

36. The attitude has been appreciative. We welcome them and cooperate in the efforts as far as possible.

37. Yes.

38. No.

39. As far back as I am remember, Missionaries have been discouraging Indian Christians from adopting foreign culture-modes of living, dressing, etc. On the contrary they have been identifying themselves with-Indians by learning the language, eating Indian food, etc. Some of them take pride in dressing up as Indians and putting on Gandhi topi.

40. We Christians do not believe in being a communal group, and we do not desire communal representation. In the past, as a matter of fact we gave it up. To me it appears to be clear discrimination to inquire into Christian Missionaries activities on representations by most probably some communally-minded people and suspect our loyalty to our motherland. No power on earth can adversely affect our national loyalty. Foreign Missionaries have no interest whatsoever to interfere with our nationality.

41. We Christians have been proud of our Indian heritage and culture. We do practise those ancestral and social customs which are not contrary to the Christian faith.

42. Not at all.

43. The Evangelical National Missionary Society of Stockholm, Sweden, opened missionary work in Madhya Pradesh in 1877. The result was the establishment of several local congregations in the districts of Sagar, Chhindwara and Betul. In 1923 these local congregations in affiliation with the Evangelical National Missionary Society of Stockholm, constituted themselves into a Church called the Evangelical Lutheran Church in Madhya Pradesh. These two organisations-Evangelical National Missionary Society of Stockholm and Evangelical Lutheran Church in Madhya Pradesh-continued side by side till 1949 when they integrated to be known as the Evangelical Lutheran Church in Madhya Pradesh. There are 26 missionaries in this Church-8 men and 18 women. They are 22 Swedish, 2 English, 1 Danish and 1 Finish. These are all members of the Indian Church and the President is an Indian.

44. There has been no increase.

46. In all 206 Indian workers-Priests, Pracharaks, Teachers and medical workers are engaged in the Church service.

47. They have had full training in their homelands of the kind of work they are engaged in here. I have been to Sweden twice and can definitely say that they can get about three times more than what they take here. Had it not been for the call from the Lord to go and preach the Gospel, they would riot have made such great sacrifice and been here.

51. Yes. Regular budgets are prepared.

52. All accounts are audited.

53. Since 1947, our annual budgets have been for nearly 4 lakhs. This amount does not include missionaries salary, allowance, etc. Towards the annual budget we have been receiving from the Evangelical National Missionary Society of Stockholm, nearly half the amount as subsidy.

This Church has got the following institutions:-

High School-1
Middle Schools-4
Primary Schools-17
Hospitals-3
Dispensaries-9
Boarding Houses-3
Widows Home-1
Nursery-1
Child Welfare Centre-1
Farms (Agriculture)-3
Industrial work-4.

67. The majority of the members of our Church including myself has consistently supported the Congress Party in elections from the beginning.

70. There is no criterion of income, religion, etc.

71. No.

72. We hold morning worship together with our staff, and patients are free to join if they choose to do so. They are treated alike irrespective of caste ant creed, whether or not they attend our prayers.

73. The patients are allowed to read any kind of books. Christians tracts and books of course are available at our dispensaries to those who care to read them.

76. We have no non-christian members on our medical staff.

83. Freeships are granted in our schools according to rules. They are not at all granted to any one as an inducement.

84. We do give religious instruction in our school, but it is not compulsory.

85. No. It is not reasonable to expect such a provision.

86. Moral instructions are given from the Bible.

87. We hive non-Christians on the staff of some of our schools, but never has any pressure been brought upon any of them to change their religion, One Brahmin teacher has been working for nearly 30 years.

89. Days of national importance are regularly celebrated in all our schools.

90. No.

91. Our Boarding houses are open to all irrespective of caste and religion. Fees are charged.

92. Attendance at our morning and evening prayers for non-Christian inmates is not compulsory. And no children have been converted to Christianity by staying in our Boarding houses.

93. No. From the cause which is alleged to have led to the constitution of the enquiry committee, it appears that Christianity is considered to be a foreign religion. I emphatically wish to say that as a matter of fact Christianity is one of the religions of India. It was brought to the country about 2,000 Years ago by one of the disciples of Lord Jesus Christ from Palestine, (Asia).

94. Change of religion does not necessarily imply change of culture. Change of culture in the country is mostly due to modernistic influence. This is noticed among all classes of people. Missionaries and Christianity cannot be made responsible for it.

95. India, though a secular State, should never think of eliminating religion from education. Exclude religion from education and you have no foundation on which to build moral character. Religion has inspired more literature, more painting, more sculpture, more architecture, more music and a large part of ethical and

institutional life than has any other thing.

96. No doubt the consolations of religion are an aid to recovery of patients, but they are of the utmost importance for dying ones to depart in peace. Spiritual help to the sick and dying has its immence value and is divine. It is no propaganda, and it is impossible to substitute spiritual things by secular or material things.

97-98. India being a Secular State, in my humble opinion, should not interfere with peaceful methods of propagation of any faith. If other religions also can show the same enthusiasm with the same spirit as Christian Missions, there should be no conflict. And if absolute and sincere impartiality to different religions is maintained, there is no reason why they cannot co-exist peacefully in the land as in other countries of the world. Communally-minded people are really injurious to the welfare of our beloved India.

Sagar:
The 29th Dec. 1954.

E. RAMAN,
President. E. L. C. in M. P

Replies submitted by Miss M. L. Merry, Khirkia R. S., Hoshangabad district, Madhya Pradesh

INTRODUCTORY

1. Figures unknown. One convert only was baptised from scheduled castes (Balahi) since the work began.

2. (No answer given.)

3. Three out of four adult immigrants, representing two families, with their children, now residing in the village.

4. A real conversion is a heart-change matter. Therefore, number known only to God. One convert only has been baptised from scheduled caste (December 1950). Conversion is necessarily an individual matter.

5. He is the head of the family possessing secret faith for many years, as caretaker on the compound. Has proved very weak, harassed by fear.

6. One English missionary lady, with an Indian couple, serving under Central India Baptist Mission of U. S. A. (headquarter at Achalpur). Approach is made both individually and in groups.

7. Generally, Christians of some experience (and training is desirable) from some place where a Christian community has been established. A living wage is given without too much strain being necessary. No rewards.

8. (a) to (g) No.

(h) to (j) Yes. The Lord Jesus Christ is highly extolled, but foreign culture is not. Errors are pointed out. Sometimes, regarding non-Christian deities and sometimes a faithful warning must necessarily be given about the future state of the unsaved. This is part of the Bible Message.

(k) to (m) No

9. None.

10. Yes. The one convert is illiterate, poor but is fully convinced in his heart (but fears to witness).

11. No.

12. Yes. In all these places preaching is generally done.

(a) It is the best place for me, personally.

13. This is inevitable. The false resists the truth, as truth resists and exposes error.

14. I am not clear what the words “such language” refer to.

15. In this non-Christian area they are bound to be outsiders, and work as named in No. (12) above.

16. Very variable. The spiritual experience of the Pracharak matters most. No. No.

17. Bible School or Seminary (for degree) training is good, following a heart experience of Christ and the "new birth" He brings. Very, very few who show sufficient zeal, sincerity, and have the necessary ability.

18. Number varies, according to the ability of the Pracharak. Here, hitherto, he has worked alongside the missionary mostly. Increasing love, joy, peace in his own heart and the people's.

19. Chiefly the Bible, holding forth the Good News (Gospel) concerning Lord Jesus Christ. Very little distribution so far because most contacts, unfortunately, are illiterate.

20. Yes.

21. No.

22. Insufficient personnel, as yet, for this.

23. Very occasionally, exhorting people to support the present Government.

24. Not known to me.

SOCIAL RELATIONS

25. No.

26. The convert is verified of this social boycott experience by his Balabi community (Scheduled Caste). Since a bitter experience in August 1952, he has never been the same. Always "under a cloud".

27 to 29. No.

30. I suspect a kotwal leads the opposition in the above case, but certain evidence, i.e., definite truth Dot clearly manifest as yet.

31. None known.

32. Yes. This always follows spontaneously from within, if the conversions are genuine, i.e., if a true change of heart has occurred.

33. Yes, in genuine cases. None in merely nominal Christians.

34. No.

35. (No answer given.)

36. In full sympathy with most efforts, but aware that the world-wide fundamental need is Jesus Christ in the heart.

37. Yes.

38. No.

39. (No answer given.)

40. In the past the caste system in India has driven in this way, i.e., the forming of distinct communal groups. But it is undesirable. True converts will be lovers of all men, and themselves be better, truer, holier, INDIANS, but God first not country.

41. Many old practices disappear.

42. No. Just the reverse.

MISSIONS

43. 1918-39 - One missionary widow lady, English, independent, private effort, apart from any organised mission.

1939-42. - Two younger successors, after her deceased, both single ladies, English, private effort, no organisation.

1942-47. - One left alone after decease of co-worker.

1947-Present. - Entrance of this work into-Central India Baptist Mission of U. S. A. (India Branch of "Conservative Baptist Foreign Mission Society"-but "Conservative" relates to Christian doctrine without

the slightest connection with anything political).

44. Not in Khirkia itself as yet, but yes, at Achalpur as headquarters of the Mission and in some places around that area.

45. One tiny bungalow and a few out-houses at Khirkia, and bungalows at the out-stations above, plus leper colony at Kothara and a small new hospital at Achalpur. (Get more information from headquarters.)

46. No Indian missionaries but here at Khirkia, a humble evangelist and his wife. One foreign missionary lady (English). There is a prospect of a nurse (American) coming from Achalpur.

47. Trained teacher. Twelve years’ experience in England and four years’ in Ceylon. Income has ever been much less as a missionary than a teacher. For 12 years (1935-47) has worked without salary! “A work of faith and a labour of love”.

48 and 49 (Answers not given.)

50. Conservative Baptist Foreign Mission Society. A Mission Board consisting of some of the best clergymen in America.

51. Free will offerings of Christians-individuals and congregations. Yes, regular, annual budgets and statement of accounts. Inquire at headquarters. Each mission station sends quarterly statement to Field Treasurer. He sends annual report to U. S. A.

52. Yes. Auditing Committee appointed annually on the field and special auditors in U. S. A.

53. For Khirkia and district about Rs. 8,000 per annum as average.

54. No.

55. Very little distribution; working chiefly among illiterates, who, as yet, have too little incentive to become literate.

56. Yes. Each missionary is asked to send eight to twelve brief reports (about 600 words) per year (for praise to God and for prayer).

57. (a) Visiting and preaching the Good News concerning the Saviour in Khirkiyan and among some of the Kurkus.

(b) Very humble dispensary from 1918-45; then medical work declined and touring for preaching increased.

(c) A tiny “Night School” in Balahi (scheduled castes) mohalla, in rainy seasons, to try to encourage Khirkiyan youths to learn to read. (Very hard going! Just a handful attended.)

58. No.

59. Yes.

60. Headquarters at Achalpur. Out-stations at Bhainsdehi, Dharni, Chikalda, Morsi and Khirkia.

61. None here at Khirkia. Tahsildar visits from Harda.

62. Yes. No. Full reports of minutes are sent to Mission Board. (Two or three times a year.)

63. Yes. Not generally.

64. About the same in Khirkia. Increase and intensification are desired, but more personnel needed.

65. No.

66. No Christian community is here.

67. Voted privately once-last General Elections-supported Congress. Do not keep up with politics-no time.

68. I do not know. All this seems outside the realm of missionary work.

HOSPITALS

69. One small new hospital at Achalpur since 1951. One Leper Colony at Kothara near Achalpur.

70. It is open to all. No partiality.

71. Preaching and Christian witness occurs. Very, very occasionally conversions occur; no inducements.

72. No. No. One evangelist.

73 to 77. Cannot answer. Inquiry could lie made at Achalpur of Dr. Jack Miner, departing soon for Canada and U. S. A.

SCHOOLS

78. None.

79 to 92. I am unable to provide this information; not being in school work.

REMEDIES

93 and 94. No.

95. Yes. The highest moral and ethical teaching should be given. Biographies of Great Souls (men, women and children) should be set before the children-not merely national heroes but heroes of all nations, who lived, served, suffered nobly for great causes and for the benefit of others. Children respond quickly to such inspiration and example.

96. Yes. No. No.

97. No. Without the living Christ, in the heart it is difficult to produce the same zeal and enthusiasm.

98. The only basis for such peaceful co-operative coexistence is true patriotism, which is true enough to put love of truth first, even before love of country. A Red Cross nurse, murdered by Nazis during World War II (Edith Cavell) said before she died "Patriotism is not enough". For this reason the greeting "Jai Hind" somehow hurts me. It savours too much like the "Hail, Hitler" cry in Germany before and during the war. "Jai Ishwar Ki" or "Jai sachchai Ki" would be better. To me, the highest and truest is "Jai, Masih Ki".

"Blessings abound where'er He reigns,
The prisoner leaps to loose his chains
The weary find eternal rest.
And all the sons of want are blest."

99. Would be ready, if required.

Yours faithfully,
MISS M. L. MERRY,

Khirkia R. S.,
Hoshangabad (M. P.)

Replies submitted by Shri L. E. Hartman, Amravati Camp, Berar, Mission Bungalow, Amravati Camp, Berar

To - Committee appointed to inquire into activities of missionaries.

Dear Sirs,

I, the. undersigned, have drawn up the following answers to your Questionnaire in conjunction with the following: Rev. A. S. Zadhav, local priest of the Church of England in Amravati and Badnera, Rev. A. V. Bhambal, pastor of the local church of the Church of North India here in Chaprasipur, Amravati Camp, and Rev. S. J. Kokane, pastor of the local church of the Christian and Missionary Alliance of U. S. A. in Ambapeth, Amravati. This may, therefore, be considered the work of a committee consisting of the four of us. We are answering for the Protestant Christians only in Arvi, Amravati and Chandur talukas. At the time I drew up these answers in the rough, Rev. T. A. Amstutz of Chandur-Railway, had not returned from the furlough, but now he has returned and I think he also is sending in answers. If so, the figures he gives should be deducted from the ones I am giving rather than added to them as I am giving the totals for the three talukas and he will probably give the figures for Arvi and Chandur. I have not seen him for some days. That is why I don't know for certain what he is doing, but he told me he had received one of the Questionnaires.

Replies

1. I don't have the figures for the scheduled castes, etc. They can be obtained from the Government, but I am giving a careful estimate of the number of Christians including their children. I say, estimate, as the number fluctuates and it is quite impossible to give the exact number for any given year:-

1941-704; 1947-742; 1951-795; 1954-825;

2. Increase is due partly to the natural increase within the Christian community and partly due to converts from non-Christian religions,

3. I take "born Christians" to mean, those born in Christian homes and in order to answer this accurately we would have to have accurate records of the last fifty or sixty years. Probably, about ninety per cent of the city Christians would come under this head, but only fifteen or twenty per cent of the village groups. In the Biblical sense we hope they are all "born Christians", that is "born again" according to John 3:1 to 7. No one becomes a Christian by natural birth but only by the second or spiritual birth. Even those born to Christian parents need to have this experience.

4. 1947-Nil; 1948-21; 1949-17; 1950-17; 1951-10; 1952-14; 1953-36; 1954-31. All from Mahar caste.

5. Individually. Unless there is a special reason for doing so we do not baptise a man without his wife or a wife without her husband.

6. I take this question to refer to both Christian and non-Christian organizations. The Church and Mission are working to win men and women to Christ and the Arya Samaj, Hindu Maha Sabha and a new one called "The Bharatiya Isai Mahar Shudhikaran Savnstha" are trying to persuade Christians to return to Hinduism. All of these approach individuals for these purposes besides holding public meetings and giving lectures.

7. I don't know so much about the non-Christian organizations. As for the Christian ones, those who believe God has called them to full-time service for Him come forward and ask for training. If, after training, they are considered satisfactory they are put to work teaching and shepherding Christians and trying to win others to Christ. There is a set scale of pay depending upon their qualifications and the number of children they have. No rewards are offered for successful work.

8. Here again, we speak for Christians only. (a) to (h) and (k) and (m) Definitely "No". Regarding (i), we extoll only Jesus Christ and ignore so called non-Christian deities. To us, "there is one God and one mediator between God and men, the man Jesus Christ". I. Tim. 2:5. Regarding (j), Jesus in Jno. 14:6, "I am the way, the truth and the life; no man come in the Father but by me". In Acts. 4:12. we read. "Neither is there salvation in any other; for, there is none other name under heaven given among men whereby we must be saved". This is the plain teaching of the New Testament and we believe it to be true and, therefore, preach and teach accordingly, but don't think it is fair to call it a threat, as is suggested in this question. See also Mark, 16:16.

9. As far as I can remember none of those converted since 1947 were matrics, but a few probably have an annual income of Rs. 1,000 and above.

10. Regardless of their social and financial standing, we do not baptise any one unless we are convinced it is a case of religious conviction with him. Therefore, as far as we know, all non-Christians baptised were because of religious conviction on their part.

11. Emphatically "No". In the New Testament, we are taught to obey the authorities, to honour them and be loyal citizens and we teach the Converts accordingly. The better Christian a person is the, better citizen of his country he will be. It is impossible to be a good Christian without being a good and loyal citizen. See Rom. 13:1-7, I. Pet. 2:13-17. In I. Tim. 2:1, 2 we are commanded to pray for kings and all in authority.

12. There are no Christian hospitals, etc., in these three talukas, but (a), (c) to (h) apply as we try to take advantage of all opportunities to carry out the command of our Lord as given in Mat. 28:19, 20, Mk. 16:15, etc.

13 and 14. We try not to be offensive, but to preach the truth in love.

15. This depends upon the person, but in most cases they are honoured and respected in the places in which they work and live. Some are working in the locality where they were born, while others come from other talukas, perhaps, fifty miles or more distant. They preach and teach and try to be helpful members of society.

16. Their educational qualifications vary. Their emoluments are according to their qualifications, educational and otherwise and no rewards are offered for successful propagation of the faith.

17. They get Bible School training. None from the area under consideration has been trained in a foreign country.

18. Most of them are assigned to a circle of quite a large number of villages. His work is supervised by a panch elected annually by delegates from the various churches and circles. That is, we have an annual business meeting to which the churches and circles send delegates and the panch is elected there from among the delegates. At present, it consists of two missionaries and three nationals. There is no set criterion of success in his work, but in judging him, naturally the spiritual condition of those whom he shepherds and the tone of his work, etc., is taken into consideration.

19. Primarily Bibles, New Testaments and Bible portions, but we also use books, booklets and tracts, samples of which I am sending under separate cover.

20. Magic lanterns, films, loud-speakers, etc., are used when available, but at present no one in this area happens to own any of them.

21. This is against Christian principles and is not done. Such converts would be worse than useless. Not being Christians in heart, they would be weights upon us and hinder our work.

22. We hold sabhas here and there, mostly on a small scale for the teaching and edifying of Christians and inquirers.

23. On principle, we missionaries refuse to take any part in political affairs. Besides, we are forbidden by the U. S. Government to take any part in the politics of the countries where we work.

24. Arya Samaj, Hindu Maha Sabha arid the Bharatiya Isai Mahar Shudhikaran Savnstha. They give lectures, distribute literature, etc. I don’t know about their offering of inducements. Not much success.

25. This is very little, if any, different from what it was before 1947.

26. Naturally, being the minority community, the Christians could not boycott non-Christians even it they wanted to and I don’t think they have any just reason to complain of any such treatment of them by non-Christians.

27. Not that I know of.

28 and 29. No.

30. Government officers, on the whole, are cultured gentlemen and try to be impartial. We have no complaints to make against them.

31. I do not have this information.

32. In some cases, yes, and in others, no.

33. Decidedly, yes.

34. Never even heard a hint that missionaries did such things, but the condition of the Christian cemetery in Badnera bears abundant testimony to the fact that somebody does such acts. I earnestly request you to come and have a look at it.

35. This question does not arise.

36. Missionaries are always glad for anything which benefits the people.

37. Missionaries and National Christians have contributed towards flood relief funds.

38. No.

39. They learn their languages, live and move among them, etc.

40. No. Conversion to Christianity does not make them any the less Indian.

41. We only ask them to give up those things which are contrary to the teachings of the Bible.

42. No.

43. Christian and Missionary Alliance, strictly speaking, is the only one doing what we usually think of as “Mission work”. The United Church of North India has a Church in Amravati Camp and the Church of England has Churches in Amravati Camp and Badnera, but they don’t work in the villages.

44. In 1947 there were five and now there are seven, but one is being transferred and another two are rather temporary.

45. I don□t have this information.

46. Seven Americans as already mentioned. There are no Nationals who are called missionaries.

47. Their educational qualifications, as also their station in life before joining the mission vary. As a rule missionaries, after coming to India, receive only a fraction of what they were earning in America.

48. None.

49. The question does not arise in this area.

50. Democratic. No man has supreme authority over them, but they work under committees and chairmen elected from among themselves by ballot.

51. By free will contributions and offerings from Christians in the lands from which they came. They have regular budgets and statements of accounts which can be obtained from their headquarters.

52. Yes; by a mission appointed auditor and also by a Government man.

53. This information can be obtained from headquarters.

54. Amounts are received only for religious, social and educational work and are spent for the same. Naturally only Christians are associated in the expenditure of mission funds.

55. I do not have on hand samples of all pamphlets, etc., which have been used in our work, but will send samples of what I have.

56. Yes. These can be obtained from headquarters.

57. Religious propaganda, Bible teaching, adult education and some medical work involving the use of only the very simplest remedies.

58. No mission courts; never beard of any.

59. We work all over the area as time and personnel permit.

60. Since sixty years or more there have been main stations in Amravati and Chandur. There are out-stations in Arvi, Mhaispur, Wathoda, Badnera and Nandgaon Kaji, some of which are of thirty or more years' standing and some have been opened in the last few years and three others were closed. Communications to some of these places in the rains are difficult, but not impossible.

61. There are Government officials stationed in Amravati, Chandur and Arvi. I do not know how often they visit our other out-stations.

62. Yes. The proceedings are not kept secret, neither are they publicised.

63. Yes. And Protestant missions work in harmony one with the other.

64 and 65. No.

66. None that I know of.

67 and 68. No.

69. There is no mission hospital in the area under report and therefore questions 70 to 76 do not arise.

77. No missionary in this area has anything worthy of being called even a small dispensary.

78. There are no mission schools in this area. Therefore, questions 79 to 92 do not arise.

93 and 94. No.

95 to 98. Any answer given to any one of these could easily lead to a lengthy discussion so I choose not to answer them.

99. I am quite willing as are also the other members of this committee to appear before the committee if they so desire.

Sincerely yours on behalf of these collaborating in the preparation of the answers.

L. E. HARTMAN.

P. S. - Since beginning typing this I have heard that Rev. Amstutz was not sending in any answers.

Replies submitted by Umri Mission Hospital, Umri, via Yeotmal, Madhya Pradesh

To-Secretary, Christian Missionary Activity Enquiry Committee, Nagpur, Madhya Pradesh.

Dear Sir,

I wish to present a few statements in answer to the questionnaire your office has circulated regarding the activities of missionaries.

69. There is one Mission Hospital in the Yeotmal district. It is a general hospital known as Umri Mission Hospital. It was started in July 1951.

79. Admission is allowed to all depending only on limitation of accommodations available and services available. No criterion of the patient□s religion is made to determine his admission.

71. Treatment in the hospital is not used as a means of conversion. There have been instances of non-Christian patients being converted to Christianity while in the hospital but it was at their own request and not necessarily because of the treatment given.

Nathaniel is one such person who was converted. He persistently requested baptism for weeks before the Christian authorities (that is, Indian preachers) would consent to baptism. An Indian preacher finally baptized him. The reason for holding him off so long was fear that he may have some ulterior motive. Once the genuineness of his conversion was ascertained baptism was allowed. O□karam is another case converted. He had had contact with Christians before coming to the hospital and was interested in becoming a Christian. While at the hospital he received baptism. In both cases the patients were charged for treatment and receipts issued upon payment.

No inducements were offered of any kind to the patients who were converted. Only a desire for peace of heart and from sin in their lives attracted them to become Christians.

72. Patients are not required to take part in Christian prayers or religious exercises. Patients are never asked, if they have attended prayers before treatment is given. No Christian Pracharaks are at present employed in the hospital. One preacher from the local Christian Church does visit the hospital.

73. We know of no instance where patients were not allowed to read their own religious books. There is available in the hospital books and literature of the Christian religion at the hospital but most of these can only be had by purchasing them.

74. Names and nationality of members of medical staff:_

Name	Nationality	Monthly pay Rs.	Length of service Years
Dr. Paul W. Yardy, M. D.	American	295	3½
Dr. Pratibha Acquilla, L.M.P.	Indian	270	3
Miss Helen Rose, R. N.	American	295	3
Messrs. Supraba Torde, cert.	Indian	45	2½
Messrs. Bhore, R. N.	Indian	115	1 month.
Messrs. Vimla Wankhede R. N.	Indian	75	2 months.
Mr. Moses Wankhede, R. N.	Indian	73	1½
Mr. Bhore, Compounder	Indian	58	1 month.
Mr. John Aghamkar, laboratory Technical	Indian	47	1½
Messrs. Jessis Timothy, R. N., Non-pass	Indian	48	3

75. The managing body of the hospital is known as the Board of Directors. At present they are all Americans (only 3 members) and are all Christians. This body has now drafted a constitution for the hospital which is being presented to the Mission for approval. The constitution allows for enlarging the Board of Directors and

having some Indian nationals as members.

76. No members of the staff are prohibited from following their own religion because of their service in the hospital.

77. There are no established dispensaries under the control of this particular mission outside of the hospital. Several of the missionaries dispense medicine under the direction of the medical superintendent of the hospital. These missionaries get instructed in the use of the medicine allowed them. They do not dispense any poisonous medicines.

Sincerely yours,
Dr. PAUL W. YARDY, M.D.,
Medical Superintendent.

The 27th December 1954.

Replies submitted by Shri F. B. Lucas, President, Independent Christian Association, Yeotmal

Sir,

We, the undersigned members of the Independent Christian Laymen Association, Yeotmal, beg to answer some of the questions, out of the questionnaire set up by the Committee.

1. The General Missionary Secretary of Free Methodist Mission had paid a visit to Yeotmal in the year 1948 and we other, Christians who do not work for the Mission had put a representation, dated April 4, 1948, before him explaining him how Christians like us are treated by the Missionaries, vide paragraph 2 of our letter quoted above (original and copy enclosed). To this, he has replied on August 6, 1948, in paragraph 4 of his letter stating that Missionaries were sent to India in the first instance to serve the real needs of the people in your country. In paragraph 14 of his letter he has stated that he has drawn the attention of the Director of the Commission on Missions and accordingly we have brought this to the notice of the Chairman of this Mission in India and requested him whether he got any instructions from the Directors regarding our grievances in paragraph 6 of our letter dated November 27, 1948 (original and copy enclosed). To this the Chairman never replied. In the mean the Missionaries here got angry with us because we continued our correspondence with the General Missionary Secretary in U. S. A.

2. Due to this, the Missionaries here severed all relations with us and as it to prove their anger against us, in a meeting held on August 8, 1950, Dr. F. A. Puffer, insulted us by uttering the words "Shut Up". By this the things became worse as stated in paragraph 2 of our letter dated October 9, 1954, presented to the Missionary-Enquiry Committee, on October 10, 1954, at Yeotmal. Consequently Dr. Puffer called a meeting of the Official Board of this Mission on September 30, 1950, and put before it a proposal to dismember the Christian Laymen who were not working tinder them and fed by the Mission money. No decision was taken in this meeting but was declared that the decision would be taken in the next meeting. On this we requested Dr. Puffer, Chairman of the above Board, in a letter, dated September 30, 1950, i.e., the same day, that he should intimate us the time and place of the next meeting in which our case would be considered (original and copy enclosed). He never intimated us this and subsequently he declared us dismembered in the service on the following Sunday.

3. This fact was brought to the notice of the Home Board of this Mission in America on October 10, 1950, (Original and copy enclosed). We again wrote to Rev. E. S. Root on May 17, 1951, and October 20, 1951, to Dr. F. A. Puffer, on October 20, 1951, March.20, 1952, and December 27, 1952, to the Pastor of this Church on October 21, 1951. and to the Bishop Head of this Mission in America on March 1/17, 1951, (original and copies of all letters quoted in paragraph 3 above, are enclosed), and requested them to settle our grievances and reconcile the matters. But nothing has been done till the Missionary Enquiry Committee arrived here on October 10, 1954, before which we were compelled to put our grievances. On this the Missionaries got infuriated and when on November 7, 1954, we went to morning Sunday School, they caused the Pastor of this Church not to open the Church for us. This fact has already been brought to the notice of Deputy Commissioner, Yeotmal (original and copy enclosed). From this thou-h it may seem that the Indian Pastors, our people are locking the Church for us we strongly suspect that there is the hand of these Foreign Missionaries behind the action.

4. The Field Secretary of this Mission Rev. E. C. John had come here and we requested him also to settle our matters with the Missionaries here and other Indian leaders of this Mission in our letter, dated November 18, 1954, and further requested him that we desire to see him in this connection. He called one of us and one Indian leader Rev. P. T. Gaikwad, and tried to set right the matters. Rev. P. T. Gaikwad promised him to

do so, but till this time, though we met him several times in the meantime, did not take any action to set right the matters. Again we requested the Field Secretary to grant us an opportunity to have an interview of all the Laymen Christians with him. To this the Secretary never replied. In our nation we see temples are thrown open to any individual who desires to worship the God. But here in our Church we see that we are not allowed to enter our own Church. We therefore, strongly suspect that a big game is being played by these Foreign Missionaries through their pets.

5. We had an occasion of meeting the Indian Pastor of this Mission Rev. P. T. Gaikwad, and he told us that the Foreign Missionaries have given the Church into the hands of the Indian Christians. This fact was also told by Rev. F. J. Kline and R. N. Davis when they appeared before the Enquiry Committee at Yeotmal on October 10, 1954, that they have handed over the affairs of the Indian. Church into the hands of the Indian Christians. But we see that for the administration of the Church they have applied the American Discipline. This is illegal. If they have given the Church into the hands of the Indian Christians then they cannot apply the American Discipline applicable to this Church. This means that their handing over the affairs is bogus. While handing over the Church to Indian Christians they must also stop the Foreign Discipline. The property acquired by this Mission is for charitable purposes and solely for the welfare of the Indian Christians and thus we have hereditary right to own all the property which has been acquired for us. They possessed the property up to this time but now we desire that this property should be given to Indian Christians unconditionally and that Government should ask these Missionaries by law to give the possession of this property to Indian Christians and that should vacate the big bungalows occupied by them free of rent. If they want to live in India and preach the gospel, they should take on rent other bungalows. There is a big space lying fallow in the compounds where they live now. They use the bungalows and do not even allow the Indian Christians to live on the site lying fallow round about their bungalows. This means that they are using the land for themselves and nor allowing the usage of the land for whom it has been acquired. Really speaking they have no right to use the land for themselves. The very purpose for which the property has been acquired has thus been defeated. Nowadays there is an acute problem of housing and if the land lying fallow in these big compounds is given to poor Indian Christians they would not feel the scarcity of housing. Man; Indian Christians had applied to Rev. R. N. Davis many times for a site from the Mission compounds to live on, but they have given to none of them. These applications can be had from Rev. R. N. Davis, Missionary here.

Suggestions:- From all the foregoing paragraphs it will he seen that the Foreign Missionaries are here not to preach the gospel but for ruling the Indian Christians and enjoying a kingly life in India. Their attitude is such that they do not allow the Indian Christians to prosper socially and do not desire to heighten the standard of Christian Society by not allowing the Indian Christians to manage their own Church affairs. This will be clear from the fact that they have not repealed the Foreign Discipline as yet though they say that the affairs of the Church have given into the hands of the Indian Christians. And hence we earnestly request that these Foreign Missionaries should immediately be asked to quit India as they do not prove themselves of any utility to the growth of Indian culture or Christian Society. We are now able to manage our own affairs and we do not want their interference any longer. We are now in Free India and likewise we think our Social affairs should free from any religious Foreign policy.

Yes, I desire on behalf of the, Independent Christian Laymen Association, Yeotmal, to appear before the Committee to give evidence orally.

F. B. LUCAS,
President, Independent Christian Association,
Yeotmal.

Yeotmal:
The 30th December 1954.

Replies submitted by Shri R. W. Scott, Secretary, National Christian Council

To - The Secretary, Christian Missionaries Enquiry Committee, Secretariat Building, Nagpur-1.

Dear Sirs,

In answer to the questionnaire I wish to submit the following. May I make one or two general comments before doing so. First, it seems to me that the tone, as well as the character, of some questions reflects the attitude that the Christian position is weak and open to suspicion in certain fundamental respects. Such are questions 10 and 77. In an impartial investigation it would seem to be necessary to give those against whom allegations have been made an opportunity of presenting their case without having been judged in advance.

Secondly, I as a missionary, who has spent half his life happily in India, have rejoiced to see our Nation’s development away from religious and communal tension towards a harmony and understanding of each other’s point of view in vital matters of the mind and spirit. But I must confess to the conclusion that the questionnaire is weighed against the Christian. whether Indian or foreign. There may be some extreme cases in view when certain questions were framed but these can hardly be considered normative.

The purpose of the enquiry is also to seek the truth concerning allegations by the “missionaries” that “they are being harassed b non-Christian people and local officials.” The questionnaire seems to give no place for these allegations whether true or false.

In answer to certain questions may I suggest the following:

10. Conversion can only result from religious conviction and appeals to people of all Conditions of life. It happens in the case of Christian people themselves when they cease being nominal Christians to become vitally aware of spiritual reality and the meaning of their faith through a spiritual rebirth. Conversion is not primarily a social or cultural phenomenon but a spiritual and moral event. It has many consequences. I know of many people who have experiences such a conversion.

23. Missionaries of non-Commonwealth countries before entering India are required to take the following pledge:

> “I hereby further undertake to give all due obedience and respect to the lawfully constituted Government in whatever part of India I may be and while undertaking to abstain from participation in political affairs, it is my desire and purpose that my influence, in so far as it may be properly exerted in such matters, be exerted in loyal co-operation with the Government.”

If it is meant that missionaries and pracharaks make references to the Governments of India or of foreign lands in their sermons and addresses the answer is I know of none.

If it is meant in private conversation, there are of course discussions in which missionaries also enter. Speaking from a fairly broad experience I say that the references to the Government of India are more often than not far more favourable in such conversations than are references to foreign governments.

It surely is not the purpose to prohibit free discussion and exchange of opinion which is an essential part of a healthy democracy.

As for my own part I have many times spoken in high approval of the progress of India since 1947 and likewise as an American citizen I have many rimes spoken in disapproval of American foreign policy but I am always concerned to see that there is a free and factual interchange of opinion which increase international understanding and goodwill.

17. In answer to the question, another may be asked. What restriction is there upon Christians as citizens of India taking part in political activity? I should think that this is a very highly desirable end so long as that activity is directed towards the welfare of the Nation.

29. I know of no foreign missionaries who are in any way taking part in activities other than religious and social.

34. No.

47. Many missionaries have the highest educational qualifications although some are not so well qualified. There can be no generalization about education, “station in life”, or income but it is certainly true that a great number of missionaries would have considerably larger income were they to give up this work to engage in work in their native lands.

48. Some of the Churches in India send selected Indian nationals abroad for training but it is usually for such training as cannot yet be provided in India. These are selected for their general ability, usefulness in the Church and willingness to render a sacrificial service on their return for the welfare of their own people.

49. Many Indian leaders have not only equal status and authority with foreign missionaries but are heads of institutions and leaders in the Churches under whom the missionaries serve. This is an end which is being urged increasingly among foreign missionaries and it has been achieved with highly satisfactory results.

50. Almost all of the larger established missions have turned over their authority and control to Church organizations in India. Some of the more recent missions which do have established Churches have not yet done 80.

63. There is a plan by which missions do not encroach on one another's areas of work. This is to avoid duplication. Some few smaller missions do not accept these arrangements called comity and do not observe them.

94. A distinction must be made in speaking of culture as it is a very general term. There are national, cultural characteristics in India which distinguish the Indian People from other nations and are native to the people but there are also cultural characteristics of religious groups and communities. The two can hardly be said to be identical. When culture arises from religious faith it should not be imposed on others who do not have that faith. A change of religion does not necessarily imply a change of certain cultural characteristics.

99. If the Committee wishes me to give further evidence orally I would be quite ready to appear.

I hope that this consideration will be of some help to the Committee.

Yours very sincerely,

R. W. SCOTT,
Secretary, National Christian Council.

The 24th January 1955.

Replies submitted by Dr. E. Asirvatham, Nagpur

To - The Secretary, Christian Missionaries Activities Enquiry Committee, Nagpur, Madhya Pradesh.

Dear Sir,

Since I am not a mission or Church employee I am not in a position to give a precise answer to most of the questions asked. Therefore, I shall give my reaction to the questionnaire in general terms. Wherever possible I shall also answer the questions, according to their serial number.

The general impression created on me by the questionnaire is that it is a prejudiced one. Thus, Question 4 only wants to know the number of conversions from the scheduled castes and scheduled tribes to Christianity. Fairness demands that a similar question should have been asked on the conversion or re-conversion (sometimes said to be forcible) of such people back to Hinduism from Christianity.

Question 8 is another prejudiced question. It carries with it several insinuations. For myself, I know several Christian missionaries and Christians in general who engage themselves in educational, medical, and social work without any thought of conversion at all. They render these services because of religious, moral, and humanitarian impulses. There must be many like me among Indian Christians and foreign missionaries to whom the question of salvation and conversion from one religious faith to another is not half as important as a redeemed life which expresses itself in a life of honesty, purity, manliness and service.

It is a fact that in the past Hinduism did not interest itself very much in the welfare of the scheduled castes and scheduled tribes. Christian missionaries took an interest in these people primarily for their own sake. It was also their belief that by becoming Christians they would have a distinct all-round improvement. Question No. 8 makes it appear that Christian missionaries are ravenous wolves out for the flesh of innocent lambs. The fact of the matter is that many of them are impelled by religious reasons to seek to improve the material conditions of people. Christianity, more than any other religion, believes in changing man's environment through effecting in him an inner change,

There are some missionaries who allow their zeal to get the better of their discretion. Among the more narrow and exclusive denominations which all the time talk about conversion, "the blood of Christ", etc., there are those who are even more opposed to liberal groups of Christians whose numbers are considerable, than they may be to non-Christian faiths. There is nothing morally wrong with regard to (a) to (h) under 8. One wonders whether proportionate to their numbers, there are as many Hindus and Hindu organizations engaging themselves in these activities which are represented as blackmarks against Christians.

My general answer to Qtiestion.9 is that very few of the privileged classes turn to Christianity or any other non-Hindu faith from Hinduism. The reason is that there is not the same social and economic urge as in the case of the under-privileged. Another reason is that some at least fail to turn to the light which they may have seen dimly. If there were "rice Christians" in the past, it is possible that there will be an increasing number of "rice Hindus" in the future, refusing to change their loyalties because of the fear that by so doing they would lose certain opportunities and advantages which are theirs by virtue of their belonging to the majority community. Hindus will do more good to themselves and to the country, if instead of spending so

much time in reading motives into the conduct of others, they will adopt concerted efforts in bringing about a radical economic and social improvement of the people around them, especially of the underprivileged.

9. I know of several cases. My own father was one. He lost, rather than gained, materially by becoming a Christian.

11. Sometimes yes; if the iniquities and humiliations visited upon them by Hindus in the past have driven the iron into their souls.

This question is not a question on foreign missionaries. It goes beyond the terms of reference in seeming to question the loyalty of Christians. For myself I am more loyal to my country than I might have been if I were not striving to be a Christian. I value highly the best elements in Indian culture and am eager that India should take her rightful place in the family of nations. But I am not a jingoist nor a chauvinist. My motto is "prove all things and hold fast that which is good." There must be many like me among Indian Christians.

13. No one in a secular India has a right to offend the religious susceptibilities of another. But I can imagine it being done both by Christians and non-Christians. Even Dr. Radhakrishnan speaks disparagingly of "a bachelor Christ", "Virgin Mary", etc., which may offend the susceptibilities of some Christians.

Probably the ones among Christians who offend the religious susceptibilities of others are the ignorant and those who are "professional" and "mercenary" preachers as against the intelligent and honorable ones.

14-18. As a rule, the Christian village preacher is not well equipped for his task, either intellectually or spiritually. But he probably compares favorably with the village priest or purohit. Attempts are being made all the time by the more enlightened missions and Churches to improve the quality of their workers. This fact can be verified by visiting Christian theological schools and training centres and by comparing conditions as they are today with what they were a generation ago.

21. I know of no such person. If there is one, he is not worthy of the name which he bears. In all these matters, in India particularly, people circulate rumours of all kinds, without trying to verify facts. There is not much attachment to veracity.

22. The fairs in which I have taken part are religious and social. fairs. Quite often they are for the purpose of raising funds for some worthy object or another.

23. This is a vague and irrelevant question. Everybody makes reference to Government practically every day because it impinges on one's daily life. Why single out missionaries and Pracharaks?

In many churches prayer is offered for Divine guidance for those who control the political destiny of India.

25. Should have come right after Question 4 and Question 5.

I do not know of any case of breach of peace by Christians or of peace being endangered by Christians. But I have occasionally heard of some extremists among Hindus coming within the limits of this charge.

26. In general it is the other way round-Boycott of Christians by non-Christians.

27. This is irrelevant. A Christian like anybody else has a right to belong to any political party which is not disallowed by the Government.

30. I have heard of several cases of discrimination against village Christians as regards scholarship facilities, use of village wells, allotment of land, etc. I am told that Christians in villages are at times harassed by. Hindu officers, especially the petty ones.

31. Many Christians, I am sorry to say, are not yet political-minded; and some are undoubtedly communal-minded. They live in a world of fantasy which they have built around themselves.

32 and 33. Undoubtedly yes.

34. If this be true, I deprecate it.

37. Recently the National Christian Council raised considerable amounts of money for the relief of flood victims in Bihar and elsewhere.

39. The educational, social, and humanitarian service which missions render is the surest way of missionaries identifying themselves with the Indian people. If one does not like their religious emphasis, one is free to ignore it.

40. This is another loaded question. I follow Indian traditions and culture so far as they conform to canons of

reason. commonsense. and morality. I do not subscribe to the totemistic notion that any animal is sacred in the sense in which God is sacred. I refuse to identify Hindu culture with Indian culture. I have much to learn from Western culture in such simple matters as honesty and truthfulness, manliness and courage, co-operation. civic-mindedness, and public and business honesty. True culture is not bound by East or West. North or South.

41. Some customs they give up; some customs they should retain; some they should throw overboard such as uncle-niece marriage, the dowry system, unequal rights of men and women, polygamy, etc. Certain Indian customs with regard to simplicity of life and standards, Indian dress, and passive qualities of character such as meekness and forbearance they, should retain. There is no reason to throw the baby with the bath water.

61. An unnecessary question. Why should any government officer visit a mission centre in particular in his official capacity? If his work requires him to visit a person or place, he should do so irrespective of the person or place visited being Christian or non-Christian.

62. This is undue interference with one's fundamental rights. Why should a private organization make its proceedings public? If the Government has reasonable suspicion that anything illegal, unconstitutional, immoral or harmful is being done or contemplated, it can take necessary action through the usual channels open to it.

64. I am told that some of the small narrow Christian sects have come in larger number since 1947 in comparison with the more firmly established and liberally inclined Christian groups.

66 and 68. I would regard as falling, outside the scope of the present enquiry. Why should the view of any Indian Christian in particular be of any interest to anybody on such matters as linguistic states? Personally, I consider that linguistic states in general are not in the best interest of India. They are bound to encourage fissiparous tendencies. Indian genius in the past has been to divide and sub-divide everything until there is nothing left to divide. Narrowness of outlook and vision is still one of our besetting sins.

70. My general impression is that Christian hospitals are increasingly ministering to the needs of the poor and helpless, as against the more well-to-do. If there are cases of patients being persuaded to change their religion when they are lying helpless on a sick bed, I deprecate it. If some of them, after seeing the deeds of kindness and mercy of some Christians, decide to change their faith, after leaving the hospital, no one has a right to question it.

72. I have known of patients being obliged to take part in Christian prayers. It is perfunctory and meaningless. If the practice still continues, I object to it. But I have no reason to object to prayers and religious services which one may attend purely voluntarily. "Are favours shown to those who attend prayers" the question, as well as the practice if true, is childish.

74, 75 and 77. I do not understand the reason for any of these questions.

84. I deprecate compulsory religious instruction. "Compulsory religion" is equal to "no religion"

85. Non-Christian parents sending children to Christian schools should make their own arrangement outside the school for religious instruction in their particular religions. The same will be true of Christian children studying in non-Christian institutions.

91. If some mission boarding schools are obliged to cater exclusively or largely to Christian boys and girls because of shortage of funds or because of the difficulty of catering to different groups with different food, habits and inhibitions, I see no objection to it.

93. I will be the first to give my approval to the repatriation of missionaries if there is a reasonable suspicion that they are disloyal to India and steadily work against her interests. I am sure that this charge cannot be truthfully brought up against a great majority of them. If some indulge in an insidious comparison of religions, extolling their own religion or their particular brand of Christianity, I shall allow the effects of its to undermine by an enlightened public opinion. In many cases, the very absurdity of a proposition is enough to destroy it in the long run.

94. Religion and culture are closely intertwined especially in India. I shall embrace whatever is rational, universal, and esthetic in the cultures of all. The only features that I shall reject are those which are unreasonable and anti-deluvian or which stand in the way of India's progress. An Indian Christian who is rooted in the culture of his country is likely to much more broad-minded than the average Hindu who is the victim of age-long customs and inhibitions and who combines intellectual tolerance with social intolerance.

95 and 96. All religious instruction and worship services in Christian schools and hospitals should be

completely on a voluntary basis.

97. Right through the questionnaire the term "propaganda" is used ill its ugly sense. Every word which one utters, and every spoken or unspoken attitude which a person adopts can be regarded as forms of propagation. Mahatma Gandhi was a great propagandist, in the good sense of the term. Malicious propaganda is wrong. But the sharing of one's deepest experiences and convictions does not come under this category. Propaganda may be one-sided and even caricaturist in nature. But "propagation" is not open to such a criticism.

98. Yes.

99. Yes.

I do not know what some Hindus stand to gain by picking on a generally inoffensive, law-abiding, and progressive community like the Indian Christian community. Some people are incapable of learning from past mistakes. This is true of a good many in India. It is the intransigent attitude of some Hindus in the past which helped to bring about the partition of India. Would to God that they would wake rip in time before bringing further calamities to the country by their exclusiveness and adherence to outmoded ideas and social patterns.

E. ASIRVATHAM,
Professor of Political Science.

Nagpur University:
Nagpur, March 7, 1956.

Replies submitted by Shri P. S. Shekdar, Khamgaon, district Buldana

Sir,

We on behalf of the Khamgaon Nagar Hindu Sabha and Khamgaon Arya Samaj, are giving below replies to your questionnaire. We hope they will receive due consideration. Any correspondence in the matter may kindly be made to the above address.

Replies

Questions No.			Replies
1.	Christians	Non-Christians	Sched. Castes.
1941.			
1951.	1,516	8,70,168.	1,52,070.

These are no means to secure figures in 1947 and 1954.

CONVERSIONS

4. Such exact information cannot be supplied by members of public.

5. Almost all the converts are from the scheduled castes and such other classes. In our district, they are generally converted individually. In the case of a family it is generally the head of the family who is converted, and others follow the suit.

6. (1) Alliance and (2) Nazarin Mission. Approach individually.

7. Pracharaks are generally fresh converts and they mostly belong to the same class to whom they approach individually for conversion. They have no particular qualifications. They work under the supervision, guidance and aid of these foreign missionaries. Their salaries range from Rs. 60 to Rs. 80 per month. It is learnt that rewards also are offered to them.

8. Almost all these methods from "A" to "M" are used. These facts are widely known and some of the unfair means of conversion are corroborated by the reports of Col. Marphi who had preferred to visit some places and made secret inquiries in our State in 1935. These missionaries have no other means but these, and hence no proof is necessary. Cases of forcible conversions to Christianity are reported in Census report of 1921.

9. To our knowledge no literate or well-to-do person is converted.

10. No such conversion has taken place in our district.

11. Yes. Conversion adversely affects national Loyalty and outlook of converts. These Indian converts have since 1857 not helped any national movement for achieving Independence to an appreciable extent. On the contrary the annals of history record that in 1857, at the instance of and under the chieftainship of the foreign missionaries, an army of Indian Christians from our own province was formed to counteract the War of Independence which was being fought against the Britishers by both Hindus and Muslims (vide Diwali (Shuddhi) issue of “Hindu” (Marathi Weekly of Bombay) of 1954, at column No. 1, page No. 3 1, under an article “Videshi Khristi Mishanaryancha Upadrava” by the Rev. Pt. S. D. Satavalekar of Pardi), and also page 22, column 2 of the same issue under the Caption “Parakiya Mishanaryancha Mukstumani” “Alekzander Duff”, and also page 21, column 2 of the same issue. And vide statement of Rev. Gill as reported in the

“Times of India”, dated the 7th August 1954, page 5, last 2 columns, and vide, statement of Rev. B. Masih, formerly Missionary of the United Church of Northern India, as reported in the “Free Press of India” of 18th October 1954, page 3, columns 3 and 4(middle), and statement of our Prime Minister Pt. Jawaharlal Nehru, published in press on 11th August 1954, and vide Presidential address of Kaviraj Harnamdas to the Anti-Foreign Missionaries Conference held at Delhi on 29th August 1954 printed on page 5, and, vide answer to Prof. Maxmullar, by Shri Pratapchandra Muzumdar, in 1898, “Kesari”, page 5 of 2nd November 1954, and vide statement of the Rt. Rev. B. A. Patekar, Bishop of Poona, as reported in the “Kesari” of 13th August 1954, and vide an article specially sent to the “Kesari” of Poona from New York by Mrs. Manoramabai Modak (An American Christian Missionary) as published in “Kesari”, dated the 2nd November 1954. (All issues are sent herewith). Several other instances can be quoted.

12. All such places.

13. There are such instances. Unpleasant consequences averted due to saner elements.

14. Even foreign missionaries.

15. They have no particular standing except that they are fresh converts mostly from the same community or village. At times they are outsiders and approach individually.

16. No educational qualifications. Salary ranges from Rs. 60 to Rs. 80. They get more than they deserve.

17. No training worth the name.

18. In Khamgaon sub-division there are about 10 Pracharaks. Foreign missionaries.

20. Yes.

22. No fairs but camps are held. People attracted with pomp and show. Bhajans on Indian style and lectures arranged. People are approached individually.

23. Yes. Such references are even published in Press (vide “Hitavada”, dated the 5th December 1954, page 3, column 5, copy attached).

24. Hindu Sabha and Arya Samaj. The success they meet with is not appreciable as means of propaganda and money are meagre. These are voluntary institutions and cannot engage paid workers. Secondly, they believe in voluntary conversions than tainted or blemished ones.

25. There were occasions when relations were strained.

26. No.

27. No Christian is seen holding any such office.

29. No, not at all.

30. There are some such instances prior to 1947.

31. Practically nil.

32. No. Conversions have not brought any betterment even in the States where these converted Christians have grown in numerical strength, caste distinctions are being observed. By about 1934 Christians from scheduled castes in Travancore State met in conference under the presidentship of Shri Joseph Kunj

Pediyar-a member of the then Travancore State. Assembly and demanded that due to bitter relations between the caste and scheduled caste Christians, the scheduled class Christians should be treated and recognised as a separate class. Caste Christians treated them as untouchables and even denied entrance to Churches and burial grounds [Vide "Hindu Samaj Darshan" (Marathi) edited by Shri L. B. Bhopatkar, Advocate, Poona.]

It is also noteworthy that even today in East Punjab, converts to Christianity from scheduled castes are being treated as scheduled castes and are getting privileges as scheduled castes. Many other instances to this effect can be cited.

33. No.

34. Some cases of spitting on deities by missionaries are reported in our district. Details will be sent later on. There are innumerable such instances recorded in the annals of history and even today such instances are in plenty in areas where they have grown in strength.

36. They are least interested in such efforts. They have not co-operated with these institutions.

37. No.

39. Doing nothing.

40. Yes. Please refer to reply to question No. 11.

41. They give up old ones and adopt new ones. Every attempt is being made to see that they give up all traditional things, such as, even applying "Kumkum" and wearing bangles by ladies.

42. Yes. Definitely detrimental to national interests. Please refer to answer No 11. Both Indian and foreign Missionaries are publicly admitting this.

MISSIONS

43. Nazarin and Alliance Missions for the last about 50 years.

44. Yes.

45. As their budgets and reports are not made available to general public, they cannot be exactly assessed. But these Missions are having huge properties and are spending large sums on propaganda, salaries, establishments like schools, hostels, etc.

46. Missionaries, including Pracharaks, number about 50, out of whom about 20 are Americans.

47. In many cases they are not highly qualified. Foreign missionaries get Rs. 250 approximately with free-furnished bungalows, cars with allowances. Their wives get about Rs. 250 each. There are again children allowances at the rate of Rs. 50 to Rs. 60 per child per month. In addition to the schooling facilities are given to their children.

48. We have not come across any Indian missionary having foreign educational qualifications.

49. No. Some Indian missionaries are publicly complaining against inequality of status.

50. Foreign missionaries are supreme beads of their respective organisations.

51. They are financed from abroad. Reports and statements not published.

53. Only Government or respective missions can supply this information.

54. To our knowledge, no such amounts are being received. There is no such work in our district.

55. Pamphlets, tracts are distributed in bazars. etc. Even advertisements are inserted in press.

56. No such reports are made available to public.

57. Missions in our district have undertaken the following activities:-

(1) Religious propaganda - individual approach by Pracharaks, bhajans, kirtans and lectures wherein they abuse Hindu religion, schools and hotels. These schools are mostly residential and up to middle school standard. Children from distant places are admitted. Religious instruction is compulsory. Children are attracted to churches by offering them sweets, photos, etc.

All these activities tend to proselytising.

58. There are no such regular courts seen. But there appears to be some such arrangement, and Indian Christians are at times ex-communicated.

59. Villages. Yes, they concentrate on such areas.

60. The missions are situated at Khamgaon, Buldana, Chikhali, Mehkar and Malkapur, then there are Pracharak Centres at other places. The missions (Nazarin and Alliance) have been functioning in our district for nearly 50 years. In most cases the means of communications are available all the year round.

62. Yes. Such meetings are held. Proceedings are not made available to general public.

63. They seem to have made some such allocation.

64. Increased to a considerable extent

66. Nil,

HOSPITALS

69. There is no Mission Hospital in our district.

71. As American missionaries of status, like Mrs. Modak are themselves publicly admitting that efforts are made by these missionaries to convert the patients in so called charitable mission hospitals, no more proof seems necessary (“Kesari”, dated the 2nd November 1954-Page 5, under caption “Paradeshi Mishanaryanchi Bhumika”, by Mrs. M. Modak).

72. It is reported that patients are obliged to take part in prayers, and Pracharaks are employed.

SCHOOLS

78. Primary and middle schools which are mostly residential are run by missions in our district.

80. More than 400. Majority Christians. Non-Christians nominal.

81. There are some such cases reported.

82. This information cannot be supplied. But according to us the matter requires scrutiny, by Government.

83. The fees charged are considerably low. In one school, fees for middle school are charged at the rate of Rs. 3 to Rs. 7 per month. These fees are inclusive of tuition, messing, lodging, medical help and sports, etc. In addition, there are some freeships. Low rates of fees for themselves mean nothing but inducement.

84. Religious instruction is compulsory.

85. No.

86. To our knowledge, no moral instruction is given.

87. Before 1954, there were some non-Christian teachers on the staff of these schools but now their existence is simply microscopic.

88. Christmas holidays are the longest ones-about 15 days. Diwali holidays only for Hindu teachers-4 days. Other school holidays are not generally observed.

89. Some National festivals are observed formally but not enthusiastically.

91. There are boarding-houses attached to schools only. Open to students of the same school only. Prayers and religious instruction compulsory. Nominal fees charged.

92. Yes.

REMEDIES

93. All the activities of these missionaries are highly objectionable, as they are directed towards conversions to Christianity under the garb of benevolence. We are convinced that the activities of these foreign missionaries are more of a political nature and are anti-national from, Indian view point. We are convinced that change of religion ultimately leads to change of nationality. The creation of Pakistan is an eye-opener in this matter. These converts have already created problems of political nature in our nation. Even the Prime Minister of our Secular State had to take cognizance of these activities. The recent events show that these

missionaries are dabbling in politics which is detrimental to the solidarity and integrity of India. Veer Savarkar and the Hindu Mahasabha have been repeatedly warning against the anti-national activities of these missionaries but these warning went unheeded so far. But now, we are glad that our Government also seems to be convinced about the anti-national character of these missionaries as is evident from the statements of Pt. Jawaharlal Nehru, our Prime Minister, Shri Datar, Deputy Home Minister and Home Minister of Uttar Pradesh. In some cases stern action, as expulsion of missionaries from India is taken. As the question of foreign missionaries is-as will be seen from the above-more of a political nature than religious one, we request that these foreign missionaries should be asked to go back to their respective countries in the best interests of our nation.

94. Change of religion ought not to change culture, but in the case of these, missionaries activities every effort is being make to change the culture of these converts. Their own statements speak about this.

95. We have no faith in a Secular Government. Other nations do not observe secularism as is seen in our country. Any approach to tackle the point before the committee which does not shake off the secularism, will be of no use. It may be said that it is beyond the powers of this committee either to make any such recommendation or decide the policy of the Government. It May be so, but if any Government wants to do a thing perfectly, we submit, it must go to the very root of the problem. From this point of view, we suggest that this Committee be pleased to place this point of view before the Government along with its other suggestions. An Ecclesiastical Department based on Hinduism be started by the Government.

96. They are in a few cases. In our Government Hospitals such religious practices are absent. According to us, Hospitals are not places where religious propaganda should be carried on. Religious facilities, if needed, should be arranged for by the patients themselves.

97. A Secular State has every right to interfere with the methods of propagation of any particular faith, if the propagation is detrimental to the interests of the Nation, or offends the religious susceptibilities of the majority community that constitutes and makes the nation. Yes.

98. No. Past experience is very unpleasant in this respect.

99. Yes.

Khamgaon:
The 26th January 1956

B. N. BOBDE,
P. VYAS,
P. D. LESI, RADHAKISAN T. ARYA,
P.S. SHEKDAR,
Presidents and Secretaries of Arya Samaj and Hindu Sabha.

Replies submitted by Shri Sohanlal Aggarwal, Secretary, Vedic Sanskriti Raksha Samiti.

To-The Chairman, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur.

Sir,

With reference to your Questionnaire under notification No. 318-716-V-Con., dated the 14th April 1954, we enclose herewith our replies.

From the facts narrated you will please note that the activities of the foreign Christian Missionary are very harmful. The Jabalpur Christians in their resolution appearing in the "Amrit Bazar Patrika", dated the 27th November 1954, desired the Government to wind up your Enquiry also. They were apparently working under the leadership of the foreign missionaries. You will, therefore, kindly urge upon 'the Government to ask the foreign Christian Missionaries to quit India at once.

We understand that our replies will be followed up by your asking us to prove our facts. You will kindly inform us of the points that you think to be proved before you, so that arrangements may be made in time. Your procedure regarding summoning and attendance of witnesses and calling up documents may kindly be intimated.

Please treat additions to answer 59 and 93 enclosed herewith as part of our answers.

Yours faithfully,

SOHANLAL AGGARWAL, B.A. (Hons.), LL.B.,
Secretary, Vedic Sanskriti Raksha Samiti.

Replies

1. It is difficult to give answer to all parts of the question, because all the figures are not available from the Government statistics. In 1941 the total Christian population of the district was 12,354. Out of these only 181 came from the rural area. In 1951 these figures stood at 9,890, for the whole of the district, total district population being 9,10,603 in 1951 and 1,054 for the rural area. These figures include the Anglo-Indians and the foreigners. This reduction is due to the foreign army, its dependents Anglo-Indians and the foreign Christians leaving the district in 1947 before and after. But in the rural area the increase in figures is 582.3 per cent. In 1947 the foreign Christians had prepared themselves to leave the country on account of expected political difficulties, but as the Republic was declared secular they again thought of remaining in the country and started their conspiracies as before and even with greater force. There are no statistics to show the increase from year to year but in the Ranital Ward about 300 Harijans have been very recently converted to Christianity. In this work one Jacob Missionary from the Leonard Theological College has played a great part because the converted and the said Missionary are both Malabari.

2. The above rise is due to ignorance and the social and economic difficulties of the Scheduled Castes and Tribes, and also the enticements given and the propaganda made by the Christian Missionary.

3. It is difficult to give the statistics. Approximate estimation is at 7,000.

CONVERSIONS

4. It is difficult to give the statistics. But it is true, that they have been steadily increasing since the year 1947. The year's average increase is estimated at 600 if which 577 are estimated to belong to the Scheduled and the Tribal Castes.

5. People are converted individually as well as in groups. In the case of a married couple, husband and wife have both to be converted, otherwise in many cases only the head of the family is converted.

6. (1) Roman Catholic Church and their following Colleges and Schools:-

(i) St. Aloysius College.
(ii) St. Aloysius High School.
(iii) St. Joseph Convent High School.
(iv) St. Thomas High School.
(v) St. Norbert's Girls High School.
(vi) Sisters' Training Institute.

(2) Protestant Missions as follows:-

(i) Assembly of God Mission, U. S. A.
(ii) Christ Church of India, Burma and Ceylon.
(iii) Church of England Zenana Missionary Society.
(iv) Disciples of Christ, India Mission.
(v) Full Gospel Church Fellowship.
(vi) Methodist Church in South-East Asia.
(vii) Methodist Missionary Society.
(viii) Y. W. C. A.
(ix) Y. M. C. A.
(x) C. I. B. C., Katni.
(xi) C. E. Z. M. S., Katni.
(xii) Missionary Training Christopanthi Ashram, Sihora.
(xiii) C. E. Z. M. S., Sihora.
(xiv) United Missionary Society (working for the establishment of Churches). It has its own Mission press, and a large staff of Indian and Foreign Missionaries working for conversion in the interior. This sells Missionary literature also.
(xv) Pentecostal Assembly of the World.

(xvi) Yehova Witnesses.

They have the following Churches:-

(1) St. Aloysius Church.
(2) St. Norber.
(3) Another near Sadar Bazar Police Station.
(4, 5 and 6) Three Union Churches.
(7) City Church.
(8) Church of St. Paul Bai Ka Baghicha.
(9) St. Lucas, Ganjipura.
(10) Disciples Church of America and London.
(11) Wesleyan Methodist English Church.
(12) A. G. Church Jehangirabad (Pentecostal).
(13) Miss Lal’s Church Bai Ka Baghicha.

There are the following Educational Institutions:

St. Aloysius College, Womens’ Training Institute, Howabagh, Christ Church (Boys) High School, Christ Church (Girls) High School, Johnson’s Girls High School, Bairdsely Girls High School, Katni. St. Norberts Girls High School, Christian Mission High School, St. Joseph’s Convent School. G. C. F. C. E. M. Z. High School, St. Thomas High School, A. G. Primary School. Leonard Theological College. Church Upraise Primary School, Bai Ka Bagicha. Methodist Primary School, Westland. Mission School, Sadar Bazar, Tonga Stand.

Of these missions the most active now is the Yehova Witnesses, with their headquarters at Watch Tower Bible & Tract Society Incorporated, International Bible Students Association, Brooklyn, New York, founded on the 26th of July 1931. Their publications are not issued in less than 25 lakhs. No price is written on any of these books. It depends on the local selling agents to get the maximum out of the customer by using their talents. The book referred in these answers “What Religion has done for Mankind” has been sold by ladies, selling the books of this mission from Rs. 2-8-0 to Rs. 5 each.

The agents of the above said Missions approach the people individually as also in groups.

7. The Head missionaries are always from foreign countries. Subordinate preachers are Indians also. Their wages are from Rs. 50 to Rs. 500 and even more. They are rewarded for bringing in greater number of converts. They get many other facilities like housing accommodation, cars, petrol, travelling allowance, financing picnics and other activities.

8. (a) Yes. Usually a bond is taken for the money advanced with interest to be paid. The verbal agreement is that if the convert does not leave Christianity the bond would not be put into effect. Usually the rate of interest is very high.

(b) Yes. The Sisters who go to the mohallas distribute medicines free of cost. One D. P. Lazarus also distributes medicines free.

(c) Yes. Statements should be taken from the students residing in the Christian Brotherhood Hostel of the Christian Mission School. They are all supported by missionaries of their native places. All such local students are exported. This applies to all other institutions.

(d) Yes.

(e) Yes. Reference may be made to the lessons issued by the Bible School, Voice of Prophecy, Poona and Jeewan Prakash Susamachar School, Jhansi. (Some relevant documents are enclosed.)

(f) Yes. For instance one Jalim Singh working in G. C. F. One.

(g) Yes. Dalchand Jain working in O. F. K.

(h) Yes. The entire literature issued by the Catholic and Protestant Churches.

(i) Yes. The Christian Literature stands as witness.

(j) Yes. The most glaring instance is of the book “What Religion has done for Mankind”.

(k) Yes. All Scheduled and Tribal people were converted by holding out hopes of political, social and economic advantages.

(l) Yes. This is done in the case of the above.

(m) (i) Christ is shown out as the Kali Awtar of the Puranas and other Indian literature. (ii) Jesus is represented as Ishu, which with its variations occurs in the Vedic and the Upanishidic Literature, e.g., the Missionaries quote the first “richa” of the 40th Chapter of the Yajurveda and the “Ishopanashid” saying that Jesus is there in the Indian Literature also. (iii) Bible is shown out “shruti” and its teachings acceptable to the Hindus as a “Shruti Praman”. (iv) The Indian Christian Missionaries show themselves to be Hindus of high caste; they narrate their stories of conversion of Christianity in a very wonderful manner. One S. K. Pandit moves about the houses of the high caste Hindus and shows himself to be a Brahmin. Similarly in the houses of the Mohammedans, Christian Missionaries go out under the names of Ibrahim, etc. In the cities now no change is made in the original names whereas in the villages names are. changed to Christian ones. In their Question Paper No. 32 the School of Voice of Prophecy, Poona, after having taken in writing from the student that he accept Jesus and other cognate Christian principles as pillars of his life except the student to accept their representative who would travel, from Poona to the Students place at his own cost in order that the Mission may help the student further in his studies in Bible. They expect the student to become the messenger of Christ. The school represents to the student that special prayers are being offered for him by the Congregations in the Churches for the soul of the student. What wonderful methods are being used!

9. Not a single one so far we know. The question paper in question enclosed herewith.

10. Not a single one.

11. Yes. Certainly. On account of change of one's religion there is necessarily a mental change also. The very pillars of his life-get changed. The converts to Christianity begin to look towards the foreign Christian States for their welfare. They fall away from the Indian Culture and Customs. The effect of “Shastra” is more deadly than that of a “Shastra”. The instances of his are lacs. Most of the Indian Christians are not friendly towards the Indian Republic or the Indian Culture. India is not for them a Motherland, Fatherland or the sacred land, i.e., all three atonce. The term “Christian” denoted only a community with certain habits and standards of life-largely westernized and divorced from the natural culture of our land, finding itself on its close association with western culture and civilization”- J.C. Kumarappa Practice and Precepts of Jesus.

12. Yes. In all places from A to H, and also through correspondence is in the case of Bible Schools.

13. The teachings contained in the Christian literature particularly in those of the Bible lessons are most offensive. They irritate the sentiments of the Hindus. There are instances where activities of the missionaries of foreign countries precipitated bloody wars. e.g., the Zulu War in South Africa and the Abyssinian affair in Eritrea. As the Hindus are very tolerant, therefore they have been tolerating the activities of the Christian missionaries as benevolent. In 1954 there was a quarrel between the Hindus of G. C. F. Estate Quarters, Madras lines, and a Missionary Party regarding this. A report was lodged with the Police Station, Ghamapur who enquired into the matter also. This was on t he 22nd August, 1954.

14. Indian and Foreigners both use such offensive language.

15. In the villages the Christian Preachers show out themselves to be Hindus and narrate to the would be converts the evils in Hindu Society. Then they give their reasons for their conversion to Christianity. They start with little helps to the would-be converts. They repeat their visits after a week or two and. get popular with the villagers. The Pracharaks usually take with them the convert relative of an influential man of the locality. When they find that they have become pucca they bring them to the Church and baptise them. Mahatma Gandhi has written about the methods of the Christian Missionaries in villages in his articles published in the Harijan and Young India. His articles in those magazines have been printed in a book form by the Navjeewan Press, Ahmedabad. The book is named Christian Missions and their place in India (Edition 1941). This books throws ample light on the doings of Christianity in India and their ultimate object too.

16. Mostly from Middle to Matriculation but it is necessary for them to be proficient in Bible. They are usually paid more than they are worth. They get increments for doing better work in conversion.

17. The local Theological College trains pracharaks. Those students who get proficiency in Bible and show keenness in Mission work and are thought fit for becoming messengers of Christ are sent to bigger schools of Theology in America and England.

18. Usually one pracharak works in four to five villages. His work is supervised by the nearest church. His test of success is the number of conversions made by him.

19. The books and literature used in propagating Christianity elucidate the principles and maxims of Christianity, Christian saints, and the miracles of Christ and their saints. Their literature predicts eternal damnation for other than Christians. Some copies of the literature distributed free are attached herewith. They are published in lacs in all the languages. Some of this literature rebukes, reviles and debases the followers of other religions. Mahatmaji has referred to the books of Mudroch sold by the Christian depots. Bishop Heber□s following lines had been pinching him the most, □Where every prospect pleases, only man is vile□. Similarly, the book issued by the Yehova Witnesses from Brooklyn, U. S. A., □What Religion has done for Mankind□ reviles Brahma, Vishnu, Shiv, Krishna, Buddha, Confucius and all other books very shamelessly. Chapters 14, 15 and 16 of this may kindly be read.

20. In addition to magic lanterns, films, loud-speakers, lessons by correspondence and teachings through Ceylon, London and U. S. A., radios are also used. Under the scheme of the United States□ Education Foundation in India created by the American war material disposal money, the Theological Colleges in India hold camps wherein they invite Indian teachers and professors. During the period of these camps, attempts are made to impress upon the minds of the Indians the high ideals of Christianity. Similarly, another institution known as the Moral Rearmament was started in 1954 in India for propagation of Christianity.

21. One Lemurs of the Roman Catholic Mission at Sijhora, district Mandla, got one Keshav Kumar from Bua Bichhiya admitted to the Robertson. Industrial School at Jabalpur. The student was Panka by caste. Keshav Kumar did not get himself converted to Christianity as desired by Lemurs. So Lemurs stopped his aid to the student. Keshav Kumar had to leave his studies and seek his job in the Military where he is now serving. It is reported that at present he is in Bangalore.

22. Every Christian church holds a yearly programme in the shape of a fair. Herein Christians and non-Christians both are invited. Children Participate in various games and successful candidates are given prizes.

Every girls□ school holds yearly fairs as □Meena Bazars□ where girl students sell their goods. The general public is admitted to these fairs on tickets. These fairs encourage indisciplined behaviour on the part of the youth. The authorities are not concerned with that. They want money. All income goes to the institutions and the churches. One such fair in the G. C. Factory Estate Mission School was very much resented by the labourers of the G. C. F. and the general public, but the Government has not even so far taken proper action in the matter. The articles prepared by the girls during their studentship with their parent□s money are sold in these bazars and the money taken by the Missionaries.

23. In this respect, kindly read the article contributed by Mrs. Manorama R. Modak published in *Amrit Bazar Patrika*, dated the 12th September 1954 (Sunday Edition). Missionaries hope for the return of the British Government or are contriving with American and other vested interests. Foreign Missions are controlled by foreign Governments, but not by the Central or Provincial Indian Governments.

24. Yes. The Arya Samaj accepts into the Hindu-fold non-Hindus who apply for conversion to Hinduism, making the fact duly public by lodging reports with the police station and affidavit from the convert. Necessarily, this work is very limited. No enticements are used for this purpose. There are many converted Christians or orphans and widows who in their tribulations fell into the hands of the Christians but now repent and ask for reconversion to Hinduism. They are gladly accepted. According to the rules laid down by Mahatma Gandhi, these are not at all cases of conversions and the fact of their being taken back to the Hindu-fold is not reconversion because they were never converted at all.

SOCIAL RELATIONS

25. There is a hue and cry throughout the country against the Christian Missionaries on account of their harmful and anti-national activities. Before 1947, their own cousin brothers were ruling the country and they had their own way. Now, the preaching of Christianity has taken an international shape. It has become a huge political conspiracy. Now, there is danger to the peace of the country from this propaganda for Christianity, which is intended to serve as a political weapon in due time.

26. Non-Christians have not so far boycotted Christians. However, new Christian converts are kept within the precincts of the Missions compounds and their activities are very strictly guarded by the Mission authorities. The intention is to segregate them from their previous brethren and create a distinct Christian community.

29. Foreign Christian Missions have been responsible for the creation of the Karen State on Burma-China border, with the help of the American and Chang Kai Shek□s money. So they are trying to create an independent Naga land on Assam-China border and create a separate province as Jharkhand in India itself. The drama played in the Johnson□s Girls□ High School on the 13th of August 1954 with reference to the Independence Day was also neither religious nor social but bad a political aim. The Principal of the said

school while replying to the charges on the 15th of November 1954 before your Committee, had no explanation for this curious drama played in her school.

30. In our district, Christians have never complained against non-Christian officials. Generally, the Government officials have been quite favourable towards Christians, while on the other band the Christian officials of the Education Department of the Madhya Pradesh Government, namely, Shri Franklin, Director of Public Instruction, and Shri G. V. Bernard, District Superintendent of Education, have been always favourable to the Christian schools. In the enquiry against the Christian Mission School held on the 27th October 1954, they favoured the school authorities. It was only on the strong intervention of the City's Action Committee that these officials listened to the grievances of the dismissed master, Shri Ambika Prasad and expelled students. Shri D'Souza, late Principal of the Prantiya Shikshan Mahavidyalaya, used to give undue facilities to the Christian students in the Robertson Industrial School. He also got suspended one Shri Bodhley, headmaster of the said school, who incurred his displeasure. The case against Shri Bodhley is still proceeding. In the proceedings under penal law between Narayan, Jibai and Rolinson in the District Courts, Shri Y. G. Mudliar, City Magistrate was suspected to help the accused who is a Christian. The case had to be transferred from his court to the Court of the Additional Deputy Commissioner where the prosecution got the orders of Shri Mudliar set aside.

32. In many cases, not.

33. There is no moral improvement in the converts to Christianity. Generally, it is noticed that in matters of diet and social behaviour regarding funds, they become loose. Children delinquency is the most amongst the Christians.

34. Yes. In Shahpur, they demolished one temple. In the Surguja State the 'choties' of many Hindus were cut by the Missionaries. Mahatma Gandhi in his book at pages 164 and 165 has referred to the demolition of a Hindu temple by a Missionary. In this respect kindly read the ordinances issued by the Portuguese Government as mentioned by Kaviraj Harnamdas, B.A., in his Presidential Address to the Anti-Foreign Missionary Conference, Delhi, held on 29th August 1954 at Dewan Hall, Delhi.

35. The result was tension throughout India, by any such act committed by them in any part of the country.

36. The mentality of the Christian Missions has been anti-national towards reconstruction efforts. They have not welcomed nor cooperated with the work of organisations like the Harijan Sewa Sangh and the Kasturba Memorial Trust. Gandhiji has referred to their opposition in the above book. The foreign Christian Papers are very loudly charging the Indian Government for having started works for the benefit of the scheduled and tribal castes or having helped reclamation of the tribal people.

37. Not to our knowledge. During the days of national calamities the Christian Missions are not known to have contributed or encouraged their converts to contribute to National Welfare Schemes or funds for relief. They have tried throughout their history in India to take undue advantage of the distressed's condition. They have only helped those who would get converted to Christianity. They tried to use their money to help the Sindhi displaced person in 1947 with this very view, but they were not successful. Mahatma Gandhi has also referred to this fact in his abovesaid book. Kindly read the same also in the memorandum submitted by L. Devichand, President, Dayanand Salvation Mission to the Central Government (copy attached).

39. Everybody knows about Father Elwyn marrying, with Gond girls. They mix with their would be converts and learn their dialects and customs.

40. Yes. The Christians generally live as a distinct communal group, hostile to Indian traditions and culture with affinity towards foreign culture. The peculiar uniforms of the Christian schools is ample evidence of this. Even small children are expected to attend the school with the neck-tie which represents their sacred emblem, the Cross. They have praise only for the Christian saints and Christians are not expected generally to have any respects for Indian saints. Now the Christians are trying to have their distinct colony in the Madan Mahal area. In their dress, habits and fashion, the Christians try to imitate the West where others are saving it good-bye.

41. The converts to Christianity forget all Indian customs, social as well as religious. They become anti to them. They give up the worship of gram devtas and ancient marriage rites. Among the new Roman Catholics some at least follow Indian customs. But as regards Protestant converts, the ladies have to give up their Indian ornaments, their coloured saris, the tikka on the forehead and sindoor on their 'maang'. They prohibit wearing of any ear-ring or any nose ornament. Every attempt is made that the new Christians should take to the Western methods of dress and diet and social behaviour.

42. All the activities of the Christian Missionaries are detrimental to the interests of the Nation. The sole purpose of the Christian Missionaries is to establish a Christian state in India as they were able to establish

such states in other parts of the world. Lincoln Watts in his book □What the Figures Tell□, also declares this at the end of his book. The school of Voice of Prophecy Poona in this Lesson No. 32 given a full detail of their activities and purpose thereof. One copy of the same was separately forwarded to you under our letter, dated the 7th January, received by you on the 11th January 1955 for your necessary action.

MISSIONS

43. Kindly refer to answer No. 6.

44. In 1947 many Missionaries were prepared to leave the country and there were some instances of disposal of their property also. In 1948, how ever, the state was declared secular and the Missionaries began to pour in, in ever-increasing numbers in Jabalpur, the Pentecostal Church and Yehova Witnesses came after 1947. There has been very marked increase in the American Missionaries of the Methodist Church in South-East Asia. Before 1947, their work was located at Jabalpur and Katni only but now they have opened their centres at Bakharu, Burji, Katangi, Khamaria, Panagar, Patan, Shahpura, Garha and Gorakhpur.

48. From the Leonard Theological College and the Women□s Training Institute students are sent for missionary training, mostly to America now. The Missions bear the entire expenditure. Miss Anu N. Gadre of Johnson Girls□ High School has left for America for training. One P. R. Yohan of the C. I. B. C., Ghampur, has received 7 years□ foreign training.

49. No.

50. The Roman Catholic Churches in India are controlled by the Papal Internuncio at New Delhi who directs and formulates the entire activity of the Roman Catholic Church, and the National Christian Council at Nagpur, controls, directs and formulates the activities of the Reformed Churches. In effect the Catholics are kept under the ways of the Holy See, while the Protestants are under International Missionary Council, which has its offices in London (Edinburgh House, 2 Eaton Gate, London S.W.1 and in New York (156 Avenue, New York City). The objects of the Council are-

(1) To help to co-ordinate the activities of the Provincial Councils and to assist them to co-operate with each other where such co-operation is desirable.

(2) To stimulate thinking and investigation on Missionary questions, to enlist in the solution of those questions the best knowledge and experience to be found in India and other countries, and to make results available for all Churches and Missions in India.

(3) Through common consultation, to help to form Christian public opinion and bring it to bear on the moral and social problems of the day.

(4) To be in communication with the International Missionary Council regarding such matter as call for consideration or action from the point of view of the Indian Mission field as a whole.

(5) To make provision for the convening of a National Christian Conference when such is in the opinion of the Council desirable.

This Council controls the Churches through the provincial and district organisations. Every Mission has its chief secretary in the country to which the Mission belongs and there is a field secretary in India.

51. The foreign Missions are helped by the sending countries and their churches. The followers of every church have to pay to the church one-tenth of their income anti the faithful are expected to donate their all in all even. The Roman Catholics earn a lot by Orphanages Lotteries and by staging dramas.

53. It is not possible to give exact figures. The local Methodist Church, and Women□s Training School have received a huge amount from the Church Women□s service Association, America. Similarly, the Leonard Theological College have received a heavy amount for their building. The American Government has established a United States Education Foundation in India far furthering Missionary purposes through the Theological Colleges.

54. The abovesaid foundation and the Moral Rearmament Institutions created by America are not outwardly for religious purposes. They want to preach the Gospel through social contacts. Recently a very large amount of powder milk was received by the Christian Missionaries. This milk is distributed by a Missionary Society in Gorakhpur to non-Christian children also and, Christian prayer said on such meetings. It is

distributed free to students in Christian schools up to primary classes.

55. The literature, pamphlets and tracts used for religious propaganda aim at showing the holiness of Bible, the Gospels, Christ and Holy Ghost. They all sing the songs of the Divinity of these. Quotations from the Gospels are cited in support of Missionary preachings. Some sample copies are attached.

56. Regular reports of the achievements of the Mission are published in the form of Directories for the guidance of Missionaries. They can be had from the National Christian Council, Nagpur, and Internuncio, Delhi. Kindly call for them.

57. The activities of the Missions are of the following kinds, as (a) Religious propaganda, (b) Running of institutions like schools and hospitals, (c) the Methodist Church Mission have taken to agriculture also near Barela, (d) Establishment of churches and training of Pracharaks. The Christian Missions are helping the Christians to establish their own colony in Madan Mahal area. Easy building loans are also given. For the results achieved, please refer to their Directors.

58. No.

59. The centres of the Missions are at Jabalpur and the Cantonment area. They concentrate their work in the interior of this and other districts.

In the Protestant Churches Directory for 1951, at page 120 in the Preliminary Note for Madhya Pradesh, the following statement occurs:-

> "The total number of tribesmen in the State is 3,708,892 among whom the Census reports 148 Christians, which is obviously a misstatement. The depressed classes number 3,265,453 who, with tribes people, make it all about 7,000,000 constituting a great field for Evangelism."

That is their main field of work in the city and the cantonment area. They work in the suburbs. The Missions in the districts are functioning since the days of the British. The M. C. S. A. branches at Balkharua, Burji, Garha Gorakhpur, Patan, Khamaria, Katangi, Pamgar, Patan and Shahpur were opened after 1947. The United Christian Missionary Society has its head office at Jabalpur. It has a Mission Press also. Its aim is to establish Christian Churches. Their preachers work in the interior. They have their branches in Orissa, Jhansi, Pendra Road, Bilaspur, Kotah, Mungali, Fosterpur and Sambalpur. Their annual budget is from eight to ten lakhs. The C. I. B. C. Mission has its branch at Katni also. It is possible to go to these places throughout the year.

61. It appears that the Government has not so far taken any executive action to interfere with the activities of the Missionaries.

62. The meetings of the Missionary workers are held at periodical intervals, but the proceedings of such meetings are not made known to the general public.

63. Yes. Every Mission has its particular area of work. Usually they do not interfere in other's fields.

64. After 1947, the Missionary activities have increased very much. The activities of the Leonard Theological College have increased manifold. The. Methodist Women's Training institute has also increased its activities. The Methodist Mission has extended its activities to Gorakhpur, Garha, Khamaria, Katangi, Panagar, Belkhera, Patan, Shahpur and Burji.

65. We have come across cases of mass conversions in newspapers. Thakkar Bappa has been quoted in Mahatma Gandhi's writings in the above-said book, narrating the peculiar tactics used for mass conversions.

66. The interest shown by the Missionaries in the States Reorganisation Commission's work has been anti-national. They have demanded Naga land and Jharkhand.

67. From 1947 Christian Missions have supported the Congress whose declared aim is secularism.

HOSPITALS

69. There is one M. T. S. C. Christian Dispensary at Sihora.

70. Christians are given more facilities than non-Christians.

71. Yes. All the benevolent activities of the Christian Missions aim at conversion, which is the most coveted aim of the Missionaries. The activities of the Churches are mentioned in the book "Christian Missions" referred to above and the Maker of the nation did not like the Christian preachings through the hospitals.

The patients have to join the, Christian prayers; those who do not join not attended to. The does of the medicines are given with the doses of Christianity. All church hospitals are members of the Christian Medical Association of India, Pakistan, Burma and Ceylon, the aims of which are the preventions and relief of human sufferings and the pursuit of measures for the promotion of health in the spirit of Christ in the extending of the Kingdom of God.

72. Yes, Usually the Doctors and the Nurses are themselves Christian "Pracharks". From page 281 of the above Directory it is clear that the main hospital staff is missionary.

73. Yes. It is heard that the Christians distribute their books free in the hospitals. It is not allowed to read books other than Christian.

74. The Dispensary at Sihora is under Rev. John Verghese. He is there before 1947. Usually the Mission people are the managers. It is heard so.

77. The missionaries usually keep the Herbs-Minera. Medicines of Dr. De Chane of Hyderabad and Homeopathic Medicines Father Muller's Poor Dispensary, P.O. Kankanadi, S. India. No licence is required for these. The Missionaries get them at reduced rates. Both these laboratories encourage Missionary Work. Usually the "Pracharks" themselves distribute the medicines. These medicines can be given by lay people even. because they are not harmful.

SCHOOLS

78. Kindly refer to answer No. 6.

79. As stated before, the Christian Officials of the Education Department have been always favourable to the Christian Institutions. They do not apply the secular principles of the Education code to the Christian schools. Even in matters of grants-in-aid these officials have been favourable to the Mission Schools. The local Hitkarini High School with 2,000 students gets only Rs. 18,000 whereas the local Mission nigh School with 570 students only get, Rs. 9,000.

80. The total strength of the Christian schools is not known to us. It is roughly estimated at 5,000. In the Leonard Theological College exclusively all students are Christians. In the Women's Training Institute, out of 58 students only 2 are non-Christians who have adopted all Christian habits. In the other Christian Institutions only 15 to 20 per cent are Christian and the rest are non-Christian. This large number of Christian Educational Institutions in the district of Jabalpur is due to the undue encouragement given by the previous British Rulers who were themselves neglectful of this relatively backward area. Even now the Government and the non-Christian Institutions are insufficient and ill-equipped to educate the boys and girls of the district.

81. Only those Non-Christian students are admitted to these Institutions whose parents much against their wish give a written undertaking that they have no objection to Christian teachings to the students. History bears witness that education in Christian lands had been in the hands of the Church. The foremost duty of the Church is evangelisation. So, the ultimate aim of the Christian schools is through education. Mahatma Gandhi has said that effects of the Bible on the tender hearts has nefarious consequences. The seed sown by the Education Missionary ripens in the form of conversion of the student at the hands of the Church Missionary. This is their history. Any student who is made a covert, is at once taken away from his Locality. Most of the Christian students in our local Christian schools are sent from outside by Missions.

82. It is heard that while recording the names of the students in school registers the Christian school teachers in the rural areas change the name of poor children into Christian names.

83. Usually the Christian school charge higher fees. Even students of Primary Classes whose education is free are charged heavy fees. Apart from Government scholarships special facilities are given to Christian students and to those who accept to be converted to Christianity out of 570 students in the local Christian Mission School, 100 Christian students get free tuition, books, diet, milk and clothes and accommodation in hostel. These facilities are not available to any non-Christian student.

84. Yes. In this connection kindly refer to Lesson No. 32 of the Voice of Prophecy Poona. That gives the method of religious instruction in the schools. Christian morals are stated to be necessary with education. Bible teachings are compulsory in Primary and Middle schools. The usual prayers are all Christian. In the local Christian Mission School the middle class students are given compulsory Bible teaching for one hour on Sundays, Wednesdays and Friday-S. The students are made to learn by rote the parable, of the Gospel. They are asked to purchase Christian books. Bible is distributed free to the poor. At the end of the daily morning Christian prayers all shout "Amen". The female teachers in the primary schools play a lead rig part in impressing upon the young minds the beauties of Christian Trio.

85. No. It is beyond expectation.

86. In the Christian Institutions Christian precepts are treated as moral instruction.

87. Yes. There are non-Christian members on the staff of the schools, but very few. Those who try to show themselves to be strict in their religion are not looked with favour by the authorities. From 1947 to 1954 many non-Christian teachers were engaged by the local Christian Mission School, but none was confirmed, whereas all Christians were given due promotion. Master Ambika Prasad Shroff of that school had to suffer great hardships on account of his not tolerating the growing enemosity shown by the Christian authorities against Hindus. Those Hindu students who took part in the school strike on the 26th September 1954 were got challaned by the school authorities under section 167, Criminal Procedure Code. This is the usual treatment in all the Christian school. The school boys and the Hindu members of the staff will tell you their sorry state if you call them individually and get their feelings in confidence.

88. The schools enjoy all national holidays. They enjoy all Christian holidays also, but not so the other Hindu holidays. The Methodist Institutions like the Johnson's Girls' School and the Women's Training Institute have Saturdays also as holidays because like the Seventh Day adventist Mission, they also want that according to the Bible Yehova God made this world from Sunday to Friday and took rest on Saturday. It was on account of this reason that the local Johnson's Girls' High School celebrated the Independence Day on the 13th August instead of 14th and 15th August 1954, which happened to be Saturday and Sunday, both Christian holidays. This shows that they can sacrifice the importance of the National Calendar while in conflict with their Missions principles.

89. We have referred to the peculiar sort of Political drama played by the local Johnson's Girls' High School on the 13th August 1954 in which the National Flag was shown down. In the Deepavali holidays in 1953 the St. Alloysis College also played one drama entitled 'Monkey's Paw' by Christian students. Hindus were represented as a class of superstitious people. This was very much resented by the non-Christian students of the College.

90. Every occasion is taken by the local Christian schools to bring into contempt non-Christian religions and deities. On the 21st of December 1953, 2 dramas were played by the students of the local Christian Mission School intended to degrade the worship of Kali and Brahma, Vishnu and Shiv. In fact these were two rehearsals which created great agitation among the Hindu staff and the students and the authorities had to give up the idea of staging the dramas. In the one certain Hindu worshippers of Kali were shown in tattered robes and drunken state. One Isai Parcharak was represented to approach them asking them to give up the useless worship of Kali and seek shelter under Christ wherein they would get salvation, comfort and wealth. The Christian Parcharak succeeded in converting one who came back to the stage in Christian dress and asked others to follow his example. In the other drama three Indian Sadhus were shown as Brahma, Vishnu and Mahesh roaming about in a disturbed state of mind and a Christian Missionary is represented to approach them and tell them that they would not get any consolation except by the acceptance of Christ. In the end these three are shown as going over to Jesus.

91. Some of the High Schools and Colleges of the Mission have hostel, or boarding house, attached. Only Christians or the students sent by the Missions from other parts of the country are readily admitted but not so the others. Fees are charged but for most of them the sending Missionaries pay. On the 15th of November 1954, Mr. Singh, the headmaster of the local Mission School made this very statement.

92. Yes. Attendance at religious exercises are compulsory for the inmates of these Boarding Houses. Prospectus of the Mission schools are clear in this respect. As the activities of the Missionaries in the hostels are mostly secret and the students are also from outside it has been difficult to find any local instances. Any local student who is to be converted is at once transported. History tells that this has been the aim of Christian Hostels. If the Committee goes into the history of the Christian boarders of the local Christian Brotherhood Hostel, they will get the local facts. The person incharge of the Johnson's Girls' High School Miss Z. Soule is the Youth Organizer of the Women society of Christian Service of the Methodist Church in Southern India. Naturally her sole aim through college, school and hostels can only be extension of Christianity within -sphere of her influence. In Christ Church School attendance of even non-Christian boarders in Church on Sundays is compulsory and it is very strictly observed.

REMEDIES

93. As is clear from History and from Lesson No. 32 of the Voice of Prophecy Poona all Foreign Missions have one aim. Their organisation is one. They have to evangelise, the country and exterminate all the rest, with a view to make India Christ's' land. This is what Lincoln Watts tells in his book 'What Figures Tell'. He has been a most, leading Missionary being Indian Secretary of the World Dominion Movement. He is authority on Christian intentions in India. The Christian establishments in India were intended to be political

and economic strongholds in India. The following remedies should be undertaken immediately:-

(1) As reported by Lala Lajpat Rai from his exile in America in 1905 the intention of the American Government sending their Missionaries to India was on the principle "Save the world to save America". American Missionaries are not religious Missionaries but political and economic. In this respect kindly read the Presidential address of Kaviraj Harmandas B.A. to the Anti-Foreign Missionary Conference held on 29th of August 1954, as also the Memorandum submitted by L. Devi Chand M.A., President of the Dayanand Salvation Mission to the Central Government, (copies of both are attached).

(2) Foreign Christian Officials should not be given any responsible posts for it is heard that they are passing on secrets to foreign Governments. The services of the present encumbants should be dispensed with, so long as this is not done intelligence department and the head of the departments should keep watch on their activities.

(3) The Christian Evangelists should be put under strict control. They should be licenced and maintain proper registers of conversion and they should send regular statements to the Government.

(4) The Government should define its secularism and make strict rules for compliance with its regulations.

(5) The property of the Christian Missions should be brought under the Indian Trust Act at once.

(6) The immoveable property given without any consideration by the previous Central Government should be taken back, and the institutions run on those properties should either be nationalised or made over to other Indian institutions.

(7) The, Bible schools like the Voice of Prophecy, Poona, and Jeewan Prakash, Jhansi, should be closed immediately. They are teaching adulterated moral values to the students. The students of these schools are expected to become messengers of Christ. The Seventh Day Adventist Mission-sends its representatives to the successful students for further negotiations to help the students further in his study of the Bible. The student is duped to believe that the congregations pray for his soul. Please read Question Paper No. 32 of the said school, a copy of which is attached. This is the most- harmful activity of the mission amongst the students of the Nation. Their publications and literature should be put under censor.

(8) The publications of the Mission Presses and other books sold at Christian Depot, should also be treated likewise. The teachings in the Theological College and their management should be strictly watched. Nobody should be allowed to go out to receive training, as a Missionary, as he turns Anti-National.

(9) The Churches and the Statues of Christ and Mary should be removed from Educational Institutions. In these institutions only National songs should be sung and not Christian ones.

(10) Those officials of the Educational Departments or in other departments who are alleged to have been favourable to the Christians or Christian Institutions should atonce be removed. The Government should open its own National Schools. Proper arrangement for Government educational institutions should be made in Cantonment area.

(11) Cambridge School Course should be atonce closed. Because scriptures are the most important part of the course.

(12) The National calendar should be "Bikrami" or the Arya Srisht Sambat.

(13) The weekly holiday of Sunday should be changed into any other suitable day.

(14) The emblem of the Cross in the Red Cross Institution should be changed into Swastik.

(15) Necktie should be removed from the uniforms.

(16) It should be made punishable for the Christian Missionaries to advance loans to the people. All such existing loans should be cancelled.

(17) Ashrams should be opened for Orphans and widows.

(18) The Christian Officials of the Army should be put under the watch of the intelligence department.

(19) The head of the C. I. D. should not be a Christian.

(20) No Christian should be put at the head of any institution for the welfare of the Scheduled and Tribal Castes.

(21) The Anglo-Indian lady typists in the Army should be put under the Intelligence Department.

(22) The Goanese Christians should be atonce dismissed from Government services.

(23) The Government should keep due control on money received by Foreign Missions from abroad.

(24) No convert to Christianity should be allowed to represent the Scheduled and Tribal Castes. In any future Census converts to Christianity should be treated as Christians and no benefits should be given to Christian converts admissible for Scheduled Castes and Tribes under the Constitution.

93. Remedy (No. 25) Strict scrutiny be made of the literature published by the Christian Society for the study of Hinduism carried on under the patronage of the Metropolitan of India, Calcutta.

(26) The Associations like the (Christian) Evangelical Fellowship of India aiming at "the building of the body of Christ in India unto to the evangelizing of this land" be closed immediately.

(27) The institution named "Indian Forces Scripture Readers' Fellowship" intended to take the Gospel to all men engaged in the Defence Services of our country should be immediately closed. Its organising Secretary and Treasurer is Mr. Joseph P. Thomas, B.A., L.T., 46 Maigandadeva Mudaliar Road, Bangalore-5.

(28) The Christian Medical Association in India, Pakistan, Burma and Ceylon with its Secretary-Treasurer E. W. Wilder, M.D., Nelson Square, Nagpur, controls the Medical Missionaries of these countries with the object of prevention and relief of human suffering and the pursuit of measures for the promotion of health in the spirit of Christ in the extending of the "Kingdom of God". The Christian Hospital should atonce be nationalised.

(29) The school for the study of Hinduism conducted by the M.R.C.C., A.C.C., T.H., S.C.C., Board for Examination with Miss D. A. Wells as convener and a similar school for the study of Islam conducted by the same Board should be immediately closed. This is at Chittoor, Rajasthan.

(30) Christian unions like the "One by one Band" who are united for making common effort to bring souls to Christ should be disbanded. It's head office is at 50 Tannah Street, Vepery Post Office, Madras 7.

(The above activities of the Christian Mission have been called from their 1951 Directory issue by the N.C.C. Nagpur.)

From facts stated above it is evident that foreign Christian Missionaries work to subserve their moneyed masters for political ends. They are false torchbearers of Light. Government should ask them to quit India at the earliest.

94. Change of religion necessarily implies the change of culture. That is the intention. Now conversion is not religious; it is political. For a Christian convert India is not "Matri Bhoomi" and "Pooniya Bhoomi"; it may be his father land only.

95. Secular does not mean anti-religious. It is the duty of every civilised Government to propagate true basic moral principles. These are the "Shilaas" for life making as also for Rashtra making. The Government should take up the principles of the ancient sages like Shri Krishna, Vyas and the Buddha and the present leaders Shri Dayanand Swaraswati, Swami Shradhanand, Tagore, Malviyaji, Arvind, Lokmaniya Tilak, Vivekananda, Gandhiji and Sarvpalli Radhakrishanan, i.e., the Government should inculcate the principles of "Ahimsa", "Satya", "Astaea", "Brahmacharya" "Aprigraha".

96. Yes. But the patients should take to prayers, etc., according to their own religions. All Sectarian preachings particular to the Mission Hospitals should be stopped.

97. Yes. When any part of the subjects of the State takes an ill advantage of the rights conferred by the Constitution, the Government has every right to interfere. As the Christians are taking advantage of the freedom of religion under the Constitution for the purposes of evangelisation and are employing all objectionable methods the Government should put them under due control . Their religion is defined as saving the orphans and widows in their tribulations. Their books as "What Religion has done for Mankind" and Mudrock's books referred to by Mahatma Gandhi try to debase Hindus and their "Devtas", Brahma, Vishnu, Mahesh and their ancestors, Rama, Krishna and the Buddha, their sacred books the Vedas, the Geeta, and the Ramayana are tried to be shown in the worst light possible. The American Missionaries publication "What Religion has done for Mankind" is the most rotten book. It depicts all others as seed of the demon. It represents Budhism as seed of Demonism. Such literature should be censored on their publication or their arrival in India. As far as possible the printers and publishers should be punished. Mahatma Gandhi was greatly pinched by Bishop Heber's following line, "Where every prospect pleases only man is vile". If other religious followers also show the same zeal and enthusiasm there would certainly

be unpleasant consequences.

98. Yes. As Mahatma Gandhi has said, the followers of different religions can co-exist peacefully and co-operate in realising a just order of society only if all work for the widest toleration to combine and side with the forces of light against the forces of darkness or as Deenabandhu Andrews said with those who love God, truth and Divine light against those who blankly leave out God and become materialist. Every act of the religious followers should he truly religious with the motive of true sacrifice. Nobody should think of adding to his numbers by conversion Every Hindu, Muslim, and Christian should show the teachings of his religion by example of his life, not by verbal precepts. All should accept the maxim of □Satyam Bada□, □□ □Dharmam Char□, □Agne Nayasupatha□, so that Vasudhev Kutumbhkam should be in real practice, and all should unite in the betterment of their Matri Bhoomi, Pitri Bhoomi and Pooniya Bhoomi. The following principles should be the guiding star for all:-

(1) We should be ever ready to accept the truth and renounce untruth.

(2) All actions should be done according to righteousness, i.e., after considering what is truth and what is untruth.

(3) The Chief Mission of this nation is to do good to the world, i.e., to contribute to the political, spiritual and social advancement.

(4) We should treat all with love, righteousness and according to deserts.

(5) We should remove ignorance and promote learning.

(6) Nobody should be contended with his well being. In the well being of all should we consider our own well-being.

(7) Law pertaining to social and universal good should be binding upon all persons. Every individual is free in matters of his own personal good.

For the Vedic Samkriti Raksha Samiti,

SOHANLAL AGGARWAL, B.A. (Hons.), LL.B.,
Secretary.

The 28th Jan. 1955.

Replies submitted by Shri T. Y. Dehankar, President, Bar Association, and six others of Bilaspur

1. According to the Census Report the population was as below:- 1931-5,216, 1941-5,552 and 1951-9,006.

These figures are from census report but they are also not correct. The increase in the Christian population is more than indicated in these census.

2. The reason of rise in Christian population is mainly due to conversion and the fall in the population of scheduled tribe and caste is due to this alone. Scheduled tribe and caste being poor are prone to be easy victims of Christian missionaries.

3. Maximum 10%.

4. It is very difficult to give yearly statistics in this regard. But on the whole it may be safely said that since 47, the rate of conversion has fastly accelerated. The census report in this regard is not reliable, the actual figures of conversion are far greater

than actually under report to the Government. Nearly 90 per cent of the converts are from scheduled castes (satnamis and Kanojiyas mainly). Ten per cent are from scheduled tribes and castes from among Hindus.

5. The manner of conversion so far known is-

(1) Various temptation and allurements thrown to the poor and needy according to the particular cases.

(2) Threatening.

(3) Condemning other religions in and out and season.

(4) Sequeezing their victims in tight corners compelling them indirectly to embrace Christianity.

They are converted in both ways-individually and in groups as well according to the place and locality. Backward people often get converted in group. They catch an influential man of the caste and try to convert him and with him his followers get converted.

Yes, the head of the family is their first target, other members of the family follow suit as they are too conscious of their own rights due to the wrong notion propagated by missionaries that when the head of the family is converted automatically all of them naturally have converted.

6. The following organisations are engaged in conversion-

(1) Catholic, (2) Shephers Mission, (3) Church of Christ Mission, (4) Evangelical Mission, (5) Foreign Christian Mission, (6) Protest Church, (7) Seventh Day Adventist Mission. (8) Lutherian Mission at Champa.

Yes, their agents do contact their victims individually.

7. The working of the organisation is as follows:-

They carry on their conversion activity with the help of Pracharaks who are under reverenced father of a church. They go to melas, bazars, and villages, hospitals, court and other such places and by knowing about their likely victims, they throw the allurement or temptations suiting individual victims of theirs and they after seeing their victim completely in their net, use various methods as will be described in answer to paragraph 8 in converting. Their constitution varies but generally it is as follows:-



The pracharaks are from amongst the old converts who have been given systematic training in this regard and like jail warders, they are promoted as Pracharaks.

The emoluments are far too fat as compared to the work done by them. They get

about Rs. 40 to 300 as pay or honorarium besides all other facilities, like houses, cars, etc. Yes, they are awarded high rewards and this depends upon their achievement in effecting the number of conversion, e.g., Shri Makbul Masih, Scott, Sukhnandan, Solomon, Lawrence. etc., are our illustration in this regard who have been of Takhatpur, sent to even America for their high Achievements in conversion.

8. The methods of conversion as suggested in the question itself are employed. They vary according to individual cases:-

(a) At first loans are advanced and interest is charged. Later they are asked to embrace Christianity on the condition to forego the loan on the condition that the borrower attends the Church, salutes the Christ and praises Ishoo, learn the manner they are asked that in case they embrace Christianity the loan will be remitted. If not they are dunned to pay the loan and are harassed by them in all possible ways.

(b) Yes, this means is also adopted in case of those whom they see that they cannot bear the charges thereof. After they are admitted, slowly and gradually, they are asked to take medicine after repeating the name of Christ. The patients are given free books on Christianity and bible. They are asked to attend prayers and then asked to embrace Christianity. Poor and innocent scheduled castes and aboriginals are easy prey in this regard. In case such patients are reluctant to act according to their wishes, treatment and medicine are stopped on some pretext or the other. The medium of hospital is the most powerful means of conversion in this district. Leprosy Asylum of Baitalpur, Champa, T. B. hospital of Pendra Road, Eye and general hospital of Mungeli have been the foremost centres of proselytisation in this district. Poor and even middle class have fallen as victim. T. B. sanatorium at Pendra has given bitter experience to many a well to do patients. Free and special beds are provided for Christian Patients. Once a victim shows signs of coming into their thumb, all best treatment, are accorded to him. Free food is also supplied to him. Non-Christian religious books are forbidden to be read in Hospitals.

(c) After hospital, this is the second most powerful means of proselytisation. Poor students are allured to be given freeship and scholarship if they attend prayer aid gradually they are asked to embrace Christianity. In many Christian schools, Bible is compulsory even for non-Christians. If such boys do not show signs of failing prey to them, financial aid is stopped. Mostly free education is provided to converts.

(d) Yes, they study the situation for sometime and slowly take one side. Seeing that one of the sides has been won over, they help him financially in litigation.

(e) Yes, this is an oft repeated means to persons who are poor but have been a bit educated. They in season and out of season impress upon them how they in their ancestral religion are outcastes, untouchables and given a low status with promise to accord a better status in Christianity. They will sit close to him and give lift to them in costly motor cars.

(f) Yes, Christian Hospital, schools, churches, are institutions where employment is offered. Absence of non-Christian staff in such institution is remarkable.

(g) Yes, good looking young girls of marriageable age are generally allowed to mix with the young non-Christian boys and then if the boy falls prey to the girls outer appearance, she induces him to get converted and in case the boy shows willingness, he is converted and marked to the girl. In case of reluctance, he is threatened criminal prosecution.

(h) Yes, Missionaries always extol Christianity. They preach foreign culture by themselves moulding their life in western ways and condemn Indian culture and

ways of life.

(i) Yes, Jessus Christ is said to be the only God who delivers eternal until they decry non-Christian deities. Hindu Gods are badly censorship of deities in Hindu ways is decried. Various books distributed by preachers are full of such idea-Satya Guru Ki Khoj, Guru Ghasi Das, etc.

(j) Yes. they preach that it is only Christ and Christianity alone that is eternal salvation while others are sons of Satan.

(k) Yes, after independence, they are taking sides with political parties in election. They hold the hopes to the intending converts to offer tickets of their platforms.

(l) Yes, in case they see that there are few non-Christians in their midst, they approach these persons and slowly gradually induce them to embrace Christianity. In case they are reluctant they harass him by all possible means.

(m) Yes, all means fair or foul are adopted. This depends upon particular case.

Specific instances in this regard are there. It is deemed desirable that the identity of such victims is kept a secret. They will be produced as witnesses or their written complaints will be produced at the time the commission comes here for recording evidence. It is highly apprehended that disclosure of names will lead to the witnesses tampering and winning over these witnesses by all means. Already missionaries are very active in this regard.

9. Figures in this regard are very difficult to collect. But very few persons of such standard have been converted sincerely to our knowledge.

10. To our knowledge none.

11. Definitely so. Conversion to Christianity is amounting to change of loyalty against the Indian Nation. They look to America and United Kingdom as their fatherland (धर्मान्तर राहुनच राष्टान्तर होत आहे). Burgess Memorial School, Bilaspur, had refused to hoist National Flag. National songs are not sung in such schools. They did not participate in national festivals till recently. It is only after the appointment of Niyogi Commission that they are pretending to be Nationalist. Under the cave of decrying Commission they are extolling United States of America and United Kingdom. Shri Makbul Masih of Takhatpur, till lately a Congressmen, is a living example in this regard. Persons found to have created good work as regards conversion are sent to America and their outlook is changed and they are trained to look upon America as the deliverer of goods in the world.

12. Yes.

13. Yes. Yes. Christian preachers decry the non-Christian Gods, Goddesses and deities in very filthy ways without having deeply studied such religions and even despite doing so. This has led to many a quarrel. In schools also, Christian boys and girls are often found decrying non-Christian Gods and Goddesses and deities and their religion and always extol Christian religion and Jesus Christ. This had led to quarrels between them.

14. Yes, both Indian and foreign Missionaries both use such language.

15. Generally, Pracharaks are local. They wield great influence in their locality because of financial strength behind their institution and hence they are regarded as influential and powerful in the villages where they work. Sometimes, outsiders also

come for prachar. At first, they declare themselves of the same caste, as according to the majority of local population, and after studying that their influence is increasing they declare themselves as Christians. They mix with the people and slowly and gradually they decry their social backwardness as compared to caste Hindu, they study each individual likely to fall prey, and allure him in the way described in various ways as stated in answer to question above.

16. No definite education standard of Pracharaks can be laid down. Formerly, generally educated persons used to be employed but now they employ all sort of man as according to circumstances and locality demand.

Their emoluments are far too fat as compared to their qualification. They are highly rewarded in case their work is found satisfactory. Number of persons or families converted is generally the criterion for such award and man like Makbul Masih have been sent to America on this score alone

17. The new recruits in this regard are asked to be in company with preachers, while staff in schools and hospitals are asked to observe their seniors, in this regard. Nuns get training in churches in this regard and after some year’s observation and accompaniment, they get trained. Yes. Some persons are also sent to foreign for training. An average good academic qualification coupled with his organising capacity, number of converts at his credit is the criterion for such selection.

18. Generally, a Pracharak’s jurisdiction is four to five villages. His work is supervised by father of the church situate within a circle. The influence that a Pracharak establish, easy and economical conversion generally of the entire family is regarded as the chief criterion of success of a Pracharak’s work.

19. Generally, cheap books in Hindi script in local language are freely distributed by Pracharaks in bazars, fairs, railway platforms, courts. Various such books have been distributed. They are generally sent from Gas Memorial, Raipur, Jabalpur Christian Press, Allahabad Press and others such big centres wherefrom an organised propaganda books are published and sent to local Mission authorities for free distribution. “Masihi Awaj” is an example in this regard. Names of such books will be found on back cover of “Masihi Awaj” of May 1954, published from Raipur. (Chandra Lila Sadhuni ad Vritant.)

Nowadays, since there has been an agitation against the activities of foreign missionaries, they have begun to disown the methods alleged to have been practised by them. “Prakash”, published by Gas Memorial, Raipur, Madhya Pradesh, is doing such work.

20. Yes. All possible means are being resorted to. Nowadays, they are pretending to show that they are not opposed to Indian culture and use all local ways of bhajan, kirtan, etc. Even foreign missionaries with white skins have taken to sari, put on kumkum and wear bangles.

21. Yes. Please see Shri V. N. Bapat, Joint Secretary, Vanwasi Sewa Mandal, Chhindwara’s complaint in “Hitawada” of 14th or 15th July 1954. One Nahusingh, son of Lashusingh, Gond, of Devri, post Keronja, tahsil Dindori, had come to Brooks Agricultural Indian-English Middle School, Jerhagaon, district Bilaspur, but he was refused admission since he refused to embrace Christianity. Shri Tarachand of Torwa, a T. B. patient at Pendra Sanatorium. was refused treatment as he resented their differential treatment to Christians and non-Christians. He was refused medical aid at a critical stage and has gone to Madras side. There are many other instances which will be produced at the time of evidence, like Kuswa Raut at Champa Mission Hospital, and several others.

22. Yes. Christian fairs are held in places like Baitalpur, Madkughat, Pendra. Last

year, such fair took place at Baitalpur. All preachers, big Christian authorities, fathers and influential Christian missionaries participate. They discuss ways and means to propagate Christianity in all possible ways and w best to increase the Christian population, review of their past work. Other converts all participate and they bring with them ignorant adolescent boys and girls and women to show them the grandeur of their fair with a view to impress upon them what advantages they can give by conversion to Christianity. This has great influence on such boys and girls and it becomes easy to convert them. Presents are distributed (sari, fine blouse cloth, hair pins, powder, snow, etc.).

23. They contact with the Government of the country according as the Mission is.

24. No.

25. Yes. Anti-national, anti-Indian cultural feelings are being found by such institutions. Just as there were Hindu-Muslim riots before 1947, it is apprehended that non-Christian-Christian riots may take place in villages where there is Christian majority.

26. Yes. In villages where there is Christian majority, the Christians do boycott the non-Christians and use all the methods to harass them. They deliberately go and fetch water closely with non-Christians in a well so as to touch them and thereby they harass them.

27. We have no knowledge in this regard.

28. Activities of Christians, in general, in such respect are guided by foreign missionaries. They act up to their instructions only. This is from the general observation from other parts of the country.

29. Yes, they are now participating in election matters so as to gain advantage for their organisations. They vote en-bloc for a candidate who suits their interest. In recent Mungeli Janapada Elections, they did form a block on this regard. They led support to demand, like Jharkhand and Isaisthan.

30. Christian Government servants take a particular view of such complaints made by Christians while non-Christian Government servants do not have such view irrespective of the complainant being Christian or non-Christian, e.g., many obstacles were brought in the way of recognition of Devkinandan Girls High School, Bilaspur, by the then Christian officer of the Education Department of Madhya Pradesh Government (other instances will be produced at the time of evidence).

31. Christians do not participate directly and openly in politics but they indirectly support party from which they see that they can gain advantage. This is more so in local elections.

32. Outwardly and not inwardly. If cheap imitation of western mode of living, putting on shirt and pant and tie and applying lipstick and powder when Christians stroll on streets, alone is regarded as the criterion of rise in standard of living, then certainly. But they are hollow substantially. This is dependent on their submission to the dictates of the controllers of missionary activities. There are certain Christians who have grown tired of such dictation of the missionary authorities and the result is that they are spending their days with great difficulties.

33. If, what is regarded as morality according to Indian cultural standard, their moral has deteriorated. They were far better as scantily clothed non-Christians than what they are with up-to-date dress as Christians. They look to Western culture in all

walks of life. On the other hand, those who often come in contact with such converts, have also been seen deteriorated morally. Many school boys and girls (non-Christian) admitted in mission schools and colleges are seen to have lost all respect for their religion and they ape western ways of life.

34. No such instance known to us.

35. Question does not arise.

36. They are apathetic towards such effects. They have not participated in Harijan Sewa Sangh work nor in Ksurba Trus work or Bhoodan. Such action and out look on their part are opposed to their interest. On the other hand from the heart of their hearts are opposed to such effects for they know, that their activities will come to halt in case such national activities succeed as then they will have no attraction to allure the ignorant and poor aboriginals and scheduled castes and famine-stricken cultivators.

37. No. They have not done so to our knowledge.

38. Yes, at Champa.

39. None. But of late since there has arisen a resentment against activities of foreign missions in the country, instructions from higher quarters are being issued to make a show of Christians as loyal Indians. Hence now some converts are so living so as to be mistaken for non-Christians unless their religion or faith is asked. Thus this method is being adopted to deceive the nation,

40. Yes. America and United Kingdom or countries whose mission they belong to, are regarded by them as their father lands.

41. As far as possible they try to adopt Western habits in all their walks of life. Marriages are held in Christian fashion and deities.

42. Their activities are definitely detrimental to National Interest. They have no patriotic feelings. They have no regard for the great souls of India specially of the past. Their activities as regards demand for Jharkhand or separate Isai Sthan is well-known. Howsoever they may try to disown such demands now. They have a cover only to render human service but their inner design is antinational. Of late they dare not outwardly go against the Government directions as regards the celebration of nation festivals but inwardly they have no charm for these. They any how finish such festival.

43. Please see answer to question at above.

44. Yes. Many of them had left India during 1947 but they have come in increasing numerical strength. Except statistics of increase cannot be given but it is general admitted fact.

45. Missions own large tracts of land at Mungeli, Sargaon, Betalpur, Champa, Gaurella, Ratanpur, Pendra, Takhatpur, Jerhagaon, Lata, Kewta Dabri, Domanpur, Mahanbhata, Fosterpur, Janjgir, Bilaspur Besides this, they have vast School and Hospital buildings, their buildings in Christians colonies, Bungalows. Still further there is unimaginable funds at their command from the countries from which the mission comes from. Not even the Government possesses buildings like these in this district.

46. All missions are foreign in this district, in their origin though they may have

employed Indian converts to work them. Mostly they are Americans and English.

47. Generally they have good English education. They are generally the employees of missions who are promoted from lower to higher rungs and likewise their emoluments also increase. Their pays differ according to the position they occupy. No definite figure in this regard can be given but their ways of life indicate that not our ministers can lead such a life with the pay and fixed allowances they are getting at present.

48. There are about 8 to 9 such persons in this regard. Selection has already been described. Mission itself bears the expenses.

49. No.

50. Their organisation differ according to the country and economic strength behind each mission. The foreign missions and their Government in some cases are the respective supreme controlling authorities.

51 and 52. They are financed by missions of foreign countries. Formerly (before the country became alert of the activities of the missionaries) they were having regular budget and accounts and these should be called forth by the commission but afterwards it seems the foreign missions entrust the funds to their Indian subordinates with close watch over the expenditure. Application of Madhya Pradesh Trust Act may have resulted in keeping of regular statements of immovable assets but it is doubtful whether actual monetary account of all the money that we see essential for carrying out of their activities on such gigantic scale, is being kept. These accounts are not public accounts. However, Deputy Commissioner's office may have all accounts submitted in this regard under Madhya Pradesh Trust Act. No audit has been done since no auditors have yet been appointed in this regard by the State Government under Madhya Pradesh Trust Act and rules. (So far as Bilaspur district is concerned.). They have not registered themselves under Madhya Pradesh Trust Act.

53. It has already been stated that unimaginable amounts have poured in. The very fact that they are running so many well-equipped Hospitals, Schools and Churches with well-equipped staff is a pointer in this regard.

54. Whatever amount, e.g., grants for Schools or Hospitals, if any, received is spent in such institutions under name of social uplift but in fact the real motive is conversion. Under the name of "Red Cross" missions get some amount of "Powder Milk" which is being distributed by Christian convert nurses or dais to their likely victims.

Non-Christians have hardly any controlling hand in this regard. Non-Christians mostly officials are invited only on ceremonial occasions to grace, the occasion and are served with tea and light refreshment on such occasions. No uplift of any kind beneficial to the nation gained thereof.

55. Please see answer to question 19 above. These books and propaganda are intolerant of non-Christian faith and non-Christian Gods and Goddesses unlike Hindu and religion. They preach that only Christianity and Christ alone can give eternal peace or Mukti.

56. They are unavailable to non-Christians since 1947 they have become more alert. So much so that even the converts have now begun to hide their real faith and first they will disclose themselves as Gond or Panika but an requisite inquiry alone will bring the fact of their real faith out and many are deceived. As already stated that of late under the garb of local customs, old practices and ceremonies so as to

show them real Indians, are carrying on their activities of conversion. This has all the more accelerated the pace of conversion for this is more appealing to the ignorant and poor who think that by converting themselves, they have not undergone any change save instead of reciting the name of their God they recite the name of Jesus Christ. But after some time the real things come before them. These later tactics are all the more dangerous and against the interest of the nation.

57. (i) Besides the activities mentioned under sub-heads (a) and (b) they carry on money lending.

(ii) They carry on participating in litigation.

(iii) They have clubs attached to Schools, Hospitals or Churches. The activities of Schools and Hospitals and the result archived through them is already stated above.

Activities of the type (i) and (ii) is fastly growing has taken heavy toll in conversion. Famine condition since last two or three years has lead them to gather a bumper harvest in conversion.

In village Nayapara (Moch) alone ten families could be converted due to this.

Starting of club is with a view to keep the converts aloof from studying the dictates perpetrated by their superiors and from non-missionaries.

58. No idea in this regard can be expressed. Generally those who are employees, borrowers, preachers, patients, are punished:-

> (1) Employee is a Christian convert is punished for not carrying out instructions properly or showing independent spirit.
>
> (2) Non-Christian is expelled, not promoted, not sent for training or dismissed ultimately, if he does not become Christian or does not obey the superior who imposes such orders as are almost repugnant to his religious faith and morals.
>
> (3) Borrowers and patients for non-conversion.

59. They work mostly in places inhabited by Satnamis, aboriginals and scheduled tribes for it is mostly the satnamis that have fallen easy prey to them due to various circumstances.

60. Mostly all have their headquarters at Bilaspur. But they have establishment like Hospitals and Schools at the following places Mungeli, Jarhagaon, Takhatpur, Fasterpur, Sargaon, Batilpur, Patharia, Janjgir, Champa, Akaltara, Ratanpur, Pendra, Gourella, Sakti, Jyotipur, Motimpur, Kewta Darbi, Domanpur, Mahuwabhatha. They are working in Bilaspur district since long and the communications to these places are open all the year round. Generally all such places are accessible in all weather by motorable roads.

61. Bilaspur is a district place. Mungeli and Janjgir are tahsil places. Takhatpur, Pendra (Gourella combined), Champa, Akaltara, Ratanpur, Baitalpur and Sargaon are big places. Generally they have police station. Other places are also visited frequently by Police Inspectors and Revenue Officers.

62. Yes. They are open to public.

63. Generally the various missionaries do not encroach upon one another□s area. It is generally found that a particular mission has influence in particular area. Hence the other does not go to that area, the district they have divided for their sphere of activities.

64. They have increased and have been intensified since 1947. More Pracharaks, more Schools And Churches and Hospitals and frequent visit by their superiors, new types of tactics as stated above more money, all these go intensify to increase their activities. Christian converts are employed in mission work in this regard. Hence their activities have increased. Fast growing Christians colonies in various places, along give the general idea of their increased activities. No statistics as regards extent can be given.

65. Yes. Famine conditions, poverty, lack of medical facilities, lack of finance in litigations coupled with ignorance and backwardness of the victims have gone a great extent in this regard. Keota Darbi and Khairjhiti provide example of Conversion in this regard.

66. They demand separate state for themselves like Pakistan and Balkanise India specially in Chhota-Nagpur.

67. Before 1947, they had the support of the Government. After 1947 they indirectly participated in elections by mass voting. For Parliament and Assembly elections they have supported the party in power lest they may incur, its displeasure, while in local elections, they have sided with the candidates who can, best serve their interest. They don□t expect financial help but they fear obstacles in their way of propagation, and laws that directly or indirectly come in their way, e.g., Bhoodan, removal of caste, disabilities Act, Community Project Work, Educational and Social activities of Government for aboriginal and Scheduled Castes and Harijan movement of Gandhiji.

68. Before 1947, they did indirectly help in this regard and past history of this district shows that Tea Garden Labour Recruiting Officers were Christians and this district supplied a good number. However, the pace has diminished in this regard. No knowledge in this regard.

69 to 73. There are the following mission hospitals in the district:-

(1) Jackmen□s Memoral Hospital, Bilaspur.
(2) St. Luis Hospital, Takhatpur.
(3) T. B. Hospital (Mission) at Pendra.
(4) Mission Hospital, Mungeli.
(5) Leper (Mission) Hospital at Champa.
(6) □□□□□□□□ Baitalpur.

They are Allopathic. Free medical aid and bed for Christians. Charges are made from non-Christians depending upon the individual cases. Poor and needy are their victims. Religious preaching is carried on and all sorts of tactics are adopted for conversion of poor and needy. Refusal on their part results in stoppage of medical treatment or they neglect him so as to compel him to leave the hospital.

This is the most powerful institution at their command for conversion. Convert nurses and young girls who are mostly provided employment in hospitals are also used as snaring media for young n6n-Christian boys likely to fall easy prey to them.

Staunch non-Christian patients not likely to fall prey to them are charged exorbitantly

at each step or neglected.

Persuasion to attend prayer is effected persistently specially for poor and needy. Those who do are shown favour. Systematic propaganda is carried on by each nurse and doctor or employee and books related in Christianity. Poor and ignorant patients are asked to take medicine after reciting the name of Christ.

Free copies of bibles and books related in Christianity are distributed in hospitals to many poor patients.

Yes. Instance is of one Kusuwa of Champa who was not allowed to read Ramayan in hospital. Tarachand of Torwa was not allowed to read his religious books at Pendra Road Sanatorium.

74. Generally they are old Indian converts, educated and brought up with mission funds. A few are Americans. All staff is Christian. Scales of pay vary but is greater as compared to same staff of Government service. They have been working since long in such institutions, though they are transferred from one place to another.

75. Mission authority constitute such body. All are Christian converts or Americans or English as the mission may be.

76. This question does not arise as almost the entire staff right from mali to head of managing body is Christian.

77. All or allopathic medicines, mostly manufactured in America (U.S. A.) and England. The mission hospitals prescribe only the American and English medicines as according to the country to whose tail they are tied. These hospitals are salesmen for such medicines. They never prescribe Indian make medicines even though equally effective.

78. Anglo-vernacular middle schools.
Anglo-vernacular primary schools.
Anglo-vernacular high schools.
Anglo-vernacular high schools for girls exclusively.

There is an agricultural section of Indian-English Middle School at Takhatpur.

79. Yes. When Shri Franklin was Director of Public Instruction he brought many obstacles in recognition of Deokinandan School for girls of Bilaspur. Boys coming from Birla School were harassed at the time of admission.

80. There are schools at every big village or towns in this district. The number may exceed 25 at least. Mostly the boys are Christian.

81. Yes. Instances will be cited at the time of evidence. Poor and needy students are their victims. No means are spared to catch them in their nets. Slowly the teachers mark such students, begin to take interest in him and slowly and gradually promise him all help for highest education in case of conversion and even sending to foreign countries. With, if the parent's consent and against their protest if they do not, provided the boys show willingness which is obtained by deceitful means and allurement. Such boys are of such age when they can be easily won over by such temptations.

82. The case of one Nanhu Singh has already been cited above. When he demanded transfer certificate, his name has been shown as Paul Nanhoodas son of

Dr. Bembu, caste Christian though his father’s name is Labhusingh and is Gond by caste.

83. Generally under some pretext or the other, the Christian students are not required to pay fees or full fees while full fees is realised from non-Christians. Various scholarships and freeships are generally granted mostly to Christians though there may be more deserving than non-Christian students in this regard. Specific instances will be produced at the time of evidence. Such means are potent weapons in their hands for the proselytisation.

84 and 85. Religious institution only of Christian religion is regularly imported. There is Bible class in all Christian schools while a show is made to indicate that they have no objection if the pupil read their own religious books but there is no regular class or teacher provided in this regard as that of bible class. In many schools bible class is compulsory. Pupil getting good marks in Bible paper or examination is awarded attractive prizes.

86. To our knowledge they depict bright picture of Christianity and Christian saints while dark of non-Christian faiths and their personalities.

87. The non-Christians are mostly taken in temporary vacancy or reliving vacancy when no Christian teacher is available. Non-Christian staff is done away with various pretexts. Yes. Samelal teacher of Pendra Mission School had already reacted his tale before this commission on their last visit. Haricharan of Janjgir, Shanker Rao Konber of Gaurella Mission School and other such teachers. Shri Marischandra Potdar’s services were also dispensed with, because he was a Hindu though the cause shown was different.

88. As regards holidays they are governed and guided by Madhya Pradesh Government, Education Department, rules and regulations. They however, continue to grant holidays for X’mas and other Christian festivals as they used to do before 1947.

89. Only since late they have begun doing so and that too for names sale. They only hoist national flag, any how sing national anthem and disperse. This is done to save skin from official displeasure with no heart in the celebration.

90. Yes, mostly English dramas, and dramas how a person become Christian wherein they depict how a man loses faith in non-Christian religion, he defiles non-Christian deities and exalts Jesus Christ. American and English ways of life are shown in such dramas. Their songs and style is complete alien to Indian ways of life. These dramas are staged and showed to soft minded and immature boys and girls and poor and innocent villagers to depict the superiority of Christian over non-Christian faith.

A drama in this respect was depicted in Burgess Memorial Girls School, Bilaspur.

91. Yes, almost every mission school nowadays has a hostel wherein Christians are admitted at almost no cost though for whose sake nominal charges might be shown now and they may say that non-Christians are welcome but they do not come. The atmosphere in such hostels is such that no non-Christian will like to live in that atmosphere, where dishonour to his religion and faith is expressed at each step.

92. Yes. Poor Christians or Satnamis who cannot maintain them, those born as illegitimate Children in hospitals left by their parents are kept here and in hospitals and are converted. Detailed police enquiry in this regard in Jackmen’s Memorial Hospital, Bilaspur, may disclose such cases. Jitendra Bahal of Koni, was converted by Shri Reynold.

93. Conversion is not due to conviction but is attained by allurement, ignorance, force and other means stated in question 8. The ultimate design being to swell their population and establishes lesson for themselves in India so as to afford a lending hand to the countries with whom they are wedded, in politics.

Then the inflow of such missions and expel those already here just as China did.

Nationalise all schools, hospitals or such institutions should be given under the care of local bodies or a managing committee appointed by Government or local bodies consisting of Christians, non-Christian and officials Just as was done in Cuttack.

All their money lending licences should be confiscated and Co-operative Societies should be asked to look to these, on the ground that foreign money is indirectly earning usurious profits. Provisions of money lenders and usurious loans act must be liberally exercised and in case the defendant pleads that pressure was brought for conversion such loins should be deemed to be immoral and the plaintiff suit should be dismissed.

There should be strict watch over the activities of the Indian missionaries whom reasons exits to suppose, that they are being run on foreign capital.

Provisions of Madhya Pradesh Trust Act, should be wore scrupulously exercised and defaulters should be brought to book. Provision should be made in that act that in case of two defaults for any breach the trust property and management will be resumed by the Government.

Auditors must be soon appointed by the Government and their accounts should be scrupulously checked and defaulters should be punished. Government scale of audit fees should be made compulsory payable by these instead as at present in that act, where there is every fear that the auditor in pursuit of high fees payable by trustees may give a biased report favourable to the missionaries.

Conversion should not be recognised unless the district magistrate is satisfied that it is due to religious conviction that a man agrees to be converted. Act should be made that no child below the age of 15 years be converted unless both parents convert themselves.

Giving of allurement or practising of any tactics stated in question 8 for conversion should be made penal punishable with three years rigorous imprisionment.

Appointment in schools and hospitals should be done by Government and education and public health department. Appointment should be made irrespective caste and creed or religion.

Government should increase its activities as regards community project, social welfare amongst backward caste and tribes specially amongst satnamis and aboriginals.

More liberal grant of tacabi for agricultural and other allied trade purpose. Opening of cottage industries training centres. More school and hospitals and training of more nurses and daies and more maternity centres, in rural areas are essential to combat this national evil.

No amount of money coming from foreign should be allowed to reach missionaries or any of its employees. It should be first required to be deposited in Imperial Bank, Bombay, and report to the income-tax department should be simultaneously made. After a thorough enquiry money should be sent to the Deputy Commissioner of the

respective districts and then the Deputy Commissioner should be required to see that the recipient of money gives a declaration that the money has been duly accounted for in the accounts required to be submitted under Madhya Pradesh Trust Act and rules. Before cash is paid by the local branch of Imperial Bank. This declaration should be filled in the register kept in the Deputy Commissioner's Office under Madhya Pradesh Trust Act.

In every six months the Trustees of mission properties should be required to give a return of the assets of the Trust property as well as their own for their dependants to the authorities under Estate Duty Act of their areas

Dodgers of registration under Madhya Pradesh Trust Act should be strictly dealt with and defaulters property be taken over by Government for management.

There should be a register in the office of District Magistrate to record conversion from one religion to another after the District Magistrate accords permission as stated above. Non-recorded persons will be recognised as no converted and the persons who participate in such ceremony should be punished just like the Child Marriage Act and before according direction for such recording District Magistrate should make thorough enquiry regarding the fact that it is only the religious conviction that has prompted the applicant to change his faith and religious preacher of his father-religion should be allowed an opportunity to disclose him all the salient features of that faith. A clear prior notice of three months on the part of the intending convert of his intention to get converted to a particular religion to the District Magistrate should be made obligatory. On receipt of such notice District Magistrate should cause notice to be published in local newspapers in this regard, inviting the attention of the public in general and his relatives in particular in this regard. With liberty to them to acquaint such applicant with the salient features of his faith. And proceedings should take place after expiration of one month of the publication and the said notice for expiration of three months as stated above, whichever is later.

94. Through it may not be so in certain exceptions like Rev. Tilak, on general it has been observed that the way in which conversion has taken place in our countries into Christianity, has definitely changed the culture of converts though they may now due to criticism of men like Rev. Tilak and Mrs. Modak of Newyork may outwardly pose to be culturally India-ns.

95. True religious teachings should be imported to pupils in schools without rendering any communal tinge. True religious teachings will alivate their morals and they will have faith in their religion and their country. Hence the basic principles of religion which have succeeded in preserving human society, must be taught, our national mottos like "Satyam Vad", "Dharaman Char", etc., must be emphasised.

96. Yes. But the patients should do according to their faith. Prayers, etc., should not be conducted through Hospitals or schools or institutions which run them.

97. The example of Chou-en-Lai's China should be followed in this regard, viz., so long as an institution is carrying on humanitarian activity and preaching its religious truths it can, but if such activity is detrimental to the interest of a nation or such activity has the effect of creating such following whose loyalty is not above doubt and whose growth if unchecked will endanger national security, then beyond doubt, without hesitation meicy, the State is entitled to call halt to the same and if such activity is conducted through foreign missionaries, to call upon them to quit lock, stock and barrel. Their designs are no more a secret now, it is, therefore, the most opportune time for the Government to wait no more and carry out the example of China into action in this regard. We have lately a bitter experience of vivisection of our mother-land. We do not want repetition in that regard. English came in garb of traders and we have had bitter slavery for 250 years. We should take leaf from this and we should be cautious of the priests now and the so-called benefits of humanity. If they have really such designs there is ample scope for them to practice the same

in their own lands, where there are thousands of sufferers. The need to preach Christianity is all the more essential in their own lands, be their American, English, French, Russian or Portuguese, for we see that these lands seem devoid of Christianity and are ready to destroy humanity by unnecessarily hobnobbing with other political affairs. Their activities in foreign countries are well kept under view and they have been found to work as spies and fifth columnists. We should be on our guard against such mi3sioiiaries (See □Hitavada□ of 12th or 13th September 1954). As long back as 1935 Col. Meek also recommended such action to the then Government (See □Tarun Bharat□, dated the 2nd August 1954). Their activities in South Africa and Kenya are well-known (See □Kesari□, dated the 27th June 1954, page 3).

Yes. Whenever Arya Samaj or Hindu Sabha or other such organisations have taken steps to preach their religion, there have been quarrels in various places.

98. Please read the articles of Satyawan Namdeo Suryawanshi on page 17 to 25 in Kirlosker Masik of August 1954 issue of that of Mrs. Modak of Newyork, in □Kesari□, dated the 2nd and 5th November 1954, and 2nd September 1954-

In our opinion every true Indian irrespective of religion or faith should cry halt to the nefarious activities of their missionaries.

99. Yes.

T. Y. DEHANKAR,
Advocate, President, Bar Association, Bilaspur.

J. P. VERMA,
Advocate, Bilaspur.

B. P. MOORARKA,
Joint Secretary, Shri Krishna Soushal, Bilaspur.

M. R. KONHER,
Pleader, Municipal Member.

C. W. OTALWAR,
Advocate, Bilaspur.

BALKRISHNA NARAYAN DIGRASKAR.

Replies submitted by Shri M.N. Ghatate, Nagpur Sangh Chalak.

सेवा में -
श्रीमान् सहायक सचिव,
ईसाई मिशनरी गतिविधि जांच समिति,
सचिवालय भवन,
नागपुर-१.

प्रिय महोदय,

दिनांक १४ अपैल १९५४ के संकल्प क्रमांक ३१८-७१६-बी.कॉन के अनुसार आपके द्वारा भेजे गये प्रश्नावली के उत्तर यथोचित जांच के पश्चात् आपके पास भेजे जा रहे हैं. इसके साथ इसाइयों द्वारा वितरण की जानेवाली सामग्री भी संलग्न है.

कृपया प्रश्नावली के उत्तरपत्र एवं ईसाई-प्रचार सामग्री के नमूनों की प्राप्ति-सूचना दें.

भवदीय,
मा. ना. घटाटे,
नागपुर संघ चालक.
दि. २८ फरवरी १९५५

॥ श्री॥

१. १९४१ में भारत में ५३ लाख ईसाई थे. १९५१ में इनकी संख्या बढते बढते ८२ लाख के ऊपर चली गयी.

२. गैर-ईसाई जनता की अशिक्षितता एवं अज्ञान से ईसाई लोग लाभ उठाते हैं. परिणामस्वरूप ईसाई संख्या बढती जाती है.

५. धर्मपरिवर्तन कराने के लिये ईसाई प्रचारक सभी उपायों से काम लेते हैं. बाजारों में जाकर भाषण देना, अलग अलग प्रकार से व्यक्तिश: मेल-मुलाकात लेकर संपर्क बढाना, ईसाइयों द्वारा संचालित पाठशालाओं में इसी हेतु काम करना आदि तरीके होते हैं. सामान्यत: अनपढ समाज में परिवार के मुखिया की बात को सर्वोपरी मान्यता दी जाती है. लोग मुखिया की राय को अपनी राय मानते हैं. इसलिये परिवार के मुखिया का धर्मपरिवर्तन कर संपूर्ण परिवार का धर्मपरिवर्तन किया जाता है. ''सामूहिक धर्मपरिवर्तन'' भी यथासंभव किया जाता है.

६. ईसाई मिशनरी केन्द्र, चांदूर रेल्वे. इस संस्था के प्रचारक लोगों में सर्वत्र पहुंचा करते हैं. धर्मपरिवर्तन का काम करनेवाली संस्थाएं दो प्रकार की होती हैं. एक '(+)' क्रासधारी जो कॅथोलिक हुआ करती हैं और दूसरी बिना क्रॉसवाली. इन सभी ने प्रदेश के क्षेत्र का विभागीकरण किया है और प्रत्येक विभाग के लिये पृथक व्यक्ति नियुक्त कर दिया है. साधारणत: एक क्षेत्र का व्यक्ति दूसरे क्षेत्र के काम में हस्तक्षेप नहीं करता. अजनी के चर्च में ऊंटखाने का व्यक्ति नहीं पहुंचता. नियत व्यक्ति अलग अलग रूप से ही लोगों के पास पहुंचते हैं.

७. प्रचारक विदेश से आते हैं. प्रचारकों का एक वर्ग एतद्देशीय उन लोगों में से तैयार किया जाता है जो ईसाई बनाये जा चुके हैं. स्थानीय व्यक्ति को ही प्रचारक नियुक्त करना एक मुख्य तरीका है. स्थानीय प्रचारकों को साधारणत: धर्मपरिवर्तन के प्रचारार्थ योग्य बनाने के लिये प्रशिक्षित किया जाता है. उनका विश्वास संपादन किया जाता है. ऐसे लोगों को चांदूर में बने क्वार्टरों में बिना किराये के रहने दिया जाता है तथा कम से कम ४० रुपये प्रतिमास वेतन दिया जाता है. प्रचार में प्राप्त सफलता के अनुपात में कपडों, नौकरियों आदि से पुरस्कृत किया जाता है. शादी करने के इच्छुकों की शादी कर दी जाती है. खाद्यान्न की सोसायटियों एवं पाठशालाओं में काम देकर उनके द्वारा और प्रचार कराया जाता है. प्रचारकों का चुनाव १२ से २४ तक की आयुवाले ईसाई बनाए गए लोगों में से किया जाता है. नागपुर रेसिडेन्सी रोड पर स्थित एक स्कूल में उन्हें प्रशिक्षित किया जाता और 'ब्रदर' कहलाया जाता है. प्रशिक्षण एक वर्ष का होता है जिसके उपरान्त उन्हें 'फादर' कहलाकर प्रचारक के रूप में अलग अलग क्षेत्रों में नियुक्त किया जाता है. 'फादर' का पूर्ण खर्च मिशन उठाता है और इसके अतिरिक्त प्रत्येक 'फादर' को १५० रुपये प्रतिमाह पारिश्रमिक दिया जाता है तथा समय समय पर पदवृद्धि के रूप में पुरस्कृत किया जाता है.

८. (क) प्रारम्भ में मामूली दर पर कर्जा दिया जाता है. कुछ मामलों में ऋण अदायगी में काफी छूट दी जाती है. इस लालच में आजानेवालों को अधिकाधिक ऋण दिया जाता है और उसे लौटाने में असमर्थ ऋणी को अन्तत: ईसाइं बनने के लिये बाध्य किया जाता है.
(ख) मुफ्त दवाइयां देकर.
(ग) जी हां.
(घ) जी हां.
(ङ) जी हां, ऐसा वचन देते हैं.
(च) हां.
(छ) जी हां.
(ज) हां, ऐसा भी किया जाता है.
(झ) ऐसा करते तो अवश्य हैं, किन्तु देहातों में. शहरों में ऐसा नहीं होता.
(ञ) यह तो नित्य की बात है.
(ट) नहीं.
(ठ) कहीं कहीं इस प्रकार की धमकी दी जाने की जानकारी मिली है.

अमरावती से ईसाई बनाये गये आनंदराव नामक व्यक्ति को उसके बच्चों की पढाई, कपडा आदि की व्यवस्था और उसे नौकरी दिला देने का आश्वासन दिया गया था. यह व्यक्ति अभी कामठी रोड पर स्थित आर.सी. चर्च में मो. एन्ड्यू नाम से जाना जाता है.

इसी प्रकार १९५४ के प्रथमार्ध में वाशिम के श्री. सराफ ईसाई बनाए गए.

९. एक भी नहीं.

१०. नहीं.

११. हां. अनुभव है कि चांदूर के मिशनरी प्रचारक और धर्मपरिवर्तित लोग १५ अगस्त, २६ जनवरी, गांधी जयंती जैसे किसी भी राष्ट्रीय उत्सव में भाग नहीं लेते. धर्मप्रचार करते समय विदेशी धर्म और सभ्यता का इस प्रकार बखान किया जाता है कि भारत, उसका धर्म, संस्कृति आदि के प्रति श्रद्धा नहीं रह पाती और अमेरिका आदि विदेशों के प्रति आदर-भाव और निष्ठा उत्पन्न होती है. इसकी अनुभूति ईसाई बनाए गए लोगों के व्यवहार से कितने ही अवसरों पर होती है.

१२. (क) देहातों में ऐसा होता है.

(ख) बिशप केथेडल, सेन्ट जोन्स कान्वेन्ट, एस्.एफ्.एस्. स्कूल जैसे उनके द्वारा संचालित स्कूलों में.

(ग) महाराजबाग के पास म्यूर मेमोरियल अस्पताल एवं अन्य अस्पतालों में.

(घ) से (ज) तक सभी स्थानों पर.

(झ) नागपुर क्रिकेट एसोसिएशन मैदान के ठीक सामनेवाले नुक्कड पर ''नवयुग व्याख्यानमाला'' का नाम लेकर नियमित भाषण किये जाते हैं. वैसे ही ॲड. मिस कामा के बंगले के प्रांगण में लोगों का एकत्रीकरण होता है. इसमें गैर-ईसाई धर्मियों के मन पर चोट पहुंचानेवाले प्रलाप किये जाते हैं.

१३. जी हां, पहुंचती है. चांदूर तहसील में कुप्हा नामक गांव में इसी ढंग के धर्म प्रचार एवं गैर-ईसाई धर्मप्रचारकों के प्रति लांछन लगाने का प्रयास किया जाने के कारण १९५० में दो हिंदुओं एवं एक ईसाई प्रचारक में झगडा हुआ था. संभ्रन्त लोगों के बीच-बचाव के कारण मारपीट नहीं हुई. ईसाइयों की ऐसी हरकतों से उत्तेजना फैलती है.

१४. विदेशी मिशनरी प्रचार करने में एतद्देशियों की भावना और श्रद्धास्थानों का अपमान करते हैं किन्तु ऐसा करते समय वे अत्यन्त सावधानी बरतते हैं जिससे एकदम उत्तेजना न फैल सके. भारतीय प्रचारक ही ऐसे उपाय काम में लाते हैं.

१५. प्रचारक प्राय: स्कूल के शिक्षक होते हैं या चर्च के प्रमुख. वे धर्मोपदेश के द्वारा प्रचार करते है. बाहर से आनेवाले प्रचारक देहात के पास डेरा डालकर साहित्य ब ांटकर एवं देहात के लोगों को डेरे पर बुलाकर उन्हें फलाहार करा कर उनका प्रेम संपादन करने का प्रयास कर धर्मप्रचार करते हैं.

१६ ल १७. प्रश्न क्र. ७ का उत्तर देखिए.

१८. एक प्रचारक के जिम्मे ५-७ तहसीलें दी जाती हैं. संपूर्ण क्षेत्र का एक नियंत्रक (controller) होता है. नागपुर में श्री. पारेख (क्रिकेट असोसिएशन मैदान के पास) ऐसे ही एक controller हैं.

१९. संलग्न है.

२०. हां, इनके अलावा भाषणमालाओं, क्लबों, होस्टलों, खेल-कूदगृहों को भी प्रचार के साधन बना लिया जाता है.

२२. आर. सी. चर्च में अक्टूबर मास में मेला लगाया जाता है. चाय, कॉफी, आइस्क्रीम आदि खाने-पीने की चीजें खूब बांटी जाती हैं और ये चीजें बडे बडे ईसाइयों की स्त्रियां बांटा करती हैं. मेले में आकर्षक खेलों के साधन रखे जाते हैं. यह मेला 'फैन्सी फैन्ट' कहलाता है.

ईसाई स्कूलों में विशेष अवसरों पर ईसाई व गैर-ईसाई छात्रों के अभिभावकों को निमंत्रित किया जाता है. ऐसे अवसर पर शाही ठाट-बाट का प्रीति भोज दिया जाता तथा अन्य कार्यक्रम किए जाते हैं. ईसाइयों के बडे बडे पादरियों को भी इन कार्यक्रमों में बुलाया जाता है जो आकर उपस्थित जनता के सामने धर्म का महत्त्व बतलाते हैं.

२५. प्रश्न १२ (ज) और १३ के उत्तर में देखिए. ईसाइयों का राज्य समाप्त हो जाने से उनके बहुत से कार्यक्रम गुप्त हुआ करते हैं. जी हां, खतरा संभव है.

२६. नहीं.

२७. जी हां. अजनी की भजन मंडली और कम्युनिस्ट पार्टी.

२८. जी हां, सलाह दी जाती है. Purse and Policy पर नियंत्रण रखा जाता है.

२९. हां, विदेशी मिशनरी धार्मिक और सामाजिक कार्य के अतिरिक्त कामों में भी भाग लेते हैं इनमें इनका उद्देश्य धर्म के नाम पर राजनीतिक सामर्थ्य बढाना होता है.

३०. तंग नहीं करते.

३२. जो ईसाई बनाए जाते हैं, उनको बहुत सी सुविधाएं दी जाती हैं किन्तु सामान्यत: जीवनस्तर में कोइं सुधार नहीं पाया जाता.

३३. बिलकुल नहीं.

३४. त्रावणकोर कोचीन का 'शबरी मलाय' मंदिर.

३६. इन कार्यों के प्रति वे उदासीन रहते हैं. उनका स्वागत नहीं करते न सहयोग देते हैं, बल्कि विरोध भी करते हैं. Tribal Welfare Centre में उन्होंने ही हडताल करा दी थी. किन्तु उनके अपने मतलब की बात हो, तो वे फिर ऐसे कार्यों का सभी प्रकार का स्वागत करते हैं. आजकल वे हिंदी भी बोल लेते हैं और मित्रता का ढोंग रचने के लिये हमारे मंत्रियों को बुलाते हैं.

३७. नहीं.

३९. लालच के शिकार बन जाने की सर्वसामान्य प्रवृत्ति से लाभ उठाकर वे पहले 'मधु तिष्ठति जिव्हाग्रे' के नाते जबान से दोस्ती बढाते हैं, कभी धनादि की सहायता कर या औषधोपचार देकर यहां की जनता को उपकृत करते हैं. क्लब, व्यायामशालाओं, छात्रावासों, पाठशालाओं, अस्पतालों आदि के जरिये जनता में घुलमिल जाने का योजनापूर्वक प्रयास करते हैं.

४०. ठीक ऐसा ही होता है. केवल उदासीन ही नहीं होता, वह भारतीय संस्कृति तथा त्यौहारों के प्रति घृणात्मक प्रचार भी करता है.

४१. हां, वे नया आचार स्वीकार कर लेते हैं. पुराना धर्म भूल जाते हैं. ईसाई बनने पर फिर वे ग्रामदेवताओं का पूजन और विवाह सम्बन्धी पुरानी विधियां कुछ समय

तक अपनाते हैं.

४२. ईसाइयों की सभी गतिविधियों को हम राष्ट के हितों में बाधक मानते हैं क्योंकि उनकी गतिविधियां राष्टविरोधी भावना से ही प्रेरित होती और उनसे अन्य धर्मावलंबियों के मन में घृणा एवं तिरस्कार और द्वेष उत्पन्न होता है. उनकी गतिविधियां शुद्धरुपेण साम्प्रदायिक एवं शांति एवं सुव्यवस्था के लिये बाधक होती हैं. ये लोग राष्टविरोधी आंदोलनों में भाग लेते हैं.

४३. मेथोडिस्ट, नार्दर्न इंडियन क्रिश्चियन चर्च, रोमन केथोलिक, पेंटिकोस्टल, सेवन्थडे एडवांडिस्ट, इंडियन नेशनल क्रिश्चियन चर्च, चर्च ऑफ सी.एम.सी., चर्च ऑफ इंग्लैण्ड. बहुत दिनों से कार्यरत. इंडियन नेशनल क्रिश्चियन चर्च १९३९ से कार्य करता है.

४४. जी हां, बहुत वृद्धि हुई है. पूरे भारतवर्ष में उनके ३,५०३ प्रचार केन्द्र हैं जिनमें ९,७१९ पाद्री हैं. इनमें से ४,६८३ गोरे हैं. कुछ पाद्रियों में ५,८८४ पुरुष और ३,८३५ स्त्रियां हैं.

४५. मिशनरियों की ओर से देश में १८५ पत्र-पत्रिकाएं चलायी जाती हैं जिन पर कुल ५ करोड रुपया प्रति वर्ष खर्च होता है जिसमें से ३ करोड रुपया विदेशों से आता है.

४६. प्रश्न ४४ का उत्तर देखिए. विदेशी मिशनरियों के राष्टों में इंग्लैण्ड, अमेरिका, स्काटलैण्ड, गोआ, इटली, फ्रान्स आदि के नाम उल्लेखनीय है.

४७. मिशनरियों को प्रशिक्षित किया जाता है, किन्तु तदर्थ किसी विशेष शैक्षणिक योग्यता की आवश्यक नहीं समझा जाता.

४८. करीब तीन सौ हैं. स्नातक और ईसाइयत की ओर पूर्ण रूप से झुका हुआ व्यक्ति ही चुना जाता है. सारा खर्च मिशन द्वारा उठाया जाता है.

४९. जी नहीं. काफी भेदभाव बरता जाता है. यहां तक कि उनकी स्थायी समिति तथा कार्यकारी समिति में केवल विदेशियों को ही प्रवेश मिलता है. देशी और विदेशी मिशनरी की स्थिति भी भिन्न होती है.

५०. शासन से समानान्तर संगठन होता है. बिशप उनका सर्वेसर्वा होता है.

५१. मिशनों के लिये पैसा विदेशों से खासकर इंग्लैस्ड व अमेरिका से आता है. वहां तथा यहां के ईसाई दान दिया करते हैं. इसके अलावा चन्दा भी होता है. उनका ‘पास्टर फन्ड’ भी होता है. जिसमें निधी दी जाती है. सभी धन का नियमित आयव्ययक वगैरह रहता है. पैसा मनीऑर्डर से आता है तथा विदेश से आए धन का लेखा-जोखा वहां भेजा जाता है. देश में ईसाइयों के बंगलों के किराए, स्कूलो की आमदनी, कलकारखानों की आय आदि भी मिशनों के लिये दी जाती है.

५२. जी हां, करवाया जाता है. उन्हीं के लोग परीक्षक रहते हैं.

५४. जी हां, जैसे अस्पतालों एवं स्कूलों आदि के लिये ही. कोई विशेष नहीं.

५५. संलग्न है.

५७. (क) और (ख) के अनुसार तो कार्य होता ही है. इसके अलावा अनाथ शिशुगृह आदि भी चलाए जाते हैं. महिलाओं और बच्चों के लिये अलग अलग व्यवस्था रखनेवाले क्लब चलाए जाते हैं. पश्चिमी ढंग के अनुसार इन क्लबों में बाल डान्स. प्रीतिभोज एवं विशुद्ध विदेशी ढंग पर आधारित पिकनिक आदि आयोजित किये जाते हैं. ऐसे कार्यक्रमों में ईसाई अधिक मात्रा में रहते हैं. अल्पमात्रा में रहनेवाले गैर-इसाइयों को भी फिर लिहाज के कारण उनके जैसा व्यवहार करना पडता है. परिणाम यह होता है कि मनोवृत्ति बदल जाती है और भावनायें ऊपर की ओर झुककर धर्मपरिवर्तन के योग्य भूमिका गैर-ईसाइयों की बनती जाती हैं.

५८. ‘आफिशियल बोर्ड’ नामक एक समिति न्याय निर्णय देती है. इसमें सात-आठ पाद्री उन्हीं का जिला अधीक्षक एवं बिशप द्वारा नियुक्त निर्णायक होता है. चर्च के बाहर निकाल देना, अपराध सभी के समक्ष स्वीकार कराना इत्यादि दण्ड दिया जाता है.

५९. धर्मपरिवर्तन के लिये ये लोग देहातों में काम करते हैं. लष्करीबाग, महादुला, जांमलवानी, उमरडेग में मिशन हैं.

६०. सर्वत्र. २,००० देहातों के लिये एक रेवरेंड होता है. यातायात के साधन इन्हें भरपूर उपलब्ध रहते हैं जैसे मोटर, जीप, मोटरसाइकिल, साइकिल आदि. ये साधन सालभर उपलब्ध रहते हैं इन साधनों का अभाव शायद ही पाया जाता है, किन्तु कहीं अभाव रहा भी तो ये लोग पैदल घूमकर या पत्रों द्वारा भी अपना काम करते रहते हैं.

६२. नहीं. उनकी बैठकें साधारण जनता को मालूम नहीं होतीं. भारतीय मिशनरियों की बैठकों का पता तो किसी प्रकार लगाया जा पाता है किन्तु विदेशियों की बैठकों की जानकारी नहीं मिल पाती.

६३. प्रश्न ६ के उत्तर का अंतिम भाग देखें.

६४. जी हां, वृद्धि हुई है. मि. कोर्ट, मि. लायन आदि बहुतेरे लोग आए हैं. चित्रदर्शन भी अभी अभी चालू किया गया है. ‘‘नवयुगागम’’ भाषणमाला प्रारम्भ की गयी है (नागपुर में).

६५. सामूहिक प्रार्थना करवायी जाती है. ईसाई लडकी से गैर-ईसाई का प्रेम हो जाने पर प्रियकर को ईसाई बनने के लिये बाध्य किया जाता है, तभी उनका विवाह हो पाता है.

६६. रुचि दिखाते हैं किन्तु भारत को खंडित करने के हेतु से.

६७. जी हां. विभिन्न. गत आम चुनाव में कम्युनिस्टों का कहीं कहीं समर्थन किया था.

६९. बोरगांव के पास भादुला में मिसेस विवियन बोस के संचालक में एक अस्पताल चलाया जाता है जिसमें सब प्रकार का इलाज किया जाता है. नागपुर में महाराजबाग के पास एक म्यूर मेमोरियल अस्पताल है. वहां ईसाई धर्म के सिद्धान्त पर सब प्रकार का इलाज किया जाता है.

भारत में इनके कुल २७४ अस्पताल हैं जिनमें १७,७१३ बिछौनों की व्यवस्था है. २७८ दवाखाने हैं. प्रतिवर्ष ५० लाख लोग इन दवाखानों से लाभ उठाते हैं. इनमें २५४ विदेशी डॉक्टर हैं और २९२ गोरी परिचारिकाएं हैं. देशी डॉक्टर ३०१ और देशी परिचारिकाएं २,९९७ हैं.

७१. प्राविडन्स गर्लस् हाईस्कूल अस्पताल में इलाज को धर्मपरिवर्तन का साधन माना जाता है. वहां मुसीबत में फंसी स्त्री को मुक्त कराकर उसके बच्चे के भरण पोषण का दायित्त्व उठाया जाता है.

७२. नहीं. नर्सों व डॉक्टरों के रूप में होते हैं.

७३. बांटी जाती हैं.

७६. बाधाएं नहीं डाली जातीं, किन्तु उन्हें उनके धर्म के बारे में यदा कदा पूछा जाता है.

७७. कुनैन, परगोलेक्स आदि जिनका देहातियों पर शीघ्र असर होता हो.

७८. नागपुर में स्काटलैण्ड चर्च द्वारा संचालित एक हिस्लाप महाविद्यालय है. इसके अलावा -

(१) सेंट फान्सिस डीसेल्स हाईस्कूल,
(२) सेंट जोन्स हाईस्कूल,
(३) सेंट जोसेफ कान्वेन्ट,
(४) बिशप काटन हाईस्कूल,
(५) सेंट उर्सुला हाईस्कूल
(६) प्राविडन्स गर्लस् स्कूल, और

कामठी में - कान्वेन्ट स्कूल, कामठी... है.

भारत में मिशन के ४० कालेज हैं जिनमें २२ हजार छात्र-छात्राएं पढती हैं. ४४८ हाईस्कूल हैं जिनमें करीब डेड लाख छात्र हैं. ५५३ स्कूल हैं जिनमें ८५ हजार विद्यार्थी शिक्षा पाते हैं. और करीब १३,९९१ प्राथमिक पाठशालाएं हैं जिनमें अनुमानतः ५ लाख विद्यार्थी शिक्षा पाते हैं.

८०. ७८ के उत्तर में लिखे क्रमांकानुसार -

(१) ५० प्रतिशत से अक्रि गैर-ईसाई -- कुल ६००.
(२) लगभग ६० प्रतिशत गैर-ईसाई -- कुल २,०००.
(३) लगभग ७० प्रतिशत गैर-ईसाई छात्राएं - कुल १,५००.
(४) लगभग ५० प्रतिशत गैर-ईसाई छात्र-छात्राएं -- कुल १,०००.
(५) ८० प्रतिशत गैर-ईसाई छात्राएं -- कुल ५००.
(६) लगभग ४० प्रतिशत गैर-ईसाई छात्राएं -- कुल ४००.

८१. ऐसा तब होता है जब कोई छात्र ईसाई छात्र से विवाह करना चाहता है.

८३. ऐसा बहुत कम पाया जाता है. किन्तु छात्रों के लिये स्वतंत्र छात्रावास एवं फीस माफ करने की स्वतंत्र सुविधाएं रहती हैं. कई अनाथ छात्रों को दोनों सुविधाएं दी जाती हैं. विशेषतः (Orphans) के लिये लगनेवाला सारा खर्च मिशनरी संस्थाएं उठाती हैं.

८४. हां दिया जाता है. उसे Moral Instruction का नाम दिया जाता है. जिसका सार ईसाई धर्म का ही होता है. अंग्रेजी माध्यम में पढनेवाले छात्रों के लिये यह शिक्षा अनिवार्य होती है. प्रार्थना आदि सब ईसाई धर्म की ही होती है. प्रत्येक कक्षा में दिन में ४ बार ईसाई प्रार्थना करायी जाती है जिसमें उपस्थित रहना सभी के लिये अनिवार्य है. इस शिक्षण के नाम पर केवल बाइबिल पढाया जाता है. स्वतंत्र भारत में बाइबिल की शिक्षा अपने विरुद्ध पचिार का बवंडर खडा कर न सके इसलिये उसके ऐच्छिक रखी जाने का आभास खडा किया गया है, क्योंकि प्रत्येक छात्र को बाइबिल या Moral Instruction की कक्षा में जाना अनिवार्य किया गया हे. इस Moral Instruction की शिक्षा देने के लिये केवल 'ईसाई' प्राध्यापकों को ही नियुक्त किया गया है यद्यपि नैतिक शिक्षा देने के लिये उक्त महाविद्यालय में विद्वान, प्रतिष्ठित एवं सर्वथैव योग्य प्राध्यापक हैं.

८५. नहीं.

८६. नैतिक शिक्षण के पाठ्यक्रम में केवल बाइबिल की सूक्तियों पर चर्चा होती है.

८७. गैर-ईसाई शिक्षकों या प्राध्यापकों पर धर्मपरिवर्तन का दबाव कभी नहीं डाला जाता, किन्तु पक्षपातपूर्ण व्यवहार अवश्य किया जाता है. हिस्लॉप कॉलेज में गैर-ईसाई प्राध्यापकों को आवश्यकतानुसार यद्यपि नियुक्त कर लिया जाता है, तथापि उसी पद के लिये निकट भविष्य में किसी ईसाई प्राध्यापक को पाने की शक्यता होने पर नियुक्त गैर-ईसाई प्राध्यापक को स्थायी (Permanent या Confirm) नहीं किया जाता. इस कॉलेज में एल.एम. काटे नामक एक हिन्दू व्यक्ति को अंग्रेजी

का प्राध्यापक नियुक्त किया गया था, किन्तु अंग्रेजी के लिये आगे चलकर ईसाई प्राध्यापक मिल सकने की संभावना होने के कारण उन्हें उषिळीा करने का अभिवचन नहीं दिया गया. आखिर उन्हें उक्त कॉलेज छोड देना पडा.

८८. पूर्व निश्चित मात्रा में ही छुट्टियां दी जाती हैं. बडे दिन की छुट्टियां २०-२२ दिन रहती हैं. इसी वर्ष की बात है अजनी चर्च मिडल् स्कूल में संक्रान्ति की छुट्टी नहीं दी गयी, जबकि अन्य स्कूलों को छुट्टी थी.

८९. राष्टीय महत्त्व के दिन निरपवाद रूप से नहीं से नहीं मनाए जाते.

९०. जी हां खेलों और नाटको का आयोजन विशेष अवसरों पर होता है, किन्तु उनमें आद्योपान्त वातावरण पश्चिमी ढंग का होता है. देवी-देवताओं का जिक्र आता हो, तो भी वह ईसाई देवताओं का ही होता है. नाटकों में काम करनेवाले छात्रों की वेशभूषा, रहन-सहन सभी पश्चिमी होती है. प्रति शनिवार अंग्रेजी में सिनेमा दिखलाया जाता है.

९१. सेंटफ्रान्लि डिसेल्स हाईस्कूल में छात्रावास हैं. उनमें गैर-ईसाई छात्रों को भी प्रवेश मिलता है किन्तु उनसे पूरी फीस वसूल की जाती है.

९२. इन छात्रावासों में धामिंक कार्यक्रमों के लिये उपस्थित रहना सभी के लिये आवश्यक होता है.

९४. जी हां कृपया प्रश्न ११ और ४२ के उत्तर देखिए.

95.

Replies submitted by Shri R. K. Deshpande, Pleader, Jashpurnagar

1. Answer: We have no figures for the years 1947 and 1954 for the districts. As regards 1951 we have census figures for both the districts – Raigarh and Surguja. For 1941 we possess figures only for Jashpur Sub-Division.

Jashpur Sub-Division - 1941

Total Population – 223,632
Christians – 56,188
Non-Christians – 167,444
Scheduled Tribes – 168,811
Scheduled Castes – 13,256

Raigarh District - 1951

Total Population – 919,520
Christians – 13,873
Non-Christians – 905,647
Scheduled Tribes – 228,193
Scheduled Castes – 56,880

Surguja District – 1951.

Total Population - 822,041.
Christians - 545.
Non-Christians - 821,496.
Scheduled Tribes - 379,980.
Scheduled Castes - 47,884.

NOTE. - With regard to the population of Christians in 1951 in Jashpur Sub-Division attention is invited to our reply to question No. 2.

2. Answer: While there is a general rise of population on account of the common causes that have led to the general rise in the whole of this country, the population of the scheduled tribes has been reduced to a large extent due to conversions to Christianity brought about by the Christian missions.

The Christian population has increased by leaps and bounds. The intensive activities of the Christian missions have practically begun as late as about 1951 in Surguja and parts of the Raigarh, district except Jashpur sub-division. The statistical study would, therefore, naturally depend on Jashpur sub-division alone, as the present figures of other areas could not be covered up in the Census of 1951, being the later development. However, Jashpur sub-division can well be taken as a measuring rod to understand, the implications involved in the problems of the Christian missionary activities in Surguja and the said other parts of the Raigarh district also.

The figure of the population of Christians in Jashpur sub-division as shown in the Census Report of 1951 is a surprise. Irrespective of the fact that the figure of the 1951 Census shows a fall in the population of Christians, the actual position is that there has been large increase in their population since after the year 1941. The total population of Roman Catholic Christians according to their own statement in the Catholic Directory of the year 1954 is 80,440 for the year 1953. This figure is for Raigarh and Surguja districts. We may roughly estimate the population of. Roman Catholic Christians in Surguja and other parts of Raigarh district except Jashpur sub-division as about 12,000. Substracting this figure of 12,000 we get the approximate population of Roman Catholic Christians in Jashpur sub-division 68,440. According to the Census of 1941 the population or Lutheran Christians in Jashpur sub-division was 6,165. It can be roughly estimated that the population of the Lutheran Christians had increased up to about 8,000. Totalling up the figures of Roman Catholic and Lutheran Christians we get the total population of Christians in the Jashpur sub-division 76,440 as against the population of Christians shown in the Census Report of 1951-9,692.

This rapid increase in the population of Christians is due to the intensive and extensive activities of proselytisation on the part of the Christians Missions.

3. Answer: The district authorities or the Missions could alone be in a position to furnish right information in this respect. But it will be evident from the statistical study of the Christians population at each of the census years that the rise in the population of the Christians was due only in a negligible proportion on account of increase in the birth-rate as compared to the huge rise on account of the newly brought about Christians.

4. Answer: The figures can be supplied by the District authorities or the Missions. It can only be asserted here that almost all the conversions have taken place amongst the scheduled tribes in tribal areas of these districts.

5. Answer: The Missions maintain registers in which the names of the persons supposed to be newly converted are entered. Before all other things the top-knots of such persons are cut off. They are required to attend church prayers on each Sunday. The pracharaks have to keep a vigilant eye on these persons and mark the progress of their disassociation from their traditional ways of living and customs. New patterns of social life are tried to be instilled in them. Such persons qualify themselves for baptism as soon as they have convinced the mission authorities about their complete isolation from the old community life of the village in so far as such life is regarded against the interests of the mission.

People are converted individually as well as in groups. Yes, in the case of a family, it is only the head of the family who is usually converted.

Surguja District

6. Answers: (1) Roman Catholic Mission of Ginabahar in Raigarh district.

(2) National Missionary Society of South India, H. Q. Guntur (Madras).

(3) British Mission of Nawa Bhandaria, district Palamu (Bihar).

(4) Elim Missionary Society, H. Q. Dehri district, Shahabad (Bihar).

(5) General Conference of Mennonite Mission of North America H. Q. Champa Bilaspur.

(6) Church of Christ Mission of America, H. Q. Bilaspur.

(7) Swedish Lutheran Church, H. Q. Sagar.

Raigarh District

(1) Gossner Evangelical Lutheran Church of Ranchi (Bihar).
(2) American Evangelical Mission, H. Q. Gass Memorial, Raipur.
(3) Roman Catholic Mission of Ginabahar.

All the above Missions are under the control of their respective Home-Boards in foreign countries.

The agents of these organisations approach people individually.

7. Answer: All the organisations have an established machinery through which contacts with the people are maintained. In suitable areas, mission centres are working with their respective areas of operation. Under the heads of these mission centres, personnel up to the Pracharak of the village work. Each of the activities has a separate department under the charge of trained hierarchy of the personnel. The popularly known departments are-Ecclesiastical, Educational, Medical, Banking and Moneylending, including Grain Banks and Co-operative Societies, Labour Unions, Labour Recruitment for Tea Gardens in Assam and Bhutan, etc.,

Students□ Unions Women Organisations, Agricultural Department, Handicrafts, Finance, Propaganda, Publications, including Press, etc., Orphanages, Mission Stores, err...

All the above departments work with the spirit of proselytisation. In places, where this incentive is absent, the missions have not cared to render their so-called humanitarian services. J. Waskon Pickett, who has tried to justify even the most ignoble acts at mass conversions by the missionaries in India, in his Survey Book "Christian Mass Movements in India□, has recorded:

> □In one area several highly qualified missionaries tried to lift a group of outcastes from social degradation, poverty, and illiteracy as a preliminary to ministering their spiritual needs. Schools were opened, co-operative societies organised, and medical work inaugurated. Many became literate, economic conditions were improved and many diseases were cured. But when the missionaries then began to preach Christ, the response of those whom they had helped was: □You are experts in running schools, co-operative societies, and hospitals. What do you know about religion? For advice on religion we will go to the priests who make that their business□. At length, the missionaries left the area in discouragement and their beneficiaries slipped back into debt and in-sanitary living conditions. They only abiding result of years of work was that a number of those whom they had served were able to read.□

(Page 347)

This can be taken as a representative case applicable to all the organisations. Had the poor tribals of this area sufficient mind to reply to the missionaries in the same as the persons in the above case did, then, here too, perhaps, we would have witnessed the departure of the missionaries of this place away to some other areas in search after the fields responsive to their motives. But another example which Mr. Pickett has recorded could be nearly applicable for this area.

> □Why did you become a Christian?, we asked a Govindpur man. □Because the other did, I suppose□, he answered. Don□t you know whether that is so? He was asked. □No, I don□t know why I became a Christian. One religion is as good as another. They told me I would be very happy as a Christian and that they would do a great deal for me. But after I was baptised they forgot me.□□□□□.

(Page 162, Ch. Mass Movement in India.)

These activities enable the missions to come in close contact with the people and have gone a long way towards the exploitation of the needs of the people for increasing the strength of converts. It has also helped the missions to isolate the community of converts from the general community life and to keep them tied down to the loyalty for the missions. In the actual working rarely can the poor Hindu tribals reap any advantage from the missions without risking their faith and culture.

The organisations indulge in the political sphere also. Whichever politic party suits best their purpose is the criterion on which their adherents are advised to take part. And the converts are seen tossed from one sphere to another. For example, in Jashpur, in the beginning of 1948, the Roman Catholic Mission had though it beneficial to sympathise with the Congress. But later on, when they found that they could not get control over this party here, the converts, as a community, were advised to join Praja-Socialist Party en block, which they did. Their loyalty to this Party even is not founded on the acceptance of the principles of this Party as such, but on the expectation of dominating the Political sphere of this area, e.g., they have got their own man. Shri Johan Ekka, elected as M.L.A., on the ticket of the Praja-Socialist Party, they have as many as ten members in the Janapada Sabha of this area. But in reality all the organisations politically are dreaming of a separate province of Jharkhand which they think would depend on the expansion of Christianity and strong consolidation of the community of their converts.

It must be borne in mind that the general policies of all the organisations are controlled and prescribed by the Home Boards of them in foreign countries.

In new fields the post of Pracharak itself is an inducement and temptation for conversion. In such fields, out of the newly converted persons Pracharaks are in many cases appointed and their influence is utilized to the fullest. To attract people towards the missions, the posts are also advertised. But in settled areas, candidates are trained in their training schools and then appointed as Pracharaks. In new fields, the seasoned Pracharaks of settled areas are also deputed till such areas have fairly progressed. But in the settled areas the Pracharaks generally belong to the same area in which they work.

The emoluments, in cash, of the Pracharaks, range from Rs. 30 to Rs. 50. The Pracharak, in addition, as the teacher of the primary school gets contribution in kind yearly from each of the students, e.g., one mound of

paddy or so. Further, he gets help in kind from the villagers of his jurisdiction on some other counts in lieu of the services he renders on behalf of the mission. The Head Pracharaks get emoluments ranging from Rs. 60 to Rs. 70 per mensem, in addition to what they get in kind similar to the case of the pracharaks mentioned above.

Rewards in different forms are offered to the successful pracharaks.

8. Answer: Different and diversified methods are used by the Christian Missions according to the conditions in which the people live and think.

Approaches are made on the plane of the understanding of the people so that exhortations may be quite-intelligible and appealing to them.

Plans and techniques applied offer vehement inducements on the worldly plane. The areas chosen have been of purely tribal people whose ignorance and gullibility afford best field for reaping the harvest.

To start with, centres away from the touch of civilized people and possibilities of easy notice or exposure are chosen where a batch of missionaries or Pracharaks is settled who make announcements of the arrival of heavenly aid for the removal of the long-lived sufferings of the people. People are attracted to offer expression to their needs with the hope of their fulfilment. Holding this as the first grip, a sense of frustration and hopelessness, as to the means for the satisfaction of their needs of their belief and knowledge is created in the mind of these credulous people and picture of their needs being satisfied by the selfless services of the mission is presented before them. To convince them inventions or exaggerations are made to paint ugly and black pictures of their exploitation by the Hindu community. The Government is also not spared inasmuch as it is termed by them as incapable to solve the problems of the people or as hostile to their welfare. The basic achievement of creating disaffection, discontent, hatred, sense of isolation is further aggravated till the tribals fix it in their mind formerly the false conviction that they are the most hated and neglected people, and non-Hindus. The remark of Mahatma Gandhi may be aptly quoted here:

> “What have I to take to the aborigines and the Assamese Hillmen except to go in my nakedness to them? Rather than ask them to join in my prayer, I would join their prayer. We were strangers to this sort of classification-“animists, aborigines, etc., But we have learnt it from the English rulers.”

This creates a favourable situation for the mission for gaining the confidence of these ignorant people. Then they begin rendering a few of the services, like, medical treatment, improving the sanitation, etc., which enables them to gain further confidence of the people. In course of this naturally some of the people come in more contact and begin to manifest signs of interest or devotion to the mission people with a feeling of obligations. People also begin to look upon them as benefactors. It is generally at this stage that the motives of the mission begin materialising, and it is at this stage that it has become easier for them to bring about all types of conversions-mass, group, family individual.

The flood of conversion movement in the Chhota-Nagpur district amongst the tribals-Oraons, Munda, Kharia, etc., entered in the Raigarh and Surguja districts, and the mass conversions of the first two decades in Jashpur subdivision are closely related to those taking place in bordering tract of Chhota-Nagpur. Hence the mass movement of conversions that took place in Jashpur could be well illustrated from what took place there in strengthening the plans and technique of the missionaries for Jashpur.

(1) Copy of the letter published in the issue of the newspaper “Statesman”, dated the 12th May 1916.

“The true history of the agrarian agitation in Chhota-Nagpur has yet to be written. The task has so far been attempted by partisans only. Munda children of the German Mission are even now sedulously taught the gospel of hate in the class-room of their schools. One of the school text-books entitled “Nelem Odo Senem”-Look and Walk-Which was published by the Munda Sabha of the G. E. L. Mission, Chhota-Nagpur, in 1909, tells how the ancestors of the Munda reclaimed the jungles and converted the country, by their labour, into a smiling garden. It tells the Munda boy how his forefathers successfully drove away all wild animals from the country and also how enemies who were worse than the wild enemies came in as inter-loppers and robbed them of the fruit of their toil. In further states that in spite of various laws framed by the English to restrain these foreigners, as are still being despoiled by Hindus and Mussalmans. The schools in which these doctrines are inculcated are largely subsidised by our Government.”

(2) Extract from the copy of the official note recorded on December 16th, 1879, by Mr. C. W. Bolton, I. C. S., Secretary to Government of Bihar.

“The missionaries made no secret of the fact that their principal motive in stirring on behalf of the Kols was

to preserve and extend the influence of their Mission with their people.”

(3) Extract from the statement of Mr. M. G. Hallet, I.C.S., in the Gazetteer of Ranchi District, 1917.

“During the fifty years which has elapsed since the mutiny, the history of the Ranchi district is one of agrarian discontentment culminating in the Sardari Larai and the Birsa rising. It is also the history of the spread of Christianity.”

(4) Extract from the introduction by Sir Edward Gait to Rai Bahadur S. C. Roy's book on the Mundas and their Country.

“There is no doubt that the great success of the Christian missions in obtaining converts is due largely to the secular benefits which the Mundas, thus, obtained.”

(5) Observations of late Sir Richard Temple, Governor of Bengal, made in 1876.

“An elaborate memorial has now been received bearing the signatures of all the German missionaries. It contains many passages or expressions which make me fear that the Kols having embraced or intending to embrace Christianity expect to have their rights (real or supposed) vindicated by their priests and pastors. It would almost be inferred from one passage in the memorial that in some instances they are dissatisfied with their change of religion because they do not and that it leads to social advancement. It so happens that the rights which the Kols claim in the land are being investigated under an enactment especially passed and by Tribunal appointed for the purpose, therefore, it is very undesirable that any extraneous agitation should arise, the benefits asked for by the memorialists' impressively on behalf of the Kols could be conceded in full only by depriving other classes-Hindu and Mohamedan-of something which they now enjoy.”

(6) Extract from Lord North Brook's introduction to Mr. Bradley Bird's - “Chhota-Nagpur”

“The aboriginal tribes of India afford promising field for missions.”

(7) In the booklet entitled “An enquiry into the causes of land acquisition in Chhota-Nagpur proper”, that German missionaries themselves could not make a secret of at least the following remarks:

“However, it must be said that the many of those who were the first in their respective localities in embracing Christianity, did so neither for the sake of knowledge nor for morality, but because they believed that, by coming into contact with Europeans and adopting their religion, they would be assisted by them in their social difficulties.”

(8) In 1868, the German missionaries approached the Local Government with various charges against the Hindu Landlords, pleading the cause of the Kols. The then Commissioner of Chhota-Nagpur, Col. Dalton, investigated into the charges and has stated in his report to the Government:

“The Christians were more frequently the aggressors than the aggressed.”

(9) Extract from the resolution of the Bengal Government, dated the 25-11-1880.

“An unquestioned fact that many of the latter (Kols) embraced Christianity merely in the hope of obtaining possession of lands to which they rightly or wrongly laid claim.”

(10) Extract from the final report of the Survey and Settlement operation in the district of Ranchi, 1902-1910, page 80. In this Mr. John Reid, I.C.S., states:

“The German missionaries who were then the only missionary body in the country a appeared to have adopted a theory that the Mundas and Oraons gave up their half, the fields of their villages for the maintenance of the Raja, when he was first elected, on the condition that they had the other, the better half, free of rent themselves, and that they continued to do so till the establishment of the British courts in 1834, from that period it was said, oppression began. There is no evidence whatsoever in support of the theory that the half of the land was reserved for Raja. The claim to half the lands rent-free was evidently capable of indefinite extension. It was a very convenient theory for adoption by the turbulent ryots, who dreams of recovering their ancient status through the agency of Christianity.”

(11) Observations of Sir Steursluar Bayley, Lt.-Governor, in 1887 to 1889.

“The religious movement among the Kols in the direction of. Christianity has been at once a consequence and a cause of their disputes with their landlords.”

(12) Mr. G.K. Webster, I.C.S. in his report of April 8, 1875, on Land Tenure of Ranchi States in terms similar to the following:

"Luthern Missionaries instilled such feelings in the Christian Bhuiyars that they turned the tables on their masters and took forcible possession of large quantities of land to which they had not the remotest title."

(13) Mr. Grimley while introducing the Tenure Bill in Bengal Council in 1897 referred to the work of the Christian missionaries as affording ground:

"For the belief that many persons conceived the idea that by embracing Christianity they would be entitled to the support riot only of their spiritual pastors but also of Europeans generally in the settlement of their grievances and vindication of their rights."

(14) German Mission report for 1875 discloses:

"There is not the slightest doubt that the majority of our converts who apply for admission to the Church are almost actuated by secular motives."

(In the above quotations the term "Kol" is used for Adivasies - Oraon, Munda, etc.).

The Oraons and Munda of Jashpur being related with their neighbours of Chhota-Nagpur, they also were influenced with the sweeping tide of mass conversions that took place among their own kith and kin in Chhota-Nagpur. The whole history of the foreign missionaries in Chhota-Nagpur reveals how they tinder the pretext of taking up the cause of the tribal people misled them into the belief that they were separate from the Hindu community, the Hindu are aliens and their enemies, the Hindu landlords were their exploiters and oppressors, and turbulent rivalry with the Hindus and the embracing of Christianity were the only possible solutions for the solution of their problems. And thus ultimately led them into open feuds with the Zamindars and brought about their mass conversions to Christianity. In the Jashpur State the foreign missionaries created no less trouble. They began sowing the seeds of their subversive activities in the 1st decade of the 20th century in this area and the newly made converts of Chhota-Nagpur were cleverly used by them as fertilizers for the soil of this tract. The missionaries from the border lines of the Jashpur State began preaching the gospel of disloyalty towards the Ruling Prince, who being endowed with an exceptional prudence and foresightedness could see through the game of the missionaries. He made timely and wise protests against the movement of the missionaries to the Political Agents, and took a firm stand against their being permitted to carry on such kind of activities in the State. But the Britishers guided by their notorious policy of Divide and Rule permitted the entry of these foreign missionaries inside the borders of Jashpur. The result was, which was bound to be, that the Missions established themselves firmly in this area too and converted as many as 40,516 persons up to 1921. So many subjects of the Ruling Prince had thus become fanatically disloyal to him. Here too the missionaries tried to spread the poison of false idea that the subjects were being oppressed by the Raja and that the people were mere slaves and that the people must revolt against his administration. As a climax the missionaries brought about an open rebellion by the converts against the Raja which resulted in loss of life even. But the disturbed conditions satisfied the missionaries all the more in their lust after gaining converts and in the years to come till today we have witnessed a continuous rapid growth of Christian population and along side with it the influence of the missions in all domains-religious, social and political. Jashpur was the first target of attack by the missionaries and all that took place here entailed a risk on the part of the British Government to support indiscriminately the missionaries. Hence the trouble that was imminent to break in the adjoining Udaipur State through the activities of the same missionaries was cleverly discouraged by the Political Department and thus fortunately this State was saved. It was through this State that the tide of the missionary activities was to enter Surguja, Raigarh and other adjoining States of the Chhattisgarh Agency which now form the part of the present Raigarh and Surguja districts. Hence these States were also saved by force of circumstances that had led the Political Department to think in terms of sobriety till it had regained the confidence of the people and the Ruling Princes. It was perhaps the postponement of the missionary enterprises in these States and it carried them safely till 1948. But as soon as India got independence, the secular policies of our Government as if granted a lease to these missionaries to enter into these States and to carry on the work of even the worst type of proselytisation, which they have done within the last three or four years in these places with the result that they have now thousands of converts while they had almost nil prior to the year 1948.

The sense by which the Political Department was thenceforth to be governed had led them to display an impartial attitude and in response to this it came to record certain truths. In the year 1936, Lt. Col. A. S. Meek, Agent to the Governor-General, Eastern States, Ranchi, made a report to the Government of India on the nature of the activities of the foreign Christian .missionaries. A few of the following remarks or references of his will be sufficient to throw light in support of what has been stated above. It is an undisputable fact that the foreign missionaries have played a role in the history of India, of paying the way of establishing the foreign imperialism in this country. But it is fortunate that occasions used to arise in the midst of the imperialistic rule of the English when the truth itself warranted its expression through the month of the rulers themselves and, therefore, it has much more value:

(1) “Colonel Murphy went immediately to Udaipur and visited 15 of the villages, his visit being without any previous intimation. He found that the statement that the movement of the people in the Udaipur State towards Christianity was entirely spontaneous and actuated by a knowledge of the benefits to be received was entirely incorrect. The people concerned had no knowledge whatever regarding such benefits and had been actuated by one idea and one idea only, that being the receipt of money from the mission on loan… He found that the information bad been disseminated throughout this area of the State that loans were to be readily obtained at the mission station at Tapkara on a note of hand without security, all that was required of payers being that they should have their top-knot cut off … that when one member of a family had taken a loan all the members of that family were shown as would be converts… Christian schools had been started by catechists who had invaded the State from Jashpur and in one instance a mission teacher had stopped the boys from going to the State school. People questioned made it plain that their only purpose in going to the mission station had been to get money and all said that without this payment of money none would have sought to become Christian.”

(2) “The Raja of Jashpur was prevailed upon to agree to terms of a *modus operandi* but Friction continued and a few months later the Raja sent in a memorial of protest. His case was that ‘conversion to Christianity was synonymous with subversion of old custom and existing rights and obligations’. He stated that the catechists induced catechumen to rebel against his authority and refused to render services due from them as rent-free holders of certain lands. He demanded that he should be permitted to vindicate his authority and enforce his traditional rights. The Political Agent was anxious to support the missions and while admitting that catechists did ignore the Ruler he held that the latter must abide by the agreement.”

(3) “Mr. Blakesley made a thorough enquiry in Jashpur and submitted a full report to the Local Government in 1913. He found that the movement towards Christianity in the Jashpur State was in no sense a religious one, it was one actuated in lesser measure by the expectation of social benefits to be obtained, Christians being able to get their children married by the missionaries in the adjoining districts of British India without incurring heavy expenditure, but the real governing causes were political and agrarian…. He found that the missionaries had advanced loans to many of their converts and that the missionaries had a considerable hold on them by means of these loans. He found that the catechists interfered on every possible occasion in the temporal affairs of the Christian converts. ‘These catechists carried complaint to the missionaries, wrote petitions for the converts, accompanied them to the courts, worked out cases for them and generally acted as unrecognised Vakils, the State authorities having no control over them at all’.”

(4) “His (Raja of Jashpur’s) distrust and dislike of missionary propaganda, especially that of the Jesuits, arose solely out of the agrarian and political agitation and the subversion of his authority which he foresaw, and against which he sought in vain the protection of the political authorities.”

(5) “Mr. Blakesley showed that, under the guise of religious proselytism, political propaganda had been spread throughout the State (Jashpur). The Roman Catholic priests alleged that they had no concern with the temporal affairs of the State, but this was abundantly disproved and the Arch Bishop had himself been continually referring to the Political Agent in respect of temporal matters. He expressed the opinion that the rulers authority had been seriously undermined, a result which, he observed, the Chief (Raja of Jashpur) had himself expected from the spread of mission activity in his State. He pointed out that his predecessor had in 1906 assured the Chief that he would be responsible that his authority in his State would not be weakened by people becoming converted to Christianity, a promise that had not been maintained.”

(6) “I will set down here also the fist of note made by Mr. Napier, that the Anglican Bishop of Nagpur, who had worked by the side of the Jesuit Mission, had told him that they had no real hope of Christianising adult men and women but that they did hope to be able to instil the doctrine into the minds of children. This accounts for the recent action of the Jesuits in removing children from the Udaipur State to the Catholic Station at Tapkara, in Jashpur.”

(7) “I now come to the disturbances which occurred in Jashpur in 1922, and which resulted in some loss of life and in the deposition of the Chief. In May 1922, the Superintendent of Police at Ranchi informed the Bihar and Orrisa Governments that a society had been formed by the Lutherans of Ranchi called the Unnati Samaj… In July, an Englishman, who had been in Jashpur in connection with the recruitment of coolies for the Tea Gardens in Assam, reported to the Political Agent that there was a dangerous movement amongst mission preachers in the State, and that secret societies had been formed… Enquiry revealed that the trouble was caused by the Unnati Samaj acting through the agency of the Lutheran Pastors and Pracharaks. A state of rebellion ensued, and the Raja connived at illegal acts of repression designed to secure his secret purpose of expelling the mission agents from his State.”

(8) “No trouble of any serious dimensions seems to have taken place till 1927 when the Superintendent made a report that the Roman Catholic Mission was taking a strong action in spreading Christianity through the large Khuria Zamindari, a jagir of the State (Jashpur), which had hitherto not entered the field of the

missionary activity. The Superintendent at the same time was ordered to go into the Illaqa and make a report on the conditions there, and he found that the priest had commenced their operations thereby sending Christians into the country who concealed the fact that they were Christians and took service as field labourers or lived there with relations. When in course of time a sufficient number of such people had taken up their residence in the Illaqa three preachers went into the country and they appointed 16 assistants from amongst the Christians who had gone to live there and a mass movement of conversion to Christianity ensued.

(9) Describing the position as it is today in Jashpur, the Superintendent gives the population of the State as 193,000, the number of Catholics 50,000 and the Lutherans 4,000. Christians are now to be found in practically all villages of the State (and continuous pressure is being exerted by the Fathers to secure conversion of the remaining part of the population.)

(10) There are 12 Jesuit Fathers resident in and distributed throughout the State (Jashpur). There are 163 Indian preachers paid at rates of Rs. 4 to Rs. 6 plus a small quantity of rice from each Christian family. The Christians have given these preachers little land so that each holds also a small farm. They are badly educated people and the Superintendent describes them as mere pawns in the hands of the priests. They act as Vakils for their people in all matters, and interfere continually in all temporal affairs. They are compound non-cognisable criminal cases and pay the composition money into the mission funds, and they at times, hide criminal cases occurring in their communities. In 1935, a preacher was convicted for attempting to suppress the offence of murder and the record of trial shows that one of the Catholic Fathers knew of the murder and connived at the concealment of the crime. There was a case in 1928 in which preachers so persecuted certain aborigines who had renounced Christianity that one of them committed suicide. The Superintendent shows that these people have no regard for the ruling House, and that they have in their hands to cause riots and rebellion. The Superintendent has shown tact in his dealings with the European priests and gets on well with them, but he states that they have no interest in purely humanitarian work and that they have done nothing for the people on the medical side, their whole aim being to secure converts and to increase the number of Christians in the fold.

(11) The Roman Catholic Mission has established co-operative banks and through these banks they secure the added obedience and devotion of the people. They encourage immigration to the Assam Tea Garden, and on the return of the emigrants get them to deposit their savings in the banks.

(12) This officer is of opinion that in course of time the Jesuits will convert all the aborigines of all the States in this part of the Agency. If this were to occur and foreign priests were to be given full freedom of entry and residence the result might be virtually a foreign Government of the whole group.

(13) I have shown the admissions of the Jesuit Archbishop of Calcutta and of the Anglican Bishop of Ranchi that, in so far as religion is concerned, the change of faith has practically no meaning for adult men and women amongst aboriginal people. It is to my mind clear from the methods adopted by the Roman Catholic Missionaries that they too know that the theory of freedom of conscience is a sham. They know fully well that, as the historical account of missionary enterprise which I have given abundantly proves, the aboriginal people of this part of India change their faith and accept Christianity in the expectation only of material benefits to be received. True religion has nothing whatever to do with the matter.

(14) We have seen that the late Raja of Jashpur was described by many political officers and by the Chief Commissioner of the Central Provinces as a just and kind ruler. He was, apparently, a man of exceptional personal merit who had kept his people content. He saw the danger that lay in Store for him after the missionaries entered his State and he endeavour 'd to keep them out. They were forced upon him; he lost heart; and when the missionaries stirred up agitation he was unable to cope with the situation and was deposed.

The above is, in short, the historical record of the deeds of the foreign, missionaries - the deeds which speak for themselves to present a true picture - the picture which represents the implications of their present activities also as also of the future. As to their methods enumerated in the question, it must be stated that they employ as all these methods. In further support of this a number of their recent acts and commissions are herewith appended to this - Appendices A and B. Reference to these is invited.

9. Answer: No instance has come to notice where a person of Matriculation standard or above has converted himself to Christianity. There are instances where boys who have studied higher classes in the mission schools have been converted. But in such cases the background of long association and the inducements of material benefits were responsible to cause their conversion.

No instance of a well-to-do person of an annual income of Rs. 1,000 or above of his being converted has come to our notice.

10. Answer: In this area, so far, we have not come across any instance where the Conversion was the result of religious conviction.

11. Answer: True Christianity should not become the cause for the loss of any kind of loyalty to the nation. But the experience is that the conversion to Christianity has adversely affected the national loyalty and outlook of the converts. Which is this Christianity then? It is the Christianity of the Foreign Missions and not of Jesus Christ. Rev. E. De Meulder, S. J., the foreign missionary whose influence works in this tract, may be cited as an authoritative representative of the mission-Christianity. He has written a number of books, like □The Whole World Is My Neighbour□, □The Tribal India Speaks□, □India Immortal□, etc. In his literature, he appears to have spared no pains to make the best of the propaganda for the mission, to justify with the skill of perversion and twisting facts all the activities of the mission, to secure as much benefit as possible from the Government and to, instal in the mind of the reader contempt for, all that might expose or cause failure of the plans of the mission; but, he has not failed to decorate his books with the glazing photos of personalities like, Mahatma Gandhi, Pandit Jawaharlal Nehru, Rabindranath Tagore, etc., and why should he have not done so, if he had thought that the blocks of photos in his books would almost blind the readers as to the purpose and reality behind them. In his □The Whole World is My Neighbour□, this Rev. Father of the Catholic Mission pleads:

> □□□□the problem of problems in India is that of the untouchables and of the aboriginals-in all close to 100,000,000-no social or political legislation can change the status of these people as long as they themselves believe in the essential Hindu tenets of birth, rebirth, re-incarnation, *karma* and caste. Similarly, caste Hindus can logically treat the untouchables in the villages in no other way than they have always done throughout the centuries. The iron law of *Karma* makes untouchables or touchables from birth onwards, and no power on earth can change it. The only solution-is a change of religion to either Islam or Christianity. If these 100 million people join Islam, then the Hindu-Islam Problem remains entirely insoluble. The conclusion is that a third major community is needed in India to keep the balance between the two others and help to keep peace in the country. This third community is the Christian community, mainly (not only) recruited from the 100 million aborigines and untouchables.□

He further suggests in this book:

> □□□□ let young India cast a glance at the Muslim soul and at the Hindu soul. Let India study their respective relations to Christ and see whether anyone else is as fitted as he is to be the common corner stone of Greater India.□

Finally, in his □India Immortal□ the Catholic Rev. Father dreams:

> □I have no doubt that a Catholic India would have been the brightest pearl in the Crown of Christ, the King. Neither have any doubt that Catholicism, with its message of human personality distinct from God, free will, the essential goodness of matter, God□s Mercy, etc., would have made far a greater India than the one we know, and by the very fact, for a better world.□

The above are the aspirations of the Christian Missionaries in India. Conversion of people is their motto, and, through it, the political domination over this country. The very methods and the process employed for bringing about conversions cut at the very root of the native sense of national loyalty and outlook. Almost all conversions have been preceded by the deliberately created background of extreme discontent and abhorrence in the mind of the would-be-converts for their own heritage, culture of thousands of years, social bonds, past history, things of common pride and honour, and other vital factors which go together as the very essence of the sense of nationality. Can it be believed that a convert who, in the very process of his conversions to Christianity, became defiantly antagonistic to the brotherhood of his community and the fellowship of the countrymen will never be able to regain as a convert what he has lost while in the process of his conversion? It was not for nothing that Dr. Verrier Elwin the anthropologist, wrote, in 1944:

> □Tens of thousands of aborigines have been converted in Chhota-Nagpur. The beautiful Santhal Parganas is rapidly becoming a Christian country. In Gangpur State, every one of the aboriginals has been converted. The entire tribe of Karens has been baptised, and so has every Lushai. In western India, the Bhils and other tribes have been vigorously proselytised. At the present rate of progress, the entire aboriginal population will be converted. It will be turned into a querulous, anti-national, aggressive minority community, with none of the old virtues and

few of the new, which will be a thorn in the side of the future Government of India."

Shri K. M. Panikkar, who has served as an Indian Ambassador in China and Egypt, has also said:

> "In the first place, the missionary brought with him an attitude of moral superiority and a belief in his own exclusive righteousness
>
> … Secondly, from the time of the Portuguese to the end of the Second World War, the association of Christian Missionary work with aggressive imperialism introduced political complications into Christian work… Inevitably, national sentiment looked upon Missionary activity as inimical to the country's interests and native Christians as secondary barbarians."

Dr W. Y. Evans-Wentz, M. A., D. Litt., B. Sc. (Oxon), in his speech has delivered a previous warning:

> "My friends, the Missionaries have already corrupted and denationalised a large proportion of the boys and girls of the Kendyan chiefs. I could give you names of boys and girls who are at this moment ashamed of their own Singhalese parents; and these boys and girls were educated in Missionary school. And so, from this point of view, the Missionaries have done much positive harm to Celyon. Let us now sum up-
>
> (1) The Missionaries have taught false doctrines.
> (2) They have misrepresented Christianity.
> (3) They have divorced you from your ancestral culture.
> (4) The have made you worldly.
> (5) They have made your boys and girls ashamed of their own parents:"

As a matter of fact, the whole history of India bears testimony to the sad fact that conversion to Christianity adversely affected the national loyalty of the converts. Right from the first war of our Independence in 1857 till we won it, the history reveals in broad daylight that the converts as a community did not participate in any of our national struggles. Dr. Duff, known amongst the missionaries as the great Missionary, has made a clean breast of the use the foreign Government could make of the converts :

> "Theory and practice alike concur in proving, that to increase and multiply the members of native Christians, is to increase and multiply the only class of truly staunch and loyal native subject of the British Crown among the teaming millions of India."

During our national struggle in 1857, the Tribal people of Chhota-Nagpur and adjoining areas had shed their blood as any national of other part of the country. But the history also speaks that the Christian converts who were made of the same blood and flesh of the tribal community to which they had belonged only a short time before, had taken pride in fighting for the British Government, Dr. Richter has described this:

> "At Chhota-Nagpur, the German. Missionaries offered 10,000 Kols as auxiliary troops… But for any one with eyes to see, it was as clear as daylight that in the native Churches there was a class of people whose interests were coincident with those of the Government, and upon whose good faith, reliance could be kept absolutely."

The small area of our two districts where there are now converts to a number more than a lakh is a witness to this feature. It is the converts who are wholeheartedly supporting the cause of the Jharkhand Movement the movement for a separate home-land for Adivasis as they say, the non-Christians Adivasis do not support this movement. The persons, who are made leaders of this movement like, Jaipalsingh and others, are all converts.

The attitude of the converts towards our National Reconstruction Efforts has been most disappointing. The converts felt no hesitation in obeying the missionaries in the act of opposing the welfare works of the Tribal Welfare and Social Education Department. The record of these departments can bear testimony to this.

Even the days of our national importance have not invoked their interest. In unavoidable circumstances, their mechanical participation is only seen. One example of this may throw sufficient light on this. Attention is invited at page 5 of the issue of "Ghar Bandhu", the official organ of the G. E. L. Church-enclosed with Appendix B-a news is published about the opening of a Church in Zaria Coalfields. It was opened on the 16th August, the day, which the publisher says would be more important than the 15th August-the day of

Independence.

Many instances have been cited in reply to the different questions which in the main will indicate the same conclusion. So long as conversions of the type, which have taken place, will continue mote and more, this aspect is bound to arrest our anxious attention. The simple reason is that religion had no or in rare cases very little part in such conversion, and what is essentially contained in it is all that must adversely affect the national outlook of a person. The. demand of Naga land in Assam and Jharkhand in this area and all that is happening in Travancore-Cochin are, at present, but the minor experience of what is in store for the future, if not checked in good time.

12. Answer: It is not the Christian preaching but the mission propaganda that is generally carried to brine about conversions. This takes place in all the places mentioned in the question.

The other places where they carry on this propaganda are: -

(a) Mission-managed hotels or lodges, like Gass Memorial of Raipur.
(b) Social clubs and libraries and free reading-rooms.
(c) Students Associations.
(d) Labour Unions.
(e) Tea Gardens.
(f) Labour recruiting centres, like Catholic Labour Bureau.
(h) Banks and moneylending business centres.
(i) Co-operative and Credit Societies and Insurance Companies.
(j) Newspapers and other kind of literature including posters, pamphlets, tracts. etc.
(k) Railway station platforms.
(l) Motor stands.
(m) Dharamshalas.

13. Answer: Yes, such kind of propaganda has offended the sensibilities of people of other religion. It has also resulted in unpleasant consequences. There are numerous instances to this effect which have been cited under question 8 and elsewhere.

14. Answer: Yes, foreign missionaries also use such language. The following two examples may be sufficient to prove this:-

(1) In 1950, in the village Chando, Tahsil Samri (Surguja), Rev. K. C. Burdett of British Mission of Mawabhandaria with others, during the course of their propaganda shouted loudly the following slogan with the result that the religious feelings of the Hindus were-hurt:

मंदिर म है पत्थर की मूर्ती उसे न सिर झुकाना चाहिरे।
रामचंद्र दशरथ के बटा उसे न भगवान मानना चाहिये।।

(2) Rev. Father J. B. Van. Boxtel of Ambakona Roman Catholic Mission is complained to have abused the Hindus and their religion in the village Sukra, P. S. Sanna (Jashpur). He has been prosecuted for the same and is standing his trial in Criminal Case No. in the Court of Shri Quazi, Additional District Magistrate, Jashpur.

in the documents which we are forwarding herewith in many places, it will be seen how the foreign missionaries have used language and remarks to offend the sensibilities of the people of other religion. Some of the instances have been recorded under question 8 also which may also please be referred to in this connection.

15. Answer: Pracharaks invariably are from the class of the local converts. In areas, where the missions start the work newly, outside pracharaks are imported. In the initial stages of their work in Jashpur, the Mission had brought pracharaks from Chhota-Nagpur many of whom, in course of time, got settled here. Similarly, in Surguja also the missions brought in Pracharaks of Jashpur and other places who are still working there. They generally long to the family whose main occupation is cultivation. Generally, they are persons who have studied up to the seventh vernacular standard. They are supposed to be the preachers of the chapel of their jurisdiction and work as teachers of the mission primary schools.

The Pracharak is the strongest link of the missions field work. Pracharak is supposed to be the most

devoted servant of the mission. The principal work with which a Pracharak is entrusted is that of bringing about conversion of the non-Christian people of his area. With this sole aim in view, he has to carry out different activities of the mission, and through the instrumentality of these, he is supposed to achieve the aim.

The following are the important functions which he performs. :-

(1) As a teacher of the school he exerts to enrol as many students as possible. He makes best efforts to see that people don't send their children to other non-mission schools. In this direction, he holds panchayats of his own people, for those persons who, despite his direction, dared to send their children to some other school. If the persons do not yield even to this pressure and do not agree to withdrawing the names of their children from the prohibited school, he reports their names to the mission heads for award of punishments. He gives religious instructions to the students and pays special attention to the fact that non-Christian boys learn by heart the Christian prayers and at least the Ten Commandments. His success is judged more by the number of non-Christian students he has enrolled in his school, the extent to which he has succeeded in disallowing the Christian boys and girls to attend other schools, and the number of non-Christian boys and girls he has converted or prepared for being converted.

(2) The Pracharak holds Sunday Prayers. He maintains a roll of those who have to attend these. Absentees are taken to task in panchayats and, if this fails to serve the purpose, he reports the names of such persons to the mission heads for action.

(3) He trains boys and girls of the villages for performance of dramas, dialogues and other means of propaganda designed to attract the people to Christianity.

(4) He maintains the list of persons due for baptism. He acts as Godfather to the baptised children.

(5) He plays a roll of the physician or arranges for medical treatment of particularly those who are supposed likely to be induced or influenced for conversion. But, at the same time, he offers his services to the sick person and induces the person to accept conversion as means of speedy recovery or when he attends the dying persons as a means to his sure entry in the heaven.

(6) He performs intensive tour in his area. He holds meetings and makes propaganda-for Christianity and in favour of the mission to which he is attached.

(7) He is the immediate guide and adviser of his flock of people in respect of their difficulties and problems in relation to mission affairs. He takes lead in working out social boycotts in favour of the mission.

(8) He keeps himself informed about the needs of those non-Christian persons whom he believes likely to agree to their conversion, if their needs are promised to be satisfied. Further developments take place with the aid of the mission heads.

(9) He looks after other activities of the mission. like-

(a) Seeing that the converts deposit their savings with the mission bank.
(b) Converts pay their yearly contributions and other periodical and incidental subscriptions.
(c) Recoveries of fines are made.
(d) Working of the grain golas and recovery of grains due.
(e) The non-Christians, who have received loans or other benefits, attend Sunday Prayers and develop into readiness for conversion.
(f) Distribution of the mission literature.

(10) He sees that Christian festivals are observed as desired by the mission. He brings about large gathering of converts and non-Christians at certain festivals and fairs observed and conducted at mission centres.

(11) He sees that no Christian boy or girl is able to marry a non-Christian girl or boy without the latter being converted, and that all marriages take place accordingly.

(12) He tries to keep or bring the panchas of villages under the command of the mission as the work of the mission is most facilitated through the help of the panchas. If the panchas appear not well disposed towards the mission, he tries to make them unpopular to bring about their removal and substitution of those of his liking. He is supposed to manage these affairs skillfully enough to avoid possibility of exposure of the designs of the mission.

(13) He sees that none of the persons of his flock could possibly take the liberty of mixing up freely with the

non-Christians especially during their folk dances. Similarly, he takes precaution that none belonging to the mission attends the festivals or social functions of the non-Christians.

(14) He makes attempts to see that customs and ways of living prescribed by the mission are fostered in place of pagan ones.

(15) He sees that arrivals of the heads of the mission are met with attractive receptions and big gatherings are arranged.

(16) He has to attend periodical meetings held in the mission centre. Every month or on other fixed time, he has to submit his written returns showing the progress of his work; the important items are-

(a) New births.
(b) Deaths.
(c) Number of non-Christian boys and girls converted.
(d) Roll of the Girja.
(e) Number of times the panchayats were held.
(f) How many times prayers were held in the week.
(g) Evening Prayers.
(h) How many times during the week catechism was taught.
(i) Number of visits to the sick persons.
(j) Recovery of school dues.

In the same report, he has to 'report about other things of particular importance for the period in question, for example-

(a) If there are any, how many school-non-Christian children have been prepared for conversion.
(b) Possibilities of extra income for the mission.
(c) What experiences met with in his attempts to convert people.

(17) In general, the pracharak has to exploit every opportunity to bring about conversion of the people. To this end, he has to try to create a sense of disbelief, frustration, hatred futility, etc., in the mind of the villagers with regard to their customs, traditional beliefs, deities, places of worship, saints and persons held in reverence, present state and way of their life, religious and social bonds, economic and political condition, the prevailing sense of security and all hopes of the betterment of their conditions without the support of the mission. He has to employ all kinds of methods and means to succeed in such aim. The more he succeeds in such attempts the better field for the success of the, mission he is supposed to have created.

The head pracharak supervises the work of the pracharak. He guides and advises them. By rendering all possible help to them, he strengthens and intensifies the work of the pracharaks.

16. Answer: Generally, the pracharaks are educated up to the VII vernacular standard. Persons educated in the Christian Mission schools are alone without exception appointed as pracharaks after their training as pracharaks. They get emoluments disproportionate to their qualifications inasmuch as they receive much more than what they deserve or could get anywhere else. Special rewards are offered for increasing the number of converts.

17. Answer: Missions run training schools or classes where chosen persons are trained up to undertake the work of pracharaks. The training consists of such kind of teaching enough to make the candidate as fanatic as possible. The candidate is made to imbibe in himself the zeal, persistence, and the faculty to exploit situations to gain converts. The pracharak is supposed to work in different capacities □ as a teacher, a manager of grain golas, holder and leaders of panchayats, convener and taker of Sunday Prayers, acting as a mediator in the moneylending business of the missions, recruiter of persons for different tea gardens in Assam, Bhutan, etc., watchman over his flock of people to guard against their being influenced by people or things outside mission range, propagandists of all mission activities, etc. Training thus consists of the above items amongst others which together make a pracharak a stronghold of the mission in its area.

No case of a local pracharak having been sent to foreign from these districts for training has come to our notice. It may, however, be mentioned that Shri Juel Lakra, the President of the. G. E. L. Church and the associate of the Jharkhand Party, for the last about 15 years, was educated in America and had visited Germany and other countries about two years back with certain other members of the Lutheran Church. At present, he is also the member of the Surguja Board which is parrying on its activities of proselytisation in the

Surguja district for the last about four years. An example of an advertisement that has appeared in the “Ghar Bandhu” magazine (issue of May 1954), the G. E. L. Church may be cited here. In this, the Secretary of the G.E.L. Church Council of Ranchi has invited applications from Lutheran Young graduates belonging to the G.E.L. Church for being selected to be sent to Germany for higher Theological studies.

18. Answer: The area of a pracharak may range from one village to about four villages on average according to the density of population, the number of converts, the possibilities of increasing the number of converts, distance between the villages and from the mission centre, the nature and type of people where he has to work, difficulties and opposition to be encountered and overcome, etc.

Head pracharaks, fathers, assistant fathers and pastors of the mission centres supervise the work of pracharaks.

The following are the criteria of the success in a pracharak’s work:-

(a) Increasing the number of converts.
(b) Formation of fanatic community of converts under the command of the Mission.
(c) Collection of money and grains from the converts.
(d) Creation of mission influence and terror sufficient to render the non-Christian population submissive.

19. Answer: Literature in different forms suiting the nature, type and understanding power of people and areas where to be distributed, are used, e.g., books, pamphlets, tracts, weekly, monthly or other periodical magazines, newspapers, circulars of missions containing instructions and directions, etc.

All such literature is created with the object of making vehement exhortations to the people to embrace Christianity. To this end, not only Christianity is extolled to the extent of ridiculous and absurd claims of the mission institutions of bringings miraculous happiness and salvation to the people, but also vilification of non-Christian religious faiths, dogmas, rituals, cultures, customs, etc. Instances are not wanting when such literature is seen to have covered political domain in order to justify the politics of the missionaries as if supported by the principles of Christianity. In many a place, even principles of Christianity-are loosely relaxed and misinterpreted to justify the nefarious activities of the missions towards their reckless attempts to expand the community of their adherents. The literature is also seen not to have failed to try to assume exclusive claims of the Christianity propounded by the missions over the whole ethical code of the world-in short, to exemplify we might quote what Miss Jane Alden stated in the American Magazine Asia for June 1926, while she was travelling in India and was the guest of some missionaries who had given her some books to read-she found these books containing expositions about Indian religion in following terms:

> “If the beliefs and practices are not good, they are not Christians. If they are good, whatever is good in them is borrowed from the Christian religion.”

In America some of the missionaries claimed that Rabindranath Tagore had derived his inspiration for *Gitanjali* from the *Bible*. To this, the poet replied-

> “The *Bible*. I have never read; I tried to read it. The first two books I tried. They were so violent, I could not. I have beard that the Psalms are beautiful. I must read them some day.”

Mahatma Gandhi held Christian religion in all reverence and for this reason some of the missionaries have tried to impress on the Hindu mind that but for his inspiration from the *Bible*, the Hindu religion could not have made him as great as he was. But we wonder if these missionaries have ever read the Chapter XX of his book “The Story Of My Experiments With Truth”. Herein Mahatma Gandhi writes-

> “I began reading it, but I could not possibly read through the Old Testament. I read the book of Genesis and the chapters that followed invariably sent me to sleep. I plodded through the other books with much difficulty and without the least interest or understanding.”

The literature issued by the missionaries will also be seen containing deliberately manufactured snap-shots to make the Indian civilization ugly and loathsome. It will be interesting to read the following passage from what Shri I. J. Appaswamy, a wellknown Indian Christian, wrote in the July 1919 number of the “Young Men of India, the Organ of the National Council of the Y. M. C. A. of India and Ceylon”:

> “Some of my friends have told me that they feel that missionaries, in taking snap-shots, select often the ugliest and worst features of Indian life… I have myself heard missionary addresses

> in which undue stress has been placed on the darker aspects of Indian civilization□□ The explanation that missionaries generally offer when questioned as to the reason underlying their policy is that they want to raise money for India and to enlist the sympathy of the people of the West in missionary enterprise and that this is, the best method for that purpose.□

To cite an instance, John Fischer may be quoted in his article published in the □Catholic Digest□ of February 1952□ □A Step Toward Lasting Peace□. The world revolution is on, and if we do not guide it, the communists will condescend from his book, to show how darker aspects of the unfortunate Indian life are exhibited to the foreign countries: □Once I threw a banana peel out of the window of a train to a monkey sitting on the platform of a little station west of New Delhi. The monkey never got it; a pack of naked-brown children beat him to it, and nearly clawed each other to pieces before the biggest gulped it down. Not a banana, just the skin; and this was not a famine area.□ Yet another example of a skilful refined way of lowering the Hindu culture and religion in the eyes of the people may be quoted from the book □India Immortal□ written by E. De Meulder, who is hailed by the missions as a great Christian Missionary: □All the *rishis* of ancient India that were saved, were saved because in all sincerity they did not know Christ explicitly□□ But if those noblest *rishis* of India, now glorified in heaven, were to be reincarnated what would their message be? They would cross and recross the country and cry out unceasingly: □Bharat, Bharat, we have stared ourselves blind by gazing at Truth, and it was Christ we were looking for but unhappily we did not know; we have crippled ourselves, and it was he, we were reaching after; at the gates of India□s shrines we have squatted, arms dried up pointing to heaven and it was He, the Christ, we were pointing to. The best systems of thought we built were centred on Him, our Bhakti movements were pure longings for Him, our temples, our greatest epics were but a mighty sigh for Him, and we did not know. Join Him! He alone is worthy of the utter self-surrender of which we dreamt. By following Him, you render to God the highest glory. Christ alone is worthy to be the heart of Indian culture.□ □ □Such is the message of the Indian rishis to Young India.□

H. Butterfield, Professor of Modern History, in the University of Cambridge, has rightly said in his book □Christianity and History□ to show how Christian Missionaries have ever tried to excel in the art of exploiting all situations, religious, political, social, to expand and make felt their influence:

> □When I hear Churchmen condemning Communism today and saying that only liberal democracy is admissible for a Christian form of society, I am faced by the fact that so far as I can see ecclesiastical authority at the critical moment once condemned democracy in the same way. Suppose, for a moment that Communism were ever to be established in the world, then the Church which now claims to stand for democracy would be following the pattern of its former behaviour if, a hundred years hence, it were to turn round and tell us that after all nothing could be more Christian than the classless society.□

The above are a few examples of the kind of refined propaganda carried on by the missions. There is numerous other vulgar type of literature which contains even rustic, crude and ignoble vilification of other faiths, to foster an attitude that all heathens or non-Christians are savages, ignoble or inferior to the religion and culture propagated by the missions. It will not be possible to quote such volumnous material and hence the literature which is available with us is being sent herewith with prominently relevant portions marked in ink or pencil.

20. Answer: Besides magic lanterns, films and loud-speakers, the mission., employ the following methods also:-

(1) Lyrical propaganda.
(2) The ideas of Melas being deeply ingrained in the culture of India, the missions also convene these and carry out proselytism campaign through the agency of recreative programmes of different kinds.
(3) Bible study by correspondence.
(4) Radios and gramophones.
(5) Pictorial posters and calendars.
(6) Schools, colleges, hospitals, orphanages.
(7) Banks, grain *golas*, co-operative societies.
(8) Student and Labour Unions and recruitment of labour for Tea Gardens at Assam and Bhutan.
(9) Village tours and camps, and dramas, folk songs, etc.
(10) Flannelgraphy.

(11) Libraries, bookstalls, social service clubs and other kind of associations.
(12) Propaganda in different forms through the agency of pracharaks and other staff of the missions.

It may be worthwhile to mention that a new film is reported to be under production at the instance of the Belgian Roman Catholic Church. The film will depict the life-story of the Father Livens of the Catholic Church who worked in the village of Torpa in Ranchi district. It will show how the wife of a zamindar was seriously ill of malaria and how the medical help rendered by the Father Livens to cure her made him popular enough to create a field for the mission work. Further, it will be shown how Father Livens took up the cause of the poor ryots against the tyranny of the zamindars and, thus, won the hearts of the poor. It is also reported that the film is supposed to exhibit the ugly aspects of the Indian life and, thus, impress the Indian civilization as an ignoble object to be thrown, away in favour of Christian culture. It is said that the film would be a bigger attack on the Indian civilization than that was intended to be through Miss Mayo's "Mother India". Yet another film is reported to be under production by the same Catholic Mission by name "The Hindu Rebel". In this film, it is reported attempt of the meanest type have been made to depict the life of Nanasahib Peshwa, the Great Hero of the War of Independence of 1857, as black as possible.

21. Answer: The following cases have come to notice where patients were refused help at critical stages:

(1) Mansu Oraon, Charatu Oraon and Letuwa Oraon of villages Karwa and Madawa, police station. Samri (Surguja), Amarsingh of village Nawadih Tapa Madawa, police station Samri (Surguja), Moglaram Oraon of village Surpari, police station Samri (Surguja), Vithuram Oraon and others of Madawa area, report that last year when cholera epidemic had broken out in their area they had approached the mission centre at Khutipara-Chando (Church of Christ Mission). The missionary in charge of this mission centre exhorted them to embrace Christianity on the pretext that this alone could enable them to avail of the medical services of the mission. In some cases the missionary totally refused help on the ground that the people concerned did not concede to becoming Christians. In other cases though he gave some medical aid, it was neither sympathetic nor equal to what was rendered to the converts unconditionally.

(2) One Fadug Bhagat of mauza Amertoli-tola-Goreakona was seriously ill sometime in March or April of 1953. The Father of the Gholengh Mission, Rev. Bulckans, was sent for medical help. The Father told the sick man that he could not render him any help unless he and other members of his family embraced Christianity nor would the medicine be effective without seeking shelter of the divine Church. The man, when found that no help could be procured to save his life at the critical stage inspite of his repeated requests to the Father, he gave his assent to become Christian. The Father got a document executed by him that on his recovery he would tender all other members of his family for being formally converted. Ultimately, the poor man having died, the plans of the Father remained unfulfilled so far as the conversion of the members of the family of Fadug Bhagat were concerned.

Regarding the school children, please refer to question No. 8.

22. Answer: Different missions hold their own fairs separately. Usually the programmes conducted at such fairs contain the items of the following nature:-

(1) Prayer. (2) Confession of Sins. (3) Dramas. (4) Dances. (5) Games. (6) Magic lantern shows, radio and gramophone programmes. (7) Announcements of promotions or rewards to the successful pracharaks and other workers. (8) Prize distribution and award of diplomas to students having passed "Bible" or catechism examinations with credit. (9) Reading and appreciation of the progress and enterprise reports of the pracharaks and other staff. (10) Acceptance of offerings from the people and encouragement to such offerings to the Fathers of the Missions. (11) Processions with mission slogans and hymns. (12) Holding of market shops. (13) Distribution of crosses, badge with inscription of images of Jesus Christ or Virgin Mary, leaflets, pamphlets, tracts, etc. (14) Receiving of blessings from the preachers of the missions. (15) Hoisting and demonstration of mission flags and other tokens. (16) Speeches, lectures, lyrics, debates, discourses, chorus songs, etc. (17) Baptism of new entrants with pomp and show before large gatherings.

According to the dictates of the mission heads, all the converts of the jurisdiction are supposed to attend the fairs and the programmes. Mission schools, hospitals and other organisations have to participate on the institutional basis and these are tried to be presented before the people in the best of the colours. In short, the whole show consists of skilful and vehement propaganda on behalf of the mission. Such fairs have

invariably encouraged conversion of the non-Christian people of the villages who are also encouraged to attend the fairs and stay in the mission premises.

23. Answer: Missionaries and pracharaks are seen often making references to the Central and State Governments in India. In some cases they have made even personal references to the Prime Minister of India, the President of India, Chief Ministers and other Ministers. Such references in almost all cases have emerged out of their antipathy towards the welfare activities of the Government and birth of active public consciousness of the implications of their activities against public interest, peace and tranquility in the country. The, missions appear cherishing the fear that the more people are drawn towards the Government the more they would lose their hold on the people, especially the community of their converts. To this end, therefore, they have always looked with disfavour on the items of the National Reconstruction Schemes of the Government. The following items have been almost always the subject of their references:-

(a) Adivasi schools started by the Tribal Welfare Department. They have always raised a hue-and-cry against these schools and pleaded explicitly or impliedly for sheik closure in favour of mission schools.

(b) Social education drive and camps were treated by them as a great handicap to their activities similar to the Adivasi schools.

(c) Even though their schools are for all practical purposes the instruments to bring about conversion of school children and their parents or guardians, they are sparing no pains to secure recognition for such schools.

In their books, magazines, newspapers, etc., the missions have often made unfavourable comments and remarks against the policies of the Government-educational, economic and political and social welfare-not as fair comments but actuated with the motive of discouraging such schemes as would possibly come in the way of their desire to maintain a monopoly of their ideas and beliefs in the people around them.

It is believed that the copies of such references could be obtained from the Governments concerned and that the Governments would be in a position to enlighten the committee. However, a few of the references which have come to our notice are appended separately herewith.

The Home Boards of all the missions are in the foreign countries. In their literature the missions are seen often referring to the foreign countries. A few of such which are in our possession are also separately appended herewith. Such references among other things primarily would disclose a systematic policy of planning enlisting of sympathy and support of the Indian people for the particular political ideologies of the missions and the particular blocks of countries which they favour in disregard of the accepted foreign policies of our country. How Foreign Embassy of America is connected with the Christian Missions of our country can be well illustrated by the following instance. One Mr. Sheo Avatar Chaube, Pleader at Khunti, district Ranchi, had written a letter to the Foreign Embassy of America at Delhi for supply of certain books. The office of the Foreign Embassy replied that the books could not be supplied till Shri Chaube had forwarded to them the approval and recommendation of the mission at Khunti. This we have come to know through a reliable source.

24. Answer: There are none. It is reported that some Christian converts reconverted themselves to Hinduism, but this was not the result of working of any institution or organisation.

SOCIAL RELATIONS

25. Answer: The relations between the Christians and non-Christians since the year 1947 have all the more deteriorated. The chaotic conditions in the year 1947 and the success of the Muslim League as if enkindled new hopes and aspirations in the mind of the missions to fight for Jharkhand. The Jharkhand leaders had made secret pacts with the leaders of the Muslim League and plans were chalked out for achieving Jharkhand. Since after 1947 it is being felt by the missions that the success of creating Jharkhand mainly depends on the numerical strength of the Christians. For this purpose, vigorous and intensified attempts began being made on a much more bigger scale than before and as a consequence the relations of Christians with the non-Christians began all the more strained and deteriorated in proportion to the increased aggression of the mission work on the public morals and the sensibilities of the non-Christian people. Many instances in this respect can be found in our reply to question No. 8 and some other questions.

Up to the year 1948, the missionaries had not materially stepped into Surguja district and some other parts of the Raigarh district except Jashpur. But our Independence and the Secular Constitution opened the gates out for them as if missionaries and pracharaks in hundreds have poured themselves in these areas after the

year 1948. The type of activities they have started there, as if with all vengeance against their restricted activities before this, have broken out an epidemic of regular dashes in the affected villages, so much so that police reports were made and administrative actions called for to maintain and restore peace. The Raj-Mohini and Gahira Guru Hindu cults of the Adivasis and their ancient religious beliefs are being attacked with such recklessness that the sensibilities of the people of other faiths are being mortally offended. To protest against these acts of aggression, the Maharaja of Surguja and other prominent persons including M.L.As. and M.Ps. issued pamphlets and toured to see the condition of the people. The similar incidents are taking place in the Raigarh district also. In Jashpur, two Jesuit foreign missionaries are standing trials in the Courts of Law for committing offences under the Penal Code. Some cases against other persons of the missions involving offences of desecrating the places of worship of Hindus and assaults and trespass have been instituted and in one or two of them the offenders have been convicted with fine. In one or two cases, it was complained that the top-knots of the persons complaining were cut off forcibly. All the above incidents and cases with particulars will be included in the appendices of incidents and documents which may please be referred to in this connection.

Last year, when the Hon. the President of India honoured us with his visit to the Surguja district about 8,000 adivasis laid before him humbly their grievances and complaints against the missionaries and their activities. A deputation of the prominent representatives of the Adivasis waited on the Hon. the President and submitted the griefs of the people for being remedied.

The above very brief account will show the extent to which the conditions have deteriorated since after the year 1947. The activities of the missionaries amount to serious breach of peace and if conditions do not improve early there is every reason to apprehend breach of peace of still greater magnitude.

26. Answer: The Christian missions do not permit the converts to participate in the festivals, melas or other functions of even purely social nature of the non-Christians.

In villages where Christians are in majority social boycotts have been used as a weapon to coerce the non-Christian minority to embrace Christianity. Similarly, those who dare to protest against the activity of the mission are threatened with this weapon. Instances of this may be seen in the appendix of incidents, attached herewith.

27. Answer: Almost all the office-bearers of the Jharkhand Party led by the Adivasi Mahasabha are Christians.

The Praja Socialist Party in Jashpur. Sub-Division has Christians as its office-bearers. Shri Johan Ekka, who belongs to the Roman Catholic Mission, is the elected member of the Legislative Council in Madhya Pradesh from the Tribal Reserved Seat. Two or three paid pracharaks and three others of the Roman Catholic Mission are members of the Janapada Sabha of Jashpur.

The Catholic Sabha of the. Roman Catholic Mission for all practical purposes indulges in political sphere and is intimately connected with the Jharkhand movement. It is only as a policy to cover its identity with the Jharkhand movement that the man Catholic Mission is seen connected with the Praia Socialist Party. Other appendages of the missions, like, Labour Unions, Students Unions, etc., are for all practical purposes tools for political consolidation of their Jharkhand Move.

The head offices of all the missions being in Ranchi the correct picture of what has been stated above is prominently visible in Bihar where Roman Catholic Mission is seen participating in the Jharkhand movement as openly as the Lutherans are seen in this tract. The "Abua Jharkhand" the paper, which is the Organ of the Jharkhand Party, till recently was printed in the G.E.L. Church Press at Ranchi. But now though there is a change in the name of the Press where it is shown to be printed, its connection with the missions are the same.

The literature that is issued from the Church Presses contains political matter and the political opinions of the missions.

28. Answer: Yes, the office-bearers are given advice and direction by the foreign missionaries. During the last general elections and the Janapada elections the foreign missionaries were even seen making propaganda in favour of the candidates set up by them.

As an example, Rev. Father E. De-Meulder, may be quoted from his Look "Tribal India Speaks":

> "In various states the Adivasis have agitated… The gradual growth of such tendencies clearly proves that the Government and the parties behind it, have not been able to satisfy the tribal people… "The real danger of these separatist tendencies in the newly born Indian Nation lies, not in the demand for separation, but in the confusion that is woven around it by the

> vested interests of either communist trouble makers or Zamindari fifth columnists, who are experts in exploiting the Aboriginals to further their own ends.”

(As a matter of fact the Father is trying to further his end and giving direction and advice to his followers masking the motive by abuses to communists and the Zamindars.)

29. Answer: Says the great Indian Christian Shri J. C. Kumarappa.

> “The Western nations have four arms-defensive and offensive-the Army, the Navy, the Air Force and the Church.”

It was for this reason that Sir Charles Elliot, the Lieutenant-Governor of Bengal, described missionaries of all Churches as forming “un-recognised and unofficial branch of the great movement which alone justifies British rule in Southern Asia”.

What Mr. Osborne said has happened in India:

> “The trading explorer, the missionary, the concession hunter and the soldier follow each other with methodical certainty”

The history of India has proved close association of the extension of “Kingdom of God” with the extension of the Foreign Political Power”. This was exactly what the Rev. Dr. Mactarish head of the Presbyterian Church, said:

> “Although the missionary went to the foreign field to win soul for Jesus, the result of his labours also meant the extension of commerce. Trade would follow the banner of the Cross as readily as it would the Union Jack, the stars and stripes or any other national emblem and usually it cost a good deal less”

Dr. K. N. Katju, the Home Minister, Government of India, made a statement with regard to the work and activities of the foreign missionaries in India which is known to all. In this connection, the statement of Shri J.N. Wilson, M.P., is very significant. He has said-

“The foreign missionaries base their work on destruction and condemnation of all even the best in India's culture and civilization……, I say from my personal experience and knowledge that they did take part in the politics and our country and carried on subversive activities in the British regime specially during our struggle for freedom. It is an open secret that they condemned the movement and prevented Indian Christians from taking part in it. What will be their attitude in the future it is for Government to decide and satisfy itself.”

The National Christian Councils of India are without exception not only predominantly but, perhaps, wholly tinder the influence or domination of the leadership of the foreign missionaries. Christian missions of India are being financed by the foreign Government, like, America, through the foreign missionaries who have to execute the policies laid down by the foreign countries to which they belong or owe allegiance. This is why in their “Communism and the Social Revolution in India” Shri P. D. Devanandan and Shri M. M. Thomas have expressed the fear that-

> “Unless the Church is truly Indian in Political, social and economic outlook there is the danger of missions and churches becoming “the shadow of American Politics in India”.

The World Christian Council has reaffirmed the sanction which the foreign missionaries were enjoying so far to intermeddle in the politics of the country through the report of the Ecumenical Study Conference for East Asia, held at Lucknow, India, in 1952:

> “Christians must be prepared to recognise that the changes in the structure of society can be effected mainly through political action. Therefore, they must be prepared to accept the necessity of political action as a means of promoting social justice”.

What happened in the Naga-Assam recently and in other parts of the country has the essential similarity or identity with what has happened in this tract and is happening. The part the foreign Missionaries played in Chhota Nagpur and the Jashpur State during the British regime has been enough dealt with in our reply to the question No. 8. They have led people to rebel and carried on all kinds of subversive activities detrimental to the interests of our nation. As it has been already seen the rebellion of 1922 in Jashpur was the piece of their ingenuity to establish their temporal domination through the expansion of Christianity and the expansion

of Christianity was the consequence of their temporal influence and mission-craft. The places a foreign missionary did not reach remained in peace and safety has been admitted by Mr. A.S. Meek, Agent to the Governor-General of India in 1936:

> "In Surguja there has never been a revenue settlement. The State is one of over 600 square miles in extent and the people are very primitive. They have been kept content through the exclusion of outside interference and by, I understand, a very light assessment ; but were Jesuit interference to be admitted in that state there is every likelihood that rebellion might ensue the administration holding only a very light authority out the territory."

In 1898, the foreign missionaries organised an association called a Christian Association. For all practical purposes this Association was designed to carry out activities neither religious nor social and save the Church of this tract from any further exposure of its-association with such activities. In 1914, this Association was converted into another association called Unnati Samaj. Shri Juel Lakra, who is at Present the President of the G.E.L. Church, and who was educated in America, was made the General Secretary, and later on, the President of the Unnati Samaj. It was through the working of the Unnati Samaj that the foreign missionaries broke out a rebellion in the Jashpur State. They indulged in various kinds of such activities through this Organisation. An Organisation by name Catholic Sabha was separately organised by the Roman Catholic Mission with the same aim and object. Later on, the missionaries thought to have one single political organisation to which end the Unnati Samaj and the Catholic Sabha were fused into one giving birth to the Organisatien called the Adivasi Mahasabha, which is today the most aggressive party in the demand of-

Jharkhand-Independent State. - Up to the day of our independence this organisation was led by them to work as a sister-organisation of the Muslim League. Shri Jaipal Singh, who was brought up by a foreign missionary and got educated in England, was made the President of the Adivasi Mahasabha. In his first presidential address on the 20th January 1939, he has referred to the and which the Adivasi Mahasabha is getting from the foreign missionaries as the strength of this institution:

> "All the missionary institutions working here are with us…"
> The Europeans and Anglo-Indians are openly showing us their sympathy".

As the first experiment of this institution, no payment of rent-movement was launched in the Gangpur State in 1939 and disturbances were created there. Now, through the instrumentality of the Adivasi Mahasabha, the foreign missionaries have been trying here what they did in Indonesia when it became independent through the Ambonese Christians in revolting against the national Government and in Burma on its independence through the revolt of Karen Christians. The cry for Independent Naga State in Assam and Jharkhand here have no difference in implication and association with the foreign missionaries. Shrimati Wilson, the President of the Kashmir Christian Fellowship, sometime back wrote a letter to Shri Jawaharlal Nehru, throwing light on the dangerous activities of the foreign missionaries in Kashmir. In this letter, she has mentioned facts about the anti-national activities of the foreign missionaries like, Dr. Edmund, the Head of the Bisko Memorial School and Rev. Swear. She has also given a note of warning that these foreign missionaries are strengthening the foot of the enemies in the soil of Kashmir. With regard to the proposed Jharkhand, it has areas bordering on the East Pakistan like Santhal Parganas; and the existence of foreign missionaries in this area like the Moravians at Lab in Ladakh is being felt not safe. When the five units of their proposed Jharkhand-Jashpur, Udaipur, Surguja, Korea and Changbhakhar (all then the independent States merging in the Indian Republic) were declared merged in the present State of Madhya Pradesh in 1948, an anti-merger movement was set afoot in favour of their merger in Bihar. What was in fact the reality behind it is the fact that it was not out of geographical consideration but on political considerations of tile Jharkhand move. So much so, as has been stated elsewhere also, that section 144, Cr. P.C., had to be promulgated in Jashpur Sub-division and Udaipur and that the mission people courted jail in defiance of the administrative orders. Shri Johan Ekka, M.L.A., the staunch right-hand of the foreign missionaries was taking the lead and had courted jail. The foreign missionaries of this place have shown no less active interest in elections. In the last General and Janpada elections in Jashpur Sub-division, the foreign missionaries were seen canvassing in favour of the candidates set up by them. Shri Johan Ekka, M.L.A., and six members of the Janpada Sabha (of the Catholic mission as pracharaks or workers) were elected.

The whole history of this tract reveals very prominently that foreign missionaries have freely and licentiously taken part in politics under various pretexts of doing social service. A number of references of authorities on the point have been quoted in our reply to question No. 8. The Survey and Settlement Report of 1901-1910 of the Chhota Nagpur district contains reference to such activities of the foreign missionaries. The foreign missionaries have been carrying on their propaganda in politics in some form or the other. Elsewhere, it has been already mentioned that the Orgyan "Abua Jharkhand" belongs to the G.E.L. Church and till very recently it used to be published by the press of the same church. It is regularly carrying on virulent type of

propaganda in favour of □Jharkhand□. The official Organ of the Roman Catholic Church, □Nishkalank□ also shows the political trend of this Church under the direct charge of the foreign missionaries. For example, in its issue of August 1950, Rev. H. Jacquemotte, S.J., has published the opinion with regard to the □Goa Problem□. It is stated therein:

> "In reality, the people of Goa are content with the Portuguese administration and that merely a handful of people from Goa and India are creating this agitation. The papers in India are trying to make people believe that as if really the people of Goa desire that the Portuguese should □quit□ Goa. This is not just and the people who are following this policy are doing injustice to India□ - at pages 124 and 125, translation is ours from Hindu in original.

Besides this participation of the foreign missionaries in politics, many of their activities, though not outwardly purely political are neither religious nor social □ as a matter of fact in different degrees, positively anti-social, anti-secular or anti-national.

The proselytising activities are based on sectarian communalism, hatred and malice. Their methods of conversion are against public morals. Disintegration in the general fellowship and an isolated community of converts has been created with hostile attitude to all that is essential for loyalty to the nation.

The institutions run by them like, schools hostels, hospitals, etc., are run with the motive to convert persons to Christianity which is neither religions nor social.

Their activities of money-lending, commission agency in respect of recruitment of labour for tea-gardens, trade and commerce involving profiteering are neither religious nor social. During the former state regime in Jashpur the foreign missionaries had taken contracts of road construction from the state administration. While this helped them to earn money it also helped them a lot to convert labourers. Father E. Demeulder□s Jamin Bachais Sabha other Labour or Students□ Unions under various names, etc., are essentially neither religious nor social. Through such activities, class hatreds are created and agitations fomented like those done formerly through the Christian Association or Unnati Samaj.

The literature in different forms issued by or at the instance of foreign missionaries will show much intermeddling with political matters. Every book stall attached to the Church or other place are flooded with books containing matter encouraging political participation by the missions in India. For this area, Rev. Father Demeulder can be quoted as an instance, his books □ □The Tribal India Speaks□, □The Whole World Is My Neighbour□, □India Immortal□, etc., support this charge. The books □ □Yuwak Majdoor Yesu Tumhe Bulata Hai□ and □Lal Jhanda□ and other books sent herewith are a few of other instances.

30. Answer: Shri Bikramajitsingh, President of the Tahsil Congress Committee, Soorajpur (Surguja), and Shri Bobadram Gupta, the then, Vice-President of the Tahsil Congress Committee of Soorajpur, and some others are said to have made certain complaints before the Christian Missionary Activities Enquiry Committee during their last visit to Surguja against Shri John Masih who was Additional Deputy Commissioner in Ambikapur. The Committee may refer to this.

In Jashpur Sub-division, people were heard making complaints against Christian- patwaris and revenue inspectors about their partial treatment on the ground of religion in favour of the mission. The district authorities may please be referred to in this connection.

31. Answer: *Jharkhand Party. -* Almost cent per cent Christians.

Praia Socialist Party. - In Jashpur Sub-division-About 80 per cent Christians and 20 per cent non-Christians. In Surguja and other parts of the Raigarh district, except Jashpur, the number of Christians is negligible.

Congress. - Non-Christians almost cent per cent.

32. Answer: So far as cleanliness is concerned improvement to some extent is visible amongst one living in the close vicinity of the missions. The rest of the generality of the converts seem in this respect as good as their non-Christian neighbour□s. There is no improvement in the economic condition of the converts. In regard to literacy, only Jashpur Sub-division can be taken into consideration as in all other parts of Surguja and Raigarh district, the missions commenced working as late as about 1951. In Jashpur, before this state merged in to Madhya Pradesh Government, it were practically the missions who had monopolised the educational sphere. As such a large number of boys and girls were imparted education in their schools. Since 1948 and onward, the Tribal Welfare Department is running nearly two hundred schools in the Surguja and Raigarh districts. The rate of literacy in these schools appears much better than what is in the mission schools.

33. Answer: There is no improvement in the moral level of the converts. On the contrary, iii many cases it

was noticed that it had declined. It is difficult to expect even any improvement till Christianity remains dominated by the missions. Swami Vivekananda has said addressing missionaries:

> “You come to us with your religion of yesterday to us who were taught thousands of years ago by our Rishis precepts as noble as your. Christ’s; you trample on us and treat us as the dust beneath your feet: you destroy life in our animals; you degrade our people with drink; you scorn our religion, in many points like your own; and then you wonder why Christianity makes such a slow progress in India.”

34. Answer: (1) Please refer to incident No. 12 in Appendix A.

(2) Please refer to incident No. 29 in Appendix A.

(3) A case resorted in the Newspaper-weekly-“Gram Nirman”, published from Ranchi-issue, dated 26th March 1953.

The Murmula Catholic Mission in P. S. Basiya in Gumla Sub-division (Bihar), on the border of Jashpur, in village Tengra, the Rev. Father Seel in charge, some of the mission people buried a dead body of a Christian in the Sarana of the Hindus (the place of worship) – there was a let of agitation and serious breach of peace was apprehended-reports to the administrative authorities were made in consequence the Father Seel and his five disciples had to execute bonds of security for keeping peace of the amount of Rs. 500 each.

(4) *Village Marang Loiya-P. S. Balumath-district Balamu (Bihar) Catholic Mission. -* Certain mission persons of the Mission are reported to have tried to convert one ryoti field of one Hindu Oraon by name Thutha Oraon as a burial ground of Christians by burning the dead body of a pracharak of the mission-the matter was report to the Sub-Divisional Officer of Latehar Sub-Division, published in the newspaper-“Gram Nirman” of 2nd April 1953.

(5) *Village Nagar Prahatoli, P. S. Chainpur, Sub-division Gumla, bordering Jashpur -* the Roman Catholic Mission. - The Hindus while were burying a dead body in their usual place of burial-ground, the Christians of the mission tried to obstruct this and an agitation took place-the body was somehow or the other buried but the mission people threatened that they would dig out the body and throw away-police report was made, police reached the spot and after enquiry bound over the culprits for keeping peace.--Published in the “Gram Nirman” issue, dated 2nd April 1953.

(6) *In Tamamund village, P. S. Farsabahar,* the Pracharaks and other people of the Roman Catholic Mission are said to have dug a well, the trees of the Hindu Sarana were cut and the sacred stone which was regarded as deity in the Sarana was used in the built of the said well-afterwards in order that the Hindus may not drink water of the well they threw cooked rice in the well-the matter is said to have been reported to the police.

(7) It is reported that the “Saranas” at Lowakera and Jodamal have been descreted by the mission people-similarly on the burial place it is reported that the mission people have dug out bandh-that is water reservoir.

(8) *In village Balachhapar, P. S. Jashpurnagar -* One Junas Prachar of the Roman Catholic Mission cultivated the Sarana place with the intention of injuring the feelings of the Hindus-the matter was reported to the police and the accused-Junas was prosecuted and tried in Cr. C.R. No. 241-1954-the accused was sentenced to pay fine.

(9) *Near Sanna - P. S. Sanna - (Jashpur). -* The Rev. Father of the Abmakona Mission of Roman Catholics is said to have tried to possess the “Sarana” area of the Hindus on account of which there was lot of agitation and breach of peace was imminent-the police and other administrative officers had, it is reported, to intervene and set the matter right-Near the Sarana the mission has constructed its chapel and it was in extension of this that the sarana area was tried to be encroached upon-

35. Answer: The consequences of such acts were that the relations between them have been acutely strained. As regards such cases being reported to the local authorities, information as far as was available has been given in the previous question so also with regard to the action taken in their connection.

36. Answer: The Christian missions have not welcomed the National Reconstruction efforts.

The most important schemes undertaken by the State Government towards National Reconstruction are Tribal Welfare, Social Education and co-operative movement. The missions have opposed these schemes.

The Tribal Welfare Department had to face serious difficulties which the missions created in the way. They put up vigorous efforts to bring about the closure of the schools started by the Tribal Welfare Department. The converts, are strictly prohibited from sending children to the adivasi school and there are instances when the converts were encouraged to use criminal force for causing withdrawal of the children from the adivasi schools. Their opposition went to the extent of boycotting the construction work of the Adivasi school-buildings by withdrawing Christian labourers which cause a lot of handicaps, for carrying on construction work of the buildings. For the removal of this difficulty the local authorities had to take certain steps and the mission authorities were warned against such acts. The converts are directed or encouraged to boycott welfare programmes of the Tribal Welfare Department.

Similar attitude was adopted by the missions in regard to Social Education Camps. Converts were discouraged front attending them.

The missions have also not permitted the freedom to converts to cooperative with the non-Christians in organising co-operative societies. So much so that they organised their own □Christian Regional Association□ as ,an attempt to avoid Christians coming under the influence of co-operative movement not under the direct control of the missions.

The Adim Jati Sewa Sangh of which Dr. Rajendraprasad is the President is opposed tooth-and-nail by the missions in Bihar on the border of Jashpur.

In proof of what has been stated above, the Appendices A and B. attached herewith, may please be referred to.

37. Answer: The mission have not been seen contributing or encouraging their converts to contribute, to National Welfare Schemes or Funds for relief in national calamities.

38. Answer: It is reported that there are many cases where the missionaries have encroached upon such lands, usurped them and constructed their churches, chapels, schools, hostels or hospitals. It is believed that such cases are within the knowledge of the Government and the district authorities would be the proper persons to enlighten the Committee in this connection.

Even during the old state regime of the Jashpur State, the missionaries indulged in unlawful acts of encroachments upon Government or common lands. In the year 1930, Father Gallaghar of the Roman Catholic Mission constructed a hostel building in Tapkara on the State-land without permission. This was done by him for keeping concealed the boys he had brought from the Udaipur State to effect their conversion unnoticed by the Udaipur State authorities who had viewed the activities of the missionaries with grave suspicion and who would have punished severely this priest of the Church for such an act which he thought safe to commit in Tapkara.

39. Answer: Missionaries are seen mixing up with the Indian people and professing to render them their selfless services. But could we, therefore, say that they are trying to identify themselves with the Indian people? Our painful experience gas been otherwise. It has led is to no other experience or inference but that the missionaries have all along worked to cause disintegration among the Indian people. In the converts they have sown the seeds of separatist tendencies as a result of which Jharkhand and Naga Land movements claiming separate and independent rule of their own have taken birth. The different activities of the Missionaries, as is evident, are aimed at creating a distinct community of native converts Hostile to the unity of the Indian people and we have had even before our Independence the bitter experience of this very community keeping aloof from our national struggle, so much so, that openly the missionaries were seen supporting the British Rule. Superficially whatever may appear to be the nature of their activities, it is certain that these are actuated with motives hostile to the unity and solidarity of our country. As a matter of fact the whole history of missionary movement in India up to the present day bears as a witness to this sad experience. Their underlying motive even behind their so called humanitarian works which many times creates a false impression in the Indian mind as to their relationship with the Indian people can be best illustrated through the mouth of the German Catholic Beshop himself who while rejoicing over the worst of the calamities that befell the poor Indian subjects or the British Empire uttered in the fit of ecstasy: □How marvellous are the Lord□s Ways?□ - One might almost say that the divine intention has been to make the parents disappear in order that their children might be led to the mission and there find the Christian salvation. The last two periods of famine has brought to Catholic Mission thousands of orphans who are all today pious Catholics.□ published in the □Christian World□ and reproduced in □India□ the official organ of the Indian National Congress published in London of December 26, 1902.

40. Answer: The whole working of the Christian missions is based on an indifferent and hostile attitude towards Indian culture with affinity to foreign culture. This Christianity. propagated by the missions and which we see around us has fast created this tendency of hostility in the community of their converts.

It may be worthwhile to quote a few of the following references: -

(1) *Evangelism in India* - A survey prepared by the Secretary for Evangelism National Christian Council, Nagpur, Central Provinces, by Dr. R.W. Scott-entitled □Ecumenical Studies□, page 13:

> □Christian education has been a leaven, changing the body of culture by a permeation of Christian ideas. □No Hindu can attend a mission school without having his faith deeply shaken, even if he does not lose it altogether□□□□

But further the writer feels oppressed by the dynamic force of Indian nationalism and expresses with a deep sigh:

> □This optimism has become less pronounced in recent years, especially in view of the revival of ancient cultures under the dynamic force of nationalism.□

The writer asks: □Are Christian schools and colleges helping to evangelise by the process of leavening society and culture.□ He feels encouraged by one of the answers given by a missionary educator in 1950.

> □The next great mass movement will be among the educated classes, the products of our Christian schools and colleges.□

But here also despair takes hold of him as soon as he recollects what P. D. Devanandan said:

> Almost a century of work in Christian institutions has brought many thoughtful Hindus to believe that essential Christianity□□ is not incompatible with essential Hinduism. . . . *A new resistance to the Gospel has been set up by the very Gospel we have proclaimed.*□

(2) As regards children, Mr. Ernest Thurtle in the □Literary Guide□, January 1933, writes:

> □All the churches are very much alive to the necessity of getting hold of the young impressionable minds, if their doctrines are to stand the, least chance of survival in the years to come. Indeed, this necessity grows more urgent as the years pass. The more the advance of science and historical research destroys the validity of Christian beliefs in the eyes of the adult the greater the need for implementing these intellectually indefensible creeds in the receptive and uncritical minds of the boys and girls. And so the Romans, the Anglicans and the Non-conformists are in full cry after the children"
>
> Dr. Taraknath Das, Ph.D., in the □Modern Review□ for April 1931 tells us why the Churches in reality are in □full cry□ after the children:
>
> □When the Christian Sunday schools teach the children that □the heathens cannot enjoy the blessings of salvation□ they foster an attitude in the impressionable child mind that all heathens or non-Christians must be had, ignoble, or inferior and there must be something fundamentally wrong in them. This attitude grows; and only a few, in their maturity after great efforts, succeed to tree themselves from this prejudice based upon ignorance and false teachings.□

(3) Mr. Harold Begbie has written a book □The Light of Asia□ for the Christian Literary Society for India. In this book, Hinduism is described as a-

> □Weltering chaos of terror, darkness and uncertainty□□□ It is a religion without the apprehension of a normal evolution, without definite commandments, without a religious sanction in the sphere of morals, without a moral code, without a God, except a Being which is a mixture of Bachus, Don Juan and Dick Turpin.□

The above are a few examples to show how missionaries are imbued with the motive of uprooting the whole structure of the Indian culture. 'Their day-to-day activities are in themselves the mass of evidence in support of this. As many of such activities have found place in being mentioned under the heads of other questions, they may not be repeated here. These will amply further show how the missions are creating a big communal group of the converts not only distinct, indifferent and hostile to the Indian culture, but with the avowed object of its affinity to the foreign culture. The admission of Mr. Albert James Saunders, Professor of Economics and Director of Research and Extension, American College, Madura, University of Madras, can

alone best illustrate here how missionaries are creating exclusive affinity in the community of the converts for the foreign culture:

> “It will be seen, therefore, that Christianity is gaining ground with some rapidity. But Christianity as propagated in India is a foreign religion. Its theology, its hymnology, its forms are all western, and its success is due to and is also evidence of the power of foreign contacts to break down old loyalties to change age-long attitudes and to bring in a new order.”

The writer further quotes Alexander Duff who, in his defence of his method of work in Calcutta, said to the people of Scotland in 1840:

> “While you engage in directly separating as many precious atoms from the mass as the stubborn resistance to ordinary appliances can admit, we shall, with the blessing of God, devote our time and strength for the preparing of a mine, and the setting of a train which shall one day explode and tear up the (whole from its lowest depths.”.

41. Answer: The motive of the Christian Missions has all along been to foot out all ancestral religious, social customs from amongst the converts. The whole social and cultures fabric of this country being interwoven from time immemorial with the Hindu religious beliefs, the anxiety of the missions to establish Christianity as the exclusive religion in India has led them to the adoption of means and methods which must also destroy even the practice of ancestral social customs. Therefore, all possible attempts are made by them to serve completely the relationship of the converts with their inherited pattern of life. But this being deeply ingrained in the very bones of the converts, they find it most difficult to isolate themselves from the bond of their old social and religious customs. It is for this reason that the missions have always tried to identify Western social patterns and customs with Christianity with good results.

So far as purely religious observances are concerned, the converts have been strictly made to give up these. Hence worship of Gram Devatas, etc., is not visible amongst the converts. Similarly, marriages among them are performed according to the rites prescribed by the priests. But despite this, the missions have not been able to escape the deep-rooted attachment of, the converts to the external forms of such observances and for this they had to yield and to own these as forms of observances of certain substitutes religious or quasi-religious functions or festivities which they have cleverly introduced on the lines of the Hindu ones with certain changes in order that the converts could be safely detached without the risk of their participating in the functions and festivals observed by he old Hindu fellowmen and relations of the converts.

The conversion of the tribal people has caused a lot of disintegration in the old community life of the converts in their old relationship and brotherhood of the non-Christian tribals. The old social customs which had served for thousands of years as a unifying force and a bond to realise and keep alive the sense of unity and deep Brotherhood have been ruthlessly attacked by the missionaries.

The following may be cited as illustrations for what has been stated above: -

(1) The non-Christian tribals observe Sarhul Pooja when they perform pooja of the God Mahadeo and worship the trees on their Sarana. This almost coincided with the Easter of the Christians and hence no difficulty is felt by the missions as the converts are kept engaged in the observance of the Easter. The non-Christians offer their prayers on the Sarana while the converts do it in their churches. The non-Christians dance and sing in their own villages or with group of different villagers. The converts are not permitted to join with them and hence they perform these in the church or mission premises.

(2) The festival of *Nawakhani* the non-Christian Tribals observe in honour and worship of the newly grown crop of the year. This festival is celebrated by them by partaking of meals prepared of the newly grown crop jointly with the large gathering of the village or group of villages. The converts are prohibited to participate in this function of the n-on-Christians. On their own part, the converts are required to celebrate this function in the church where they go with at least a handful of newly grown grains and offer them in worship to the Church. The priest sprinkles water on the collected heaps and people are supposed to believe to have received the blessings of God.

(3) Bhayari Pooja is the group pooja of the persons of the same totem (Gotra). Tribals have their own *Gotras* like *Minj, Topno, Tirkey, Ekka,* etc. The converts could not be made to forget their old *Gotras* and hence the missionaries, in order to lead them at least to forget and take pride over the implications of these *Gotras,* have introduced the custom of these being used by the converts in the form of surnames. This practice is contrary to the belief of the non-Christian tribals that the *Gotras* are too sacred to be used in this fashion. But all the same, the converts could not be led in to the total disregard of the feeling of religious sanctity behind them and hence the missionaries have been compelled to permit them the observance of this

ritual though in a different way and not in the same name. The converts of the same *Gotra* meet together and hold a joint prayer. But none of them can join the pooja performed by the non-Christian tribals of the-same *Gotra*.

(4) While the non-Christian tribals perform their *Karma Pooja*, the converts are engaged in special prayers in the Churches or Chapels.

(5) As a substitute for the festival of *Daserah*, the missions have introduced a function popularly known as Jubilee. Similar to Daserah in this function of jubilee, the converts hold joint prayers, meet with each other and exchange greetings of good-wishes, etc.

(6) The month of *Magh* is considered as the end of the last agricultural year and the beginning of the new one. It is observed as a socio-religious month when the leases or services of the agricultural servants are renewed by the landlords and rejoicings and merry-makings take place. The converts also observe this but separately and within the community of the converts.

(7) Similar to the festival of *Diwali*. the missions have introduced a festival of their own for the converts which generally takes place just immediately after the festival of the Hindus. The converts decorate their houses and cattle-sheds with lighted candles, hold prayers and enjoy joint feasts.

(8) The Hindu Oraon women have nut on their foreheads three tattoo marks. This custom is said to be connected with a story of their bravery and gallantry on three consecutive occasions in the mediaeval period, which is believed to be a historical fact. While the Oraons as a community were living in the Rohatasgarh on three occasions the Muslim invaders came on with a deadly attack on them. On all these three occasions the male members of the community were unfortunately dead drunk with wine which had made them completely unconscious of the calamity. But the womenfolk of the community on all these three occasions are said to have put on the garb of males and fought and defeated the invaders with bows and arrows. From this time onward the Oraon women have been keeping these three marks on their forehead in memory of the wonderful bravery of the above fact which is cherished as a sacred heritage. The Roman Catholic Missions have made to disappear two marks and have permitted only one. But the Protestant Missions have proved more ruthless in wiping out all the three marks.

(9) The Missions have brought about changes even in the style of greeting, the mode of dressing the clothings, the mode of dressing of the hair of the women and in many other minor things of daily life of the converts. The converts are seen shaking hands with each other in place of wishing by folded hands.

(10) The converts not only cannot participate in dances and folk songs, of the Hindu Tribals but also they are forbidden to sing among themselves their traditional folk songs. For this purpose, the missions have brought about changes in the mode of dances and introduced their own ideas in the folk songs which converts can play and sing. While the Hindu tribals dance and sing in the villages, the converts have to do it in the Mission or Church premises only.

(11) In regard to the marriages it may significantly be mentioned that the converts are still following the custom of marrying within the tribal community and for this purpose they have not completely detached, themselves from their old community. An Oraon Christian boy is prepared to marry a non-Christian Oraon girl, but he will not marry even a Christian Munda girl. But in this connection the missions have succeeded in forbidding marriages of Christian girls with non-Christian boys. This has helped the missions to satisfy the traditional instinct of the converts as well as to achieve additional number of converts through the non-Christian girls who are married to Christian boys.

(12) The Hindu Tribals keep top-knots on their heads. But the converts are not permitted to have them and during the formalities observed during conversion of a male, these are cut off by the priests, though it is said that the cutting of top-knots has nothing to do with the admission of people into the Church.

(13) The converts are discouraged vehemently to adopt for themselves Indian names. Invariably they have to adopt western names for themselves and their children.

In short, the Missions have formed a distinct community of converts isolated from the general fellowship. The converts are not permitted to participate with the non-Christians even in the programmes of purely social nature which are confined to rejoicing and merry-making. Converts are forbidden to witness even as spectators the folk dances and songs of the non-Christians. They are forbidden even to attend without participation the melas of the Hindus. The Catholic Dharma ka Pracharak the book of instructions for the Pracharaks, which is being sent herewith, will testify even to more than what has been stated in reply to this question.

42. Answer: Dr. Kumarappa gives a clear idea of this:

> “Rightly or wrongly the East has come to think of Christianity as part of the political game of the West. In religion, it talks of ‘going about doing good’: in politics this takes the form of ‘ruling others for their good’.”
>
> “Before the Christians went to Africa, the Africans had lands but no Bibles: now they have Bibles but no lands… Hence the Fast concludes that the political method of the West is first to send missionaries, then traders and then gunboats to deprive the helpless peoples of their lands and to take possession of their natural resources.”
>
> “Is it any wonder if, with such knowledge of western penetration, the East becomes distrustful of the professed philanthropy o the Christians, turns hostile to a religion which has let itself be used by foreign powers for political expansion and grows more and more suspicious of the real mission of the missionary?”

Shri Verrier Elvin was invited to contribute to a volume which was being prepared, in anticipation of the World Missionary Conference to be held in India, a chapter on the aboriginal tribes with special reference to “the needs of the aborigines, the *Menace of Hinduism*, the *Christian Task* methods, etc.” Shri Elvin addressed a long letter to the Editors. The following quotation is the extract from his letter:

> “You ask me to write on the menace of Hinduism. I am afraid that I should have to say something about the ‘Menace of Christianity…’”.

Patriots of India have thought Christian missionary activities detrimental to the interests of our Nation.

Their proselytism is opposed to the secular constitution. Fundamentally, it is opposed to the idea and principle of coexistence of religions. It is based on malice and hatred. It has created schism for the community life of the nation. It has sought to create a community of converts hostile to the Indian culture, since the essential culture of a country and nationality are inseparable, the activities towards the destruction of the essential culture of our country and artificial imposition of foreign culture are detrimental to the interests of the Nation.

The missionary activities are against public order and morality. Their so called humanitarian activities like, schools, hospitals, etc., are but the means to convert people to Christianity. Likewise, all other methods of conversion adopted by the missions are destructive forces of the peace and tranquility between the communities and the unity of the country. There can he no other result but constant hostility as a result of the missionary aggression and attack on other religions and communities.

The Christian missionaries have marched far ahead of the limits of the right of propagation of faith. Conversion of people by unfair and foul means is not confined to the fanatic lust of expansion of Christianity, but proselytism has for them political significance. For the achievement of political aims the missions are trying to increase their number of converts and make their community powerful enough to hold political domination. The role of the foreign missionaries in this respect is predominant. The purse and policy of all the missions of the country are in the hands of the foreign missions and these are the wing of foreign imperialism. The fact is that the missions being the children of foreign parents their loyalty is increasingly being fostered by, foreign feeding.

Most Rev. Dr. Thomas Potha Camury, Archbishop of Bangalore, and Secretary of Bishops’ Conference, has recently said in reply to a suggestion about nationalisation of the churches in India, that foreign missionaries in India cannot agree to the concept of nationality not permitting them the foreign missionaries the liberty of loyalty to and to be under the control of foreign countries. Shri Jaipalsingh and Shri Heyward of Ranchi, the leaders of the Jharkhand movement, broke into rivalry with each other, and in the course of exposing and accusing each other, they had exchange of correspondence which has brought to light many secrets about the activities of the Adivasi Mahasabha, the creation of the foreign missionaries. A circular is enclosed with Appendix B which discloses how this institution was in league with the Muslim League as a menace to this Nation. This is an example of the product of foreign missionaries.

MISSIONS

43. Answer: As to the first part of the question please refer to our reply to the question No. 6. In Jashpur Sub-division, the missions have been working since the beginning of the 20th century. In Surguja and other parts of the Raigarh district, they started their activities since after the year 1948.

44. Answer: There has been an increase, in the number of foreign missionaries since the year 1947. The

district authorities may please be referred to for information about the exact number of increase.

45. Answer: The missions own properties worth lakhs of rupees. They have number of buildings in different parts of the tract. They have enormous landed property also. It is not possible for us to give details of the assets and. liabilities. This can be done by the district or mission authorities.

46. Answer: For the exact number of Indian and foreign missionaries, the mission or district authorities may please be referred to. As far as known to us, the nationalities of the foreign missionaries are Belgian, Dutch, American, English; for further information, if there he any, the authorities mentioned above may please be referred to.

47. Answer: The Mission or the district authorities will be able to supply correct information in this connection.

48. Answer: For the first part of the question the Mission or the district authorities may please be referred to. As regards the selection, persons agreeing to devote their life for the Mission work are selected. The cost of their training is borne by the Mission and the foreign Home Board.

49. Answer: The Indian Missionaries do not enjoy the status of the foreign Missionaries. Though we might see Indian Missionaries raised to high ranks in the administration of churches, the policy and purse being under the control of foreign missionaries, for vital purposes the said status has but a nominal value.

50. Answer: The Roman Catholic Mission is under the sole control of the Pope who has his high office in Rome. Like any secular Government the Vatican has its departments through which the influence of Rome is felt everywhere. None in the hierarchy of this papal administration is a free agent and the discipline demands unquestioning obedience. According to the decree of the Vatican Council the word of the Pope is infallible. For doctrine and morals the Bible is not to be considered as the source of authority.

There is the Lord Bishop in charge of the dioceses consisting of Raigarh and Ambikapur districts. Under his supervision work officers designated as Superior Father and Fathers. Each of the Branch mission centres has a Father and assistant Fathers. Areas have been divided and allotted under the superintendence of these branch Mission centres. Head Pracharaks and Pracharaks and all other staff in charge of different activities works tinder the control of these branch Mission centres.

Other Missions working are the bodies belonging to the Protestant churches. Lutherans are most dominant amongst them. Lutherans owe their allegiance to the German Home Board.

In the constitution of these there are Church Councils. Church Councils provide for the Ministry and has powers of supervision over all local churches. Regular inspections are held. They exercise control over all the activities of the Mission of their Jurisdiction. Over them are the synods and the General Assembly.

All these Protestant Missions have their controlling Home Boards in the respective foreign countries. The Foreign Home Boards control the purse anti policy of all these Missions, though nominally they are called autonomous churches.

51. Answer: The missions are financed by the foreign countries. The Directory of Churches and Missions in India and Pakistan for the year 1951 published for National Christian Council by the World Dominion Press. Farley, Ootacamund Page 33 reveals Rs. 3,16,33,159 as foreign grants as against the Field Income of Rs. 1,64,99,600. The National Missionary Society of Surguja alone received the following grants from America through the U. L. C. M.:Rs. 8,00,000 for the year 1952 (published in their "magazine Ghar Bandhu" for November, 1952), Rs. 90,000 for 1953 (Published in "Ghar Bandhu" for April 1953). Shri Juel Lakra, President of the G. E. L. C., had admitted before the committee during its tour in Surguja at Kosmi, to have received a grant of Rs. 60,000 in ad ion from Geneva.

Besides the huge finances they receive from the foreign countries, the mission organisations have local incomes on various counts. Some of them are:

(a) Schools and Hostel-fees in cash or kind, (b) Yearly contributions from each house of the converts, (c) performance of marriages, (d) fines which the missions levy for breach of their rules or directions from the converts, (c) hospitals and nursing homes, (f) publications, (g) agriculture, gardening and horticulture, (h) money lending and Banking, (i) co-operative societies and stores run by the missions, (j) commission for recruitment of labour for tea gardens, (k) rents from buildings and lands, (l) offerings from converts at Sunday Prayers and at other occasions like festivals, etc.

It is presumed that they must be maintaining regular budgets and statements of accounts for themselves. The missions alone can furnish annual statements of accounts.

52. Answer: Only missions can tell about this.

53. Answer: The mission or district authorities alone can tell about this.

54. Answer: For the first and second parts of the question it can only be said that huge amounts are being used for purposes other than religions or social in reality. The type of activities carried on by, the missions can neither be termed as religious nor social. Solely as they are actuated with the intention of converting people, the methods employed are against public morals and peace. Proof in this connection has been given in reply to other questions.

Non-Christians are not associated with the organisation and execution of any of the so called humanatarian works of the missions. Non-Christians rarely get any advantage from such works. It is generally the tribals and other backward people among whom they work and it is generally seen that non-Christians amongst them have not been able to have any benefit without risking their faith and culture.

55. Answer: For the first part of the question please refer to our reply to question No. 19-Specimen copies of these are enclosed.

56. Answer: Reports of the achievements of the missions are published by them in their own literature. They also publish Directories every year showing the progress in the expansion of their activities. A few of such are enclosed with Appendix B.

57. Answer: The following are in main the activities undertaken by the missions:-

(1) *Schools.-* The teachers of the schools are pracharaks and the priests of the mission. Religious training is compulsory in the schools. The schools are decorated with all kinds of symbols of Christianity. The atmosphere is kept purely sectarian in the schools. The students are not permitted to read books on other religion or culture. But the exclusive superiority of the Christian religion is taught to the children. A sense of inferiority complex is tried to be created in the minds of non-Christian children. The mission is more interested in converting children to Christianity than their education. Non-Christian children are required to learn by heart certain Christian prayers and Ten Commandments. Various inducements are offered to children for converting them. An attitude hostile to the culture and faith of the soil to which they belong is fostered in their impressionable mind. In a word, the schools are run with the sole aim of converting to Christianity non-Christian children. At best what the mission schools have meant to the Hindus can best be expressed in the words of Dr. W. Y. Wantz, M.A., D.Litt., B.Sc. (Oxon.):

> “I have no doubt that many of you here are fathers and mothers, and have boys and girls in Missionary schools even now. Frankly, do you not think that it is your duty to have them educated as Hindus? For the sake of Government jobs. Are you prepared to sacrifice the interest of your own blood, your own ancestral cultural inheritance, and your own religion? If your boys become doctors, or lawyers and cease to be Hindus, what is the benefit? Is that the ideal transmitted to you by the great Rishis?”

The result is that through the instrumentality of the, schools the missions have succeeded in converting school children in large numbers to Christianity. The schools have also served as the best means to foster fanaticism in the mind of the Christian children.

(2) *Medical.-* Medical treatment is used as a. means to induce persons to accept Christianity. Only Christians work on the staff of the dispensaries or hospitals. Very few non-Christians can receive any benefit from the medical service of the mission without risking their faith and culture. What the missions term as Hospital Evangelism is the creed the missions follow in regard to this branch of their activity. The nature of this activity and the motive of proselytisation behind it are sometimes confessed by the missionaries in their own statements in appreciation of their achievements. Dr. R. W. Scott, Secretary for Evangelism, National Christian Council. Nagpur, in his “Evangelism in India - A Survey”, has referred to the journal of the Christian Medical Association of India, Pakistan and Ceylon, September 1952, issued from Mysore City, as follows – “A recent Conference on Hospital Evangelism showed that a great deal of proclamation of the Gospel takes place in medical institutions.”

(3) *Banking and moneylending. -* Missions have banks of their own. Converts are required to deposit their savings with these banks. These deposits enable the missions to invest money in profitable concerns and to use them as additional aid to carry on their different activities. The deposits serve as a bondage of the converts to the missions also. Allied to this the missions lend money. This lending business has brought a large number of converts to missions. Our reply to question No. 8 contains quotations from the reports of administrative officers in support of this with regard to the incidents that took place in this tract. A recent example of Surguja may, however, be cited here. In 1952, the missionaries disseminated the news in the villages that those who wanted loans of money could approach the missionaries. A number of people approached and before they could be entrapped fortunately intelligent people came to know of this and an

atmosphere, of grave suspicion arose in higher circles. Police reports, it is said, were made. The result was that missionaries stopped doing this with this kind of publicity. In all the parts of these areas this method of converting people is being used by the missions, but with precaution to safeguard against public-notice or administrative action. The nature of this activity as revealed to us is that the Mission lend money to illiterate Tribals at other backward people. After the lapse of some time invariably when the debtors are hard-pressed, the mission people begin demanding repayment with interest. Naturally, the debtors plead and entreat for grant of more time. But the mission people, while they press for repayment, tell them that they can agree to this on only one condition that the debtors attend their Sunday prayers. Out of fear and under the pressure of obligation, they agree to this as a means to have some relief. After they thus come in close contact with the mission, inducements to embrace Christianity are practised on them. As time passes and the debtors become all the more indebted with the addition of interest calculated by the missionaries and believed to be true by the credulous illiterate debtors, the more difficult they find to free themselves from this obligation. Ultimately, the poor people find embracing Christianity as the only possible means of discharging this otherwise unending debt.

(4) *Grain Banks.* - In villages the missions have, organised Grain Banks. It is only the converts who in reality benefit from the Colas in the shape of seed-loans. As a rule non-Christians are not permitted to have any advantage. But this in itself works as an inducement for the hard-pressed non-Christian villagers to embrace Christianity. The rule is relaxed in case of persons who are likely to be converted under the pressure of this obligation as in the case of moneylending business.

(5) *Co-operative Societies.* - The missions have organised co-operative societies. The societies are run with rigid sectarian views. The source of inspiration for co-operative movement is in Ranchi where missions have succeeded to a large extent in the expansion of Christianity through this agency. There was a time when non-Christians were as a rule debarred from membership of the societies and this was observed as a means to offer inducement on non-Christian aboriginals to embrace Christianity. But later on as public criticism increased and pressure was brought to bear on the mission, the missions made certain modifications. The above will be evident from a passage in the Survey and Settlement Report of the. Ranchi district: "In the first decade of the present century, the co-operative movement was started amongst the aboriginals by various Christian-missionaries and great strides have been made. Except the Chhota Nagpur Catholic Co-operative Credit Society, the societies now admit non-Christians." But even then the societies are managed in such a manner that the missions are enable to have their arbitrary control over them and the non-Christians cannot derive benefit equal to Christians. Yet another quotation from the same Report will testify to the fact that the societies have been used as a means to bring about conversion of people: "The above-named society is the largest and most flourishing. The Chhota Nagpur Christian Central Co-operative Bank operates in Sadar. Gumla and Khunti sub-divisions. The societies founded by the Society for the propagation of Gospel and Lutheran Missions in these areas are affiliated to this Bank.

(6) *Labour Bureau and Unions.* - The Labour Bureau of the mission recruits labour for tea gardens and other places. Through this agency the missions have recruited converts also. The extent to which Roman Catholic Mission has alone succeeded in gaining converts through recruitment may well be illustrated through the words of Rev. Father E. De Meulder himself:-

> "We have already remarked that about 200,000 aboriginals of Chhota Nagpur are working on a temporary or a permanent basis in the tea plantations at the foot of the Himalayas. Among these workers are about 50,000 or 60,000 Catholics of Ranchi Diocese who are working in the Dioceses of Shillong, Dinajpur and Calcutta... During World War II as many as 20,000 were also recruited by the mission for service in the army or for labour camps. During the first World War 3,000 Catholics went to France or to Mesopotamia as labour units. They were accompanied by two chaplains from Ranchi."

The missions have organised labour unions also, e.g., Khristi Majdoor Yuvak Sangh. This has enabled the missions to keep under their command an army of labourers. This has helped them in their drive towards conversion also.

(7) *Press and Publications.* - The missions have their own presses in Ranchi, e.g., G.E.L. Church press, the Catholic press. Through these they publish literature of all kinds. Their literature has helped them a lot in propagating religion and making propaganda in favour of the missions. Their literature covers political matter also. "*Abua Jharkhand*" - the newspaper for propagating the Jharkhand movement-is the product of the G.E.L. Church and till recently it was printed in the Church Press. As described by Dr. R. W. Scott, Secretary for Evangelism, National Christian Council, Nagpur, "Christian literature of all kinds is taking on new evangelistic life. This is both in preparation, by writing with a particular group in mind and in distribution, both free and for sale. Book shops are becoming conscious of the front they display to the public." "Period evangelistic week ends are organised with special out side speakers, and careful advertising, all co-

ordinated with the distribution of leaflets□.

(8) *Students□ Unions, Youth Leagues, Mahila Sanghs, etc.* - Effective propaganda of the mission and its religion are made through the agency of such organisations. Spirit is infused in the members to render their services for undertaking conversion-campaigns. Camps are organised with this end in view and services of such persons are used during vacation or at other leisure periods

(9) *Bible Classes or Sunday Schools, etc.* - Young children are induced to join these. And through the agency of these the impressionable mind of the children are fostered with sectarian ideal of the mission.

(10) *Regular Religious and Mission Propoganda in Villages through the Paid Staff of the Mission.* - Pracharaks and other staff of the mission regularly tour in the villages. During their tours they bring people in their contact in different ways and try to attract them to the mission. The old customs and beliefs and faiths of the tribals are scornfully painted in black and distrust and misbelief in respect of these are tried to be created in their mind. Bright picture of benefits to be derived from the mission are tried to be impressed on the mind of such unsophesticated people. The mission-aid is placed before the people as the only means for the solution of their problems. In result it is seen that needy people have fallen prey to such exhortations on behalf of the mission. The missions possess cycles, motor cycles, motor vehicles as a means of communication for carrying on this activity and these in themselves have proved to be a source of attraction of the people to the mission.

(11) *Celebration of Christian Festivals, Fairs, etc.* - Festivals are celebrated with great pomp and show. Likewise, fairs are organised on the same scale. Through the agency of different programmes large gatherings of people are attracted to witness the show. The missions thus get ready audience for their propaganda. Audio-visual crafts are also used which enable the mind of the tribals to be all the more drawn towards the mission. Missions have immensely profited through this kind of activity in gaining converts during celebrations or in creation of good background for the fulfilment of the aim of the mission.

(12) *Organisation of Sports, Reading Rooms and Libraries. etc.* - Through the organisation of sports students and other young children of the villages are easily kept isolated from the general programmes of village recreations. Christian children are expected not to join with non-Christian children in their games. More over, this has helped the missions in a large measure to make disappear playing of Indian games y the village children. Even in the remotest village Christian boys will be seen playing Hockey-game with hockey sticks made of hockey stick-like shaped and mended branches of trees. Through the agency of reading rooms-and libraries, the missions have to a large extent succeeded in concentrating the mind of the Christian school children or other educated people over their literature only. This has had its effect on the impressionable mind of the non-Christian boys and girls also.

The above are their prominently conducted activities. Associated with their major activities they have number of other small activities as a means to strengthen the former ones. The aim underlying each of the activities is the same as described above, though outwardly they may appear as actuated with motives of service to the people.

58. Answer: Interference of missions in all kinds of temporal matters is seen. For the community of converts the mission heads are supposed to be the final authority even in certain temporal matters. The Panchayats and the authority of the mission heads, though not termed as courts in the usual sense, are made to feel like courts of law. Each of the villages has a panchayat for the community of converts under the advice and guidance of the pracharak. When mission instructions or directions are supposed to be disobeyed panchayats are held and offenders taken to task in different ways. Panchayats levy fines also. The following are some of the major things for which the panchayats are invariably used (a) non-attendance at Sunday prayers or other compulsory prayer programme, (b) participation of converts in the meals, festivals, dances or social functions of the non-Christians, (c) enrolling of christian children in any school other than the mission school-(the rule is that every convert must send his children to mission school alone if he wants to educate them and in case there is no mission school nearby, the convert must prefer to keep his, children uneducated rather than enrol them in other school), (d) failure to contribute periodical subscription of the church or offerings, (e) Christian boy or girl marrying non-Christian girl or boy without the non-Christian partner becoming Christian-if the boy or girl do not yield, their parents or guardians are placed under pressure, etc. Punishments of different types are awarded some of which lie exclusively in the hands of the mission heads. The following are some of the types of punishments inflicted: (a) fines, (b) warnings, (c) debarring from sacraments and threat of non-performance of marriage or death or other rites, (d) withdrawal of certain facilities, like, disallowing to take advantage of grain-bank, etc. Fines are usually recovered in kind, barring a portion of it going to the Pracharak, the remaining is appropriated by the mission.

In our reply to the question No. 8 quotations from the reports of some of the administrative officers will reveal that missions have in cases compounded the offences of the people with the composition fees going to the

mission. A few instances have been recorded in the Appendix A. to show how pressures brought on the converts to compel them to send their children to mission school alone and in case they are already going to some other school, to withdraw them from such schools. A most funny case deserves mention here to show the extent to which mission people have gone in their aggression. In the village Udamkela, P.S. Sitapur (Surguja) a Pracharak of the mission by name Ravi is said to have formed some illicit connection with a woman of the house of another in which he was permitted to stay. This led to serious protest and sensation and the Chowkidar of the village thought it wise to report the matter to the police. While the chowkidar was to proceed to the police station for this purpose, the head pracharak by name Theophil sent for the Chowkidar who not knowing the design of the head pracharak went to him. The chowkidar was wrongfully confined by the head pracharak with the help of his other five followers for two days to prevent the chowkidar from performing his official duty. The matter in this aggravated form went to the ears of the police and this head pracharak and his helpers were prosecuted and put on trial in Cr. C. No. 19/1954. The head pracharak was convicted to an imprisonment of six months and the other live to three months by Shri Jha, M. S. C., on the 18th December 1954.

59. Answer: In our tract the missions have concentrated on areas populated by the scheduled tribes.

60. Answer: The following are the locations of the different missions:

Roman Catholic Missions

Surguja: (1) Ambikapur, (2) Patora-P.S. Dhaurpur, (3) Basen-P.S. Sitapur, (4) Baniya-P.S. Sitapur, (5) Rattasilli-P.S. Samri and (6) Jodhpur-P.S. Samri.

Raigarh: (1) Gholengh-P.S. Jashpurnagar, (2) Ginabahar-P.S. Narayanpur, (3) Tapkara-P.S. Farsabahar, (4) Musgutri-P.S. Bagicha, (5) Ambakona-P.S. Sanna, (6) Jokbahala-P.S. Narayanpur, (7) Ludeg-P.S. Pathalgoan, (8) Cuttak Loya-P.S. Lailunga, (9) Pathalgaon-P.S. Pathalgaon, and (10) Raigarh.

Lutheran-N.M.S.

Surguja: (1) Ambikapur, (2) Batauli-P.S. Sitapur, (3) Sitapur-P.S. Sitapur and (4) Rattasilli-P.S. Samri.

Raigarh: (1) Ichakela-P.S. Jashpurnagar and (2) Saraipani-P.S. Bagicha.

Church of Christ Mission

Surguja: (1) Ambikapur, (2) Sontarai-P.S. Sitapur and (3) Manendragarh-P.S. Manendragarh.

Swedish Lutheran Church

Surguja: (1) Baikunthpur and (2) Chirimiri-P.S. Chrimiri.

Elim Missionary Society of London

Surguja: (1) Ramanujganj.

British Mission of Nawa Bhandaria

Surguja: (1) Khuntipara-P.S. Samri.

Mennonite Mission of North America

Surguja: (1) Ambikapur and (2) Lakhanpur-P.S. Lakhanpur.

American Evangelical Mission

Raigarh: (1) Katangjor-P.S. Pathalgaon. (2) Raigarh and (3) Sarangagarh (Ambabhana, P.O., *via* Sambalpur).

In Surguja and other parts of the Raigarh district except Jashpur Subdivision, the missions were established by the year 1950. In Jashpur Subdivision the missions have been working since first decade of this century.

There are fair weather or kacha roads leading to the places. The missions possess cycles, motorcycles, jeeps, trucks and other motor vehicles. Missions are in a position to keep contact even with the remotest village all the year round.

61. Answer: Most of the places selected by the missions for their concentration are those which have only petty Government officials, like, patwari, forest guard, etc., under the administrative machinery. For details a reference to the district authorities may please be made.

62. Answer: Such meetings are regularly held. The proceedings are not known to the general public.

63. Answer: The Protestant group of churches have agreed amongst themselves as to their independent areas of operation. The Roman Catholic Church has not become a party to this compromise. But in practice, however, the standing of the missions in particular areas had given a sort of recognition of its monopoly in. that area and the new enterprisers try to choose areas outside its influence. Appendix B contains reference as to the scheme in general of this allocation of areas. Vide Intelligence of N. M. S. for March 1954.

64. Answer: In Surguja and parts of the Raigarh district except Jashpur Sub-division up to the end of 1947 there was practically no mission activity. In these parts now it is noticed that tens of missions have started their activities and brought about conversions of people in thousands within a short duration of about 3 or 4 years. The missions have now firmly established themselves and have organised different kinds of activities. In Jashpur Subdivision besides the number of converts having increased to a large extent the Roman Catholic Mission has organised one more Mission centre in the new place at Jokbahala. This mission has added to the number of its schools and started a High School at Kunkuri.

The year 1947 increased the impatience of the missions towards the achievement of their political ends. On the first day the congress ministry of Bihar in Independent India assumed office, a demonstration of about 60,000 people was led to march on the Secretariat to express their no-confidence in the new administration and to demand the creation of the Jharkhand. The Roman Catholic Mission is supposed to be the most tactful and diplomatic, but it. has too not failed to publish the account of this self-applauded act in the issue of its Organ Nishkalank, vide Appendix B. The merger of Jashpur, Surguja and Udaipur, etc., in the Madhya Pradesh was opposed by the missions tooth and nail and in this direction the had opened an anti-merger front and got demonstrated black flags to the Honourable Chief Minister of our State when he visited Jashpur in the year 1948. Breach of peace was later on apprehended and section 144 had to be promulgated in Jashpur and Udaipur. People of the missions courted jail even in defiance of the orders of the administration. During the last general elections and the Janpad elections, the missions set up candidates of their own with the result that one seat in the Legislative Assembly and nine seats in the Janpad Sabha have been won by them. Shri Johan Ekka who is the member of the Roman Catholic mission and who had courted jail in connection with their C. P. anti-merger movement, is the elected Member of the Legislative Assembly.

65. Answer: In Jashpur Sub-division the tide of mass conversion had served its purpose by the end of the second decade of this century. Later on the campaigns of group, family and individual conversions took place as a rule. But the missions do not still fail to exert to bring about mass conversions confined to the villages or group of villages. Instances in the nature of mass conversions in this sub-division were noticed in the village Kardih, P. S. Sanna and the similar attempt in the village Laranga, P. S. Sanna (Please see Appendix A, incident, 1954).

In Surguja from the year 1951 the missions are seen to have planned the working out of mass conversions. In one instance in the tract of Sitapur, the missionaries disseminated the news that America had given them four crores of rupees for being lent to the poor of this tract and that whoever desired to have the benefit of this might approach the missionaries. People in thousands are said to have been induced to approach the missionaries. The missionaries as a preliminary noted down the names of the persons but fortunately before they could further proceed with this mischief the police took cognizance of this and the missionaries put a stop to it. (The details of this could be correctly furnished by the authorities concerned). But all the same this activity was not without its effect. The missionaries came to be known by people. And there are number of instances where the missions have effected mass conversion of the people in Surguja. Some of these have been published by the G. E. L. Mission in its Organ Gharbandhu in its attempt to impress and inspire the people and workers of the mission, vide Appendix B. In the issues of this magazine-Gharbandhu-the mission published the news of it having received $2,000,000 and this was shown all over the infected area as a means to induce people to be drawn to the mission in the hope of receiving money.

The major incentive for mass conversions was the hope of receiving money from the mission and other material gains. Some of the other incentives that were impressed on the credulous mind of the tribals were:

(a) It is almost in Oraon tribe that the mass conversions took place in Surguja. They belong to the same community of Oraons in Chhota Nagpur and Jashpur. The missionaries and their agents made a propaganda by depicting false pictures about how the Oraons converts of other tracts had immensely progressed and had become the happiest of the lot by embracing Christianity. The mission help could not be availed of by the people without embracing Christianity. Hundreds of converts in the shape of pracharaks had already been poured in and spread throughout the area and they represented themselves as specimen of the communities of other tracts who they Raid bad Glorified themselves by embracing Christianity. Such kind of propaganda worked as an incentive on the mind of the poor Oraons of Surguja.

(b) Parties of pracharaks and missionaries visited hundreds of places with pomp and show of richness most

inducing and tempting to the mind of the Oraon. Jeeps, motor cycles, cycles had added to the glory of the propagandists in the simple eye of the tribals. People were led to believe that such glory was within their reach, but they had only to become Christians. The pracharaks and missionaries posed as physicians and benefactors in all respects for the poor. This too worked as an incentive.

(c) In short to sum up, inducements of various kinds of material benefits were offered to the people which led to mass conversion of them. Some of the methods used by the missionaries have been published by themselves in the issues of the Gharbandhu which are enclosed as part of Appendix B. In one or two cases they have described, how they bribed certain persons in order to stop their opposition or enlist their support. For more information as to the methods used by the missions, the same has been furnished in reply to other questions.

66. Answer: The missionaries and Indian Christians have made a demand before the States Reorganisation Commission for Jharkhand-a separate province in the name of the Adivasis. The proposed map of this Jhar khand covers the following units: (1), Jashpur, Udaipur (Raigarh district), the whole of Surguja district including Korea and Changbhakar, from Madhya Pradesh, (2) Ranchi, Palamu, Hazaribagh, Singhbhum, Manbhum (five districts of Chhota Nagpur) and Santhal Parganas from Bihar and (3) Mayurbhanj, Koenjhar, Bonai, Gangpur and Bamra from Orrisa.

The Political Organisation “Adivasi Maha Sabha” is the creation of the missions and Jharkhand party is its branch for active propaganda and agitation to this effect. There are some other organisations of the missions who have also made this demand to the Commission for Jharkhand along with the Adivasi Maha Sabha. The Catholic Sabha of the Roman Catholic Mission which is pleaded by this Church generally as a social organisation, has also, it is reliably understood, passed a resolution in favour of Jharkhand and submitted it to the Commission. Almost all the Indian Christians of this tract are either members or supporters of the Jharkhand move.

67. Answer: The history of India is full with facts of Christian missions having taken part in politics. In this area the G.E.L. Church and Roman Catholic Church have taken part in politics from, the middle of the 19th century. The new missions which have cropped in recently in Surguja and other parts are in the process of organising themselves for the purpose.

Our reply to question No. 29 has fairly dealt with at length much of what would apply to this question also. It has been already stated there that Shri Juel Lakra, who is the President of the G. E. L. Church, was the General Secretary and President of the Adivasi Mahasabha-the political body for establishing Jharkhand. He is now intimately connected with the Jharkhand movement through the Adivasi Mahasabha. The Roman Catholic Mission is also connected with the Adivasi Mahasabha and the Jharkhand movement, though as a policy in Madhya Pradesh, it does not wish to show its association with it. Through its Catholic Sabha of the Roman Catholic Mission is taking part in politics. The President of the Catholic Sabha. Shri Ignus Beck, is at present the General Secretary of the Jharkhand party. In their drive of Jharkhand movement the leaders of the Lutheran as well as Roman Catholic Church were taken into custody by the Central Provinces Government in 1948 for the defiance of administration by these persons in connection with the anti-Central Provinces merger movement. Shri Johan Ekka, M.L.A., the prominent worker of the Roman Catholic Mission, was one of the leaders so arrested. In his first presidential address on the floor of the first session of the Adivasi Mahasabha, the President Shri Jaipalsingh has said that all the missions working in the area of the proposed Jharkhand are with the Adivasi Mahasabha (please refer to question 29), The very annual session of the Adivasi Mahasabha for the year 1947 was held in the premises of the G. E. L. Church. During its visit to Surguja some people had made complaints before the Christian Missionary Activities Enquiry Committee that the paid pracharaks of the missions during their tours in the villages make propaganda in favour of Jharkhand movement. The Appendix A also contains some instances where mission fathers or pracharak,, have made political propaganda in the villages up to the extend of misleading the poor illiterate tribals into the belief that English rule will again come over shortly in India. Some of the pamphlets in propaganda of the Jharkhand movement are enclosed with Appendix B which will reveal that these were printed in the G. E. L. Church Press, Ranchi. Similarly, a few of the copies of the paper “Abua Jharkhand” will reveal their publication from the same press. A few other pamphlets enclosed therewith will show the extent to which people of Surguja and other places are feeling alarmed over such activities of the missions.

The missions have freely taken part in political elections also. There are 32 members in the Legislative Assembly of Bihar belonging to the Jharkhand party. The missions had set up candidates for the last general elections for the Jashpur Constituency. Shri Johan Ekka, the follower of the Roman Catholic Mission, was elected. Similarly, in the Janapada Sabha of Jashpur, the Roman Catholic Mission has six members belonging to the mission. The heads and the pracharaks of the missions were seen actually canvassing for the candidates of the missions. Many of the paid pracharaks of the missions worked, as polling agents; this can be verified from the record of the elections.

The Lutheran Mission is out and out supporting the Adivasi Mahasabha and its Jharkhand party in this tract. The Roman Catholic Mission as a policy is trying to get political hold through the Praja-Socialist Party. But far all practical purposes it is with the Jharkhand move. All the missions are from the beginning with the Adivasi Mahasabha, 1938. Before this they were associated with Christian Association and Unnati Samaj, the history of whom has been given in detail under question No. 29. The Roman Catholic Mission is associated with Praja-Socialist Party since 1951.

The question of the participation of Churches in politics is not confined to certain regions of the country, but this has been accepted as a policy and part and parcel of the Church organisations. The politics has implications Pertaining to foreign countries and under suitable names this politics is entering this soil under the guise of ideologies. Though missions are opposed to Communism, it is, as if giving them a free passport to tread the soil of different political fields. The visit of an expert on Communism as a representative of the International Missionary Council in 1951 and the founding of an Institute for the Study of Society at Bangalore are significant. The primary aim of the Institute through the co-operation of the National Christian Councils is to study the political situations in India. This is but one instance of the general trend of the joint action of the Churches in India.

68. Answer: Yes, the missionaries have undertaken the work of recruitment of labour for the tea-gardens in Assam. Relevant information about this has been furnished in reply to question No. 57.

They receive commission for this. The correct rate of this commission may please be obtained from the missions.

They undertake remittances of salaries of labourers to their dependants. It is through the missions that labourers go to the tea-plantations and for this reason the home address of such persons is given as the mission address. In the case of non-Christian labourers recruited to tea-gardens, it is reported that on the receipt of their remittances the dependants were brought under pressure of conversion on the pain of otherwise non-payment of the money to them. For want of particulars, which could not made available. specific instances have not been cited here. But after particulars are obtained such instances will be immediately communicated.

HOSPITALS

69. Answer: There are about four hospitals and almost each of the mission centre has a dispensary attached to it.

70. Answer: Admission is open to all. Fees are charged. But converts enjoy special facilities.

71. Answer: This may be best stated in the words of J. Z. Hodge, "Recent Evangelistic Work in India"-

> "Nothing has been more impressive in the progress of the forward movement in Evangelism than the natural and effective way Christian medicine has entered into the endeavour. Doctors, nurses and compounders have been as active as pastors, teachers and Catechists." Please refer to our reply to question No. 21 for instances.

72. Answer: Wherever it is possible, the tendency has been to enforce taking part in Christian prayers by non-Christians. Christian prayers and other religious exercises are the part of the hospital functions and converts have as a rule to participate in these. But non-Christian patients are induced in different suitable ways to participate. Favours are shown to those who attend such prayers. Inducements during the delicate mental condition of the patients are bound to have their own effect.

The whole staff plays the role of a pracharak.

73. Answer: We are told that books, leaflets, pamphlets, etc., suiting the understanding power of the patients, on Christian religion, are distributed free among the patients. Specially, literature showing the miracles of Jesus Christ in curing diseases are distributed.

74. Answer: The mission authorities will be able to furnish this information.

75. Answer: We know of three hospitals being run by the Roman Catholic Mission (published in their own Directory for 1953) and one by Swedish Lutheran Mission. For the rest, the mission authorities will be able to furnish information.

76. Answer: As far as we know, the staff of the hospitals is composed of Christians and that owing allegiance to the mission which runs it. Hence no complaint has been heard about any one of them being prohibited from following any religion other than Christianity.

77. Answer: In their smaller dispensaries, the missions keep first-aid material-quinine, medicines and ointments for itches, scabies, etc. Dr. De-Chane□s home treatment medicines and a few others like these. The medicines are administered by the mission staff including priests, preachers, pracharaks, mothers, sisters, etc.

For the second part of the question, mission or district authorities will be able to furnish information.

SCHOOLS

78. Answer: Primary, Middle and High Schools are run by the missions. The Roman Catholic Mission runs three Girls□ Middle and one High School.

79. Answer: It is true that missions run their schools as purely Christian schools. But other schools cannot be termed as non-Christian schools in the true sense of the word as these schools are not run with any non-Christian sectarian view in the sense the missions run their schools with the purely sectarian view of Christianity. All other schools, except perhaps four or five which are run by the Adimjati Sewa Sangh, are Janapada or belonging to either the Tribal Welfare or Education Departments of the Government.

No discrimination has been shown by Government officers in regard to Christian and other schools.

80. Answer: As per the Directory published by the Roman Catholic Mission for the year 1953, in its diocese of Raigarh and Ambikapur districts, it runs:

	No. of schools	No. of students
Elementary schools for boys and girls	135	4,374
Middle school for boys	5	392
Middle school for girls	3	68
High school for boys	1	279
High school for girls	1	79
Total	**145**	**5,192**

(All the middle and high schools are run in the Jashpur Sub-division. As to Elementary schools, schools over 100 belong to Jashpur Sub-division.)

Lutheran Church runs one or two middle schools and about 12 primary schools in the Jashpur Sub-division. In Surguja and other parts missions are running number of schools but their number could be ascertained correctly from the missions concerned.

It must be mentioned that in almost all the places, where pracharaks work and where there are shown by the missions to have no schools of theirs, there they are running schools called □Shishu Schools□. These are kept out of the sight of the inspecting staff of the Government and most of the training in such schools is purely religious. Such Shishu Schools are attached to what they have declared as their schools also, but here too they are not made available for inspection by the Government officers.

As regards the proportion of Christian to the non-Christian students, the information could be furnished by the Missions or the Education Department.

81. Answer: It is no hidden secret that schools are used by the Christian missions for converting school children to Christianity. This underlying policy of the Christian mission is rather boldly stated in the following two letters :-

> □I am thinking that some way or other Almighty God is going to make of this school an instrument for much good in the conversion of pagans. It may be in the future years later, but the dreams stick. We in the High School are going to start something. We can do it. We can influence little by little, day after day. We can insist upon Catholic principles and ways. Eventually we can and will baptise or will open the road for some one else to do so.□

(From the pen of Father A. S. Pettit, S.J. Headmaster and Secretary of a High English School published in the □Jesuit Mission□, Newyork-June 1932, page 139.)

> □Our greatest hope is in the school. It is when the mind is young and pliable, that we can best instil in to it that knowledge□□□ If in the pulpit the seed of faith is scattered it is in the class

room that it is cultivated.□

(The Supplement of Mission letters page 43, published by the Bishop□s House, Patna.)

There must be innumerable instances of non-christian students becoming christian as the result of attending christian schools. The rate of such conversion, it appears, had alarmed the former state administration of Jashpur even while under the Court of Wards. Some time after 1936 the State administration issued orders to the Missions that they must keep regular registers for conversions in each school and a column was prescribed for writing what material benefit was offered for conversion. After some years during the regime when Shri T.C.R. Menon was the Dewan it was noticed on the inspection of the registers that the column meant for showing material benefit offered was cleverly left blank by the mission schools in each case. It was also found that the R. C. Mission had opened as many as 36 schools without sanction in defiance of the strict order of the state that the mission could not open or run any school without the sanction from the administration. The fact of the mission running such unsanctioned schools was brought to the notice of the Education Department after the merger of the State also. The state administration had placed yet another restriction that there was to he no religious teaching to non-christian children as compulsion. But in this respect also it was found that in contravention of this order the mission schools were holding compulsory classes of religious teaching for the non-christian children.

A few of the instances of non-christian children becoming christian as a result of attendance in christian schools may suffice for the purpose. But it may be suggested that if the above-mentioned conversion registers, which the mission schools were required to maintain, were made available for inspection by the Committee, additional light of significance and importance could be thrown on the subject.

Instances: (1) A reference is invited to the issue of the magazine-of the G.E.L. Church □Gharbandhu□ for the months of March 1953, June 1952, March and April 1952 and January 1952, at pages (8), (11-12). (5 and 16) and (4-5), respectively (the copier are enclosed with Appendix B).

(2) One Hindu boy by name Premprakash of Pandhripani-Sarhapani of Jashpur after passing his IV standard joined the mission school in Sarhapani. His house and two or three houses more were the only Hindu houses in the village which has majority of christians. A lot of pressure was brought on his family-elders to become christian but they some how or the other could stand firm in their conviction of not changing the faith. But the mission school teachers induced the boy with the temptation of providing him with a good service in the mission. To his name in the school register as soon as he was enroled the term □Ekka□ was added in the fashion o the christian way of terming a name. Later on he was converted by the teachers and he came to be known Premprakash Ekka. After he passed the VII standard he was made Pracharak. For some time he worked as Pracharak in Surguja and at present he is working as such in Jashpur.

(3) Some time back about five or six Hindu boys of the village Saila (tahsil Jashpur) were learning in the Adivasi Primary School at Kesara. The Pracharaks of the village under false pretexts induced the boys and their parents to join the mission school in Ghaghra. In this school after a short time they cut off their top-knots. This was very much resented by the parents and hence the' with great difficulty took the boys out of the school.

It a appears that in very rare cases that parents might have been in the know e conversion of their children at the time it took place. Immediately after the non-christian children are admitted in the mission schools a psychological play for converting them begins. The first step begins with the enrolment of their names in the christian fashion. Then ideas against keeping of top-knots are instilled in the child mind in different ways. The usual way is to make the children believe that it is through the top-knot that ghosts enter the human body. Some cases have been within our knowledge where the teachers of the mission schools got the top-knots of the non-christian boys cut away by the christian boys while playing or sleeping. These are the cases of the following boys: (1) Ghudaram, son of Ladhoram Oraon, village Doomerkone near Sanna, P.S. Sanna, (2) Sheocharanram, son of Butanram Nagasia, village Kesara, P.S. Jashpurnagar, (3) Tirtusingh, son of Manbodhsingh, Darigaon-Bonai, P.S. Jashpurnagar, (4) Raghoram, son of Punairam Oraon, village Harri, P.S. Sanna, (5) Shankerram, son of Lalooram, village Harri, P.S. Sanna and (6) Jituram, son of Jahaluram, village Dandtoli, P.S. Chainpur.

The existence of top-knot being considered by Christian Missionaries as a symbol of Hinduism, they are ever keen to cut top-knots as soon as possible though this has nothing to do with christianity. It is considered by them a symbol of having discultured a non-Christian of his old culture. It has the effect of creating an impression amongst the Hindu community also that such persons have in fact been converted to christianity even though baptism may not have taken place. After the teachers of the schools have succeeded in cutting the top-knots inducements in different ways to tempt the boys away into the christian fold take place as a regular feature. Occasionally children begin to be taken in to Sunday prayers. During the course of their school hours instilling of ideas hostile to Hindu religion and culture goes alongside with the above. As a

result of all this children are thus converted.

Three cases of very recent conversions have come to our notice which having the importance of time might be thought not out of place even though these pertain to the mission school in Bihar on the border of Jashpur. These are the cases of the following Hindu boys who have teen converted in October 1954: (1) Manga Oraon, son of Sano, (2) Lakho Oraon, son of Sakru Oraon and (3) Suka Oraon, son of Laghu Oraon-when they were converted they were learning in the mission school at Mandar.

82. Answer: It is from the name that persons came to be known whether they were Christians or Hindus from the time the missions commenced their activities in this area. In the registers of the mission schools also children used to be distinguished as Christian or non-Christian. Tribals being Hindus it will more than often be seen that their names are suffixed with the name □Ram□ even so far as that though the first part of the name is after some God like □Shanker□ the name □Ram□ will be seen suffixed all the same-the name coming as □Shanker Ram□ for example. It was this appendage of the name □Ram□ that is viewed by the missions as carrying Hinduism with the name and hence they are ever keen to remove this appendage from the name of a non-Christian as much as they are about cutting a top-knot. The impression also gained ground among the tribals that where the name had the appendage of □Ram□, its removal was equivalent to the bearer of it having become Christian. Similarly, they have interfered with the □Gotras□ of the tribals, like, □Tirkey□, □Minj□, □Ekka□, □Kujur□. The tribals cherish these gotras as sacred names not to be used alongwith the names in daily usage. The tribals have a deep rooted pride with the gotra and it is supposed by them as inseparable from their □tribal-hood□. The missions could not succeed so far in disassociating the tribals with this pride that goes alongwith their gotras and hence they invented a way out by converting the gotra into a mere surname so to say, along with the conversion of the person. Accordingly a tribal by name □Shanker Ram□ came to be known as □Shanker Tirkey□. As far as possible the missions try to change the original name into a foreign name altogether permitting of course the use of gotra as surname like □Luis Kujur□ in place of □Jagdeoram□. But when they find difficulty in this they adopt the above method.

In the light of what has been stated above, this question will have to be looked to and the instances will have to be understood. A few of the following instances can suffice:

(1) Radho Ram, son of Punaia Ram Oraon of village Harri, P.S. Sanna (Jashpur)-while he was on the roll of the mission school at Kotadih (Catholic Mission School) his name was recorded in the school register as □Radho Tirkey□. he was nine years of age then.

(2) Shanker Ram, son of Lalloo Ram Oraon of village Harri (as above)-when he was enrolled in the Kotadih Mission School, his name was recorded in the school register as □Shanker Tirkey□. For further studies the Roman Catholic Mission kept him at Ambakona. He was fed for eight months at the mission cost. During his stay he was constantly being-induced to embrace Christianity. But his parents having come to know of this, they strongly protested and the mission authorities tried to induce them also. But when they found that the persons could not be persuaded, they made the demand of paddy as the cost of the feeding the boy had received from the mission for eight months. But fortunately this trick also did not succeed.

(3) Jagdeo Ram, of village Dhasma near Manora, P.S. Jashpurnagar-when enrolled in the mission school at Ambakona, his name was entered in the school register as □Luis Kujur□.

(4) Shri Ram, son of Bipta Ram (Harijan)-when enrolled in the mission school at Jaria, his name was recorded in the school register as □Joseph□.

(5) Jahar, son of Budhu, Ghansi (Harijan)-when enrolled in the mission school at Jaria, his name was entered in the school register as □Matius□.

(6) Ratia Ram-when enrolled in the mission school at Ginabahar, his name was entered in the school register (serial No. 182): as □Matius□. The boy is at present learning in the Adivasi Middle School at Kunkuri.

This was the usual practice of the mission schools during the former state administration in Jashpur. This perhaps was kept continued till 1950. But later on the missions appear to have become apprehensive when they suspected administrative notice of this having been taken. As a result of this fear, we know on reliable information, the mission schools have removed all the old registers from the schools and that those are not available for inspection as they used to be before.

A few instances are recorded in the Appendix A also,

83. Answer: As to the first two parts of the question, the Education Department may be consulted for correct information.

As to the last part of the question, only one piece of evidence may suffice:

In the issue of the official organ of the G.E.L. Church "Ghar Bandhu" for October, 1951, page 11, enclosed with the Appendix B, there is an advertisement based on the minutes of the meeting of the Church Council in following terms:

Distribution of Study Help: Help was given to 20 students in 1950-51. Henceforth this help will be given only to those who give a declaration to the following effect:

"I dedicate my life for the service of the Church".

84. Answer: Religious instruction is compulsory in all the mission schools. Except Christian religion no other religion is taught. As a matter of fact all other religions are scorned before the children as false or inferior, though no study or understanding of these is permitted in the schools. The religious instructions include church prayers, Bible and other instructions closely associated with these. Just very recently, the Roman Catholic Mission turned down the request of the non-Christian-students to perform Saraswati Pooja in the St. Xavier College, Ranchi, and Battiah Mission School (Bihar). Great resentment has been felt and it is learnt, the controversy is still going in with greater agitation.

85. Answer: No such provision is made. On the contrary, other religions are held in contempt and scorned.

86. Answer: No other instruction apart from what has been described in reply to question No. 84 is given, which could be termed as moral instruction distinct from the former.

87. Answer: There are no non-Christians on the staff of the schools. The staff belongs to the same religion to which the mission belongs.

88. Answer: Education Department can furnish correct information.

89. Answer: The mission schools are not seen celebrating publicly days of national importance. As a policy the missions desire their students not to participate in any public functions organised by others. Otherwise also, the missions have shown no interest in celebration of days of national importance. When mission schools were supposed to have celebrated the days of national importance, it is understood on reliable information that the functions displayed something different. For example, it was seen by our reporter that on Independence and Republic days the school children of the Roman Catholic mission were, according to them, celebrating in fact what was termed as "Mary days". Though non-Christian villagers are encouraged to attend school functions, barring a few exceptions which the missions could not per haps avoid, as a rule, non-Christian gentry is not invited or desired to attend such functions.

90. Answer: Yes, dramas and plays of the type are staged in the school. Some of such instances with relevant details of the performances have been given in Appendix A; these instances refer to having been performed outside the school, but the performers were trained in the school in the performance of the plays. Another example is that on 27th April 1954, it is said, the pracharak of the village Bhitghara, P. S. Bagicha (Jashpur), performed a drama with the help of boys of the village, in the mission school building. The drama performed went by the name "Jahannam Ka Jabada", in the jaws of Hell-One of the actors had put on the role of Sant Tukadoji Maharaj, another a young girl and the third acted the Father of Christian Mission. Tukadoji Maharaj was shown to have been demanding money and grains from the poor Oraons under the false pretext of rendering services to them. After this the young girl was shown going to him and then the flirtations of Tukadoji Maharaj with her. It was then shown that Tukadoji Maharaj enticed her away with the promise of marrying her. Then came on the stage the Father of the Mission and described to the people how Hindu Sadhus were hypocrites, immoral and corrupt. In the course of the same he explained to the people that Hindu religion was false and that it could only produce immoral persons like Tukadoji Maharaj. The Hindu community of the village felt deeply hurt at this performance.

91. Answer: Yes, there are mission hostels and boarding-houses. Admission is open to all in them. As to the fees, correct information can be supplied by the Education Department.

92. Answer: Yes, religious exercises are compulsory for the inmates of the boarding-houses. It is reported that children have been converted to Christianity by staying in such boarding-houses. In or about 1936, Father Gallaghar of the Roman Catholic Mission, Jashpur, took away about 120 boys from the adjoining Udaipur State and confined them in the hostel of the mission school at Tapkara and converted them to Christianity. He was not being permitted to stay in Udaipur and expelled from that area on account of his objectionable activities. A recent example is of a boy by name Biswanath who belongs to the village Saila, P. S. Jashpurnagar. He was studying in the Kunkuri High School of the Roman Catholic Mission and staying in the school hostel. He has been converted to Christianity. The elders of his family did not know of this even.

His grandfather, father and other members of the family have been mentally disturbed. The boy has been sent by the Mission to Ranchi for his further education in their College.

93. Answer: Various activities of the Christian Missionaries have been dealt with at length under different questions above, specially question Nos. 29 and 42. It. has already been shown therein which of their activities ale most objectionable and why? It will be needless to repeat the same over again here. Lord Curzon□s (Governor-General of British regime) opinion of their activities supports in full what has been stated by us: □□□□. Missionaries are a source of political unrest and frequently of international trouble, subversive of national institutions of a country in which they reside□.

As to remedies we may like to suggest the following:-

(1) The Constitution of India has placed the responsibility on the Government of India and the State Governments for welfare and uplift of the tribal people in our country. Tribals being the weakest section of our society there is ever the danger of their exploitation by outside agencies. Law has been made to protect them from the loss of their lands. Similar protection, nay march stronger, is absolutely necessary against their cultural and moral exploitation. Missionary activity is a menace to the ultimate well-being of a tribal as a part and parcel of the national community. Hence no missionary activity should be allowed in tribal areas till the tribal population has been brought up to the intellectual level sufficient to enable them to protect themselves.

(2) No change of religion should be permitted on the part of a tribal till he obtains the sanction of the District Magistrate. The District Magistrate will verify and examine if the proposed change of religion is by conviction or material inducement. Change of religion by conviction may be permitted.

(3) All the missionary educational institutions be taken over by the Government and no educational institution in any form be permitted to be run by a Missionary in Tribal Areas or amongst the weaker sections of the society.

(4) All the humanitarian or philanthropic work or institutions desired to be carried or run by missionaries should be run under the strict supervision and control of the Government.

(5) Priests of the Church should be allowed to minister to only devotional service and spiritual needs of the converts. District authorities should have the authorities to remove priests or other persons of doubtful nature.

(6) Persons from Tribal Community who have embraced Christianity should be declared Indian-Christians and they must be treated to have ceased to be the members of Scheduled Tribes. It is the social, cultural and moral structure of the c6mrnunity, which has required designating it a scheduled tribe. The problem of tribal welfare arose on communal basis. The problem involves essentially the growth and not the destruction of the social, moral and cultural structure of the Tribals as community, and not as Tribals distinct from their community life. Converts by becoming Christians have repudiated the bonds of the social, moral and cultural structure of the Tribal community and have thus ceased to be the members of the community. The issue is generally confused and misunderstood on the ground that tribal converts share the same intellectual, educational or economic weaknesses. But this is a separate question altogether. For the removal of such disabilities equal facilities in this direction could be given to them, but the point is that they will be recipient of these as Indian-Christians and not as members of the scheduled tribe. It is the Hindu social structure alone which has within itself different sections including the Tribal bound together in common thread of unity in variety.

The above suggestions have been made with reference to these areas

94. Answer: Every religion has the expression of its own culture where it was born and every culture has the expression of its own religion to which it has given birth.

The religion and culture are inseparable. Hence desertion of religion is bound to involve change of culture.

In its true and pure form, change of religion will not geek to destroy the old culture but will mould, assimilate and grow it in cohesion with the new one which will mean an essential change or religion from within. This is a case of change by conviction in quest and search of truth-a real conversion or change of religion or faith.

But the change of religion, we witness, as a result of Missionary inducement, is not a change of religion in truth. It is a corruption imposed by the institutionalism of a Missionary. It is not □religion□ that brings this change but the □missionary□ with the board of advertisement in his hand the name of his □religion□ boldly inscribed thereon. It is not the religion in which he is interested, but the destruction of other□s and the number of converts he can add to his flock of adherents. He is more interested in the destruction of the

culture of others and the artificial imposition of his own. The pitiable sight of a convert in such a case is deplorable. He neither remains what he was culturally nor does he belong to the culture which he should have been supposed to embrace. It is for this reason that Dr. Radha Krishnan with his command of thought has beautifully expressed:

> "Conversion from one faith to another is both psychologically undesirable and logically unwarranted."

95. Answer - Shri Aurobindo:

> "Whether distinct teaching in any form of religion is imparted or not, the essence of religion, to live for God, for humanity, for country, for others and for oneself in these, must be made the ideal in every school which calls itself national. It is this spirit of Hinduism pervading our schools which-for more than the teaching of Indian subjects, the use of Indian methods or formal instruction in Hindu beliefs and Hindu scriptures-should be the essence of nationalism in our schools distinguishing them from all others."

> "There is a strange idea prevalent that merely teaching the dogmas of religion, children can be made pious and moral. This is an European error, and its practice either leads to mechanical acceptance of a creed having no effect on the inner and little on the outer life, or it creates the fanatic, the pietist, ritualist or the unctuous hypocrite. *Religion has to be lived not learned as a creed.*"

The Constitution of India has eliminated religious teaching in schools maintained wholly by State Funds. It appears multiplicity or religions in India came in the way of the framers of the Constitution to enact otherwise. Also, it must have proceeded from the fear of exploitation in the name of religion. But this provision does not relate to institutions other than these as in denominational institutions religious instruction is not banned.

The point under consideration is whether religious institution be permitted in all schools whether maintained by the State or private organisations. If religion is feared as a medium of exploitation there should be a consistent policy in this respect irrespective of difference in the nature of management of educational institutions. In fact, to be more correct, it should have been thought, that there was far more fear of religion becoming a means to mischief in religious denominational institutions.

The State's primary interest must go to the school children. Permitting denominational institutions might seem fitting in very well with the secular scheme of the State in this act of religious liberty to all; but what about if such institutions were to manufacture anti-secular material? How will this fit in with the secular scheme? Will this not be more dangerous?

The fear of the framers of the Constitution was not imaginary. They had before their eyes the prevalent exploitation, especially of the weaker sections of society, in the name of religion. But they should not have placed a ban on religious instruction in State schools where there is very little possibility of mischief. The remedy is that it should save religion from molestation by the exploiter-class in the educational sphere; and with it, of certain, it will save the school-children.

In our opinion religious instruction should not be banned in educational institutions. An ideal for this has been given in the opening two passages from our Holy Sage-Shri Aurobindo. He has also said somewhere that religious instruction is to suggest and invite, not command or impose.

But it must be said that religious instruction in the hand of a missionary who is out to proselytise and convert is bound to be a dangerous experiment. It is not the religion which has created this problem but this missionary. Hence the problem can be solved not by eliminating religion but by eliminating the missionary.

96. Answer: Yes, consolations of religion are aids to recovery of patients. But it is the religion of the patient that must go to his aid, and not the religion of the doctor or the hospital. If the hospital claims to be religious it may pray also for the recovery of the patients. The conflict arises when the doctor tries to impose his own faith or religious belief on the patient. If religion is to aid the patient as a spiritual aid, it is the religion-of the patient himself that can best do it. If this is treated as a mere remedy of "faith cure", in this case also it is the faith of the patient that alone can best help him. Imposition of new faith presupposes shattering of the old faith. And those who claim to believe in this theory of religious aid to recovery but at the same time try to impose their own faith, either have no genuine impulse of religion or are traders in religion. For no truly religious man will ever think of rudely shaking the faith of a patient in his delicate state of mind and impose

his own.

There is no alternative to missionary propaganda in hospitals except its total prohibition. If hospitals were to be reckoned as a field for religious propaganda, God knows if it does not imply the wicked desire for increase in the number of sick persons. Even at the cost of repetition we are tempted to quote the “Hospital Conscience” of the standard Bishop-the Catholic Bishop of Lahore:

> “How marvellous are the Lord’s way? One might almost say that the divine intention has been to make the parents disappear in order that their children might be led to the mission… The last two periods of famine have brought to the Catholic Mission thousands of orphans….”

97. Answer: Propagation of one's religion or faith is subject to public order and morality. Any propagation in the name of religion, which transgresses the limits imposed by law amounts to an offence against the State. The propagation envisaged by the Constitution of India must be confined only to the essence of religion and does not cover activities of proselytism or other methods of conversion like those carried out by the Christian missions in the name of religion.

Further, the State cannot allow subversive activities in the name of religion. Propagation of faith which creates in the name of religion, not spiritual but secular loyalty, relationship or association of any kind outside the country is the transgression of the-right to preach and propagate one’s faith or religion. In this connection it may also be mentioned that our Constitution does not treat foreign missionaries on par with the Indian national.

Christianity as propounded by the missions is based on anti-secular outlook and idea. But, for its expansion by them they need a secular field like India. For their most intolerant attitude at other religions, Hindu toleration affords them all chances to outrage the Hindu Community. In India, it is the Hindu Community alone which the mission-Christianity has attacked with success. Islam, they could not touch here; doors of Afghanistan are closed to the preaching of Christianity. A Hindu can tolerate as many religions as there are in his neighbourhood, not by compulsion or legislation, but in his own nature which is the outcome of the culture of his own religion. If Christianity cannot tolerate the most tolerant in its neighbourhood, the consequences of the tolerant becoming intolerant at the thing which is intolerant in its own nature and constitution can be better imagined than described.

98. Answer: Yes, we think that the different religions in the land can cc-exist peacefully and co-operate in realising a just order of the society.

The foremost requisite for this is that all intolerant religions adopt the attitude of tolerance. This tolerance must include recognition and acceptance of spiritual truth in all religions. In fact, a religion to be a religion cannot remain confined to the four walls of certain dogmas and creeds, but must be a creed for all creeds and a dogma for all dogmas. A religion which claims an exclusive superiority to its own creed or dogma or form of worship is, in the real sense of the word, a mere sect and not religion. A religion in its true sense must be comprehensive of all paths which help a man in his quest and search of Truth. Dr. Radhakrishnan, the great Philosopher, has said: “Toleration is a duty, not a mere concession. In pursuance of this duty Hinduism has accepted within its fold almost all varieties of belief and doctrine and treated them as authentic expressions of the spiritual endeavour, however antithetic they may appear to be.” This has been beautifully described by Dr. Wentz: “Hinduism is the federation of all the philosophies and religious customs and faiths that have survived in India”.

The significant fact of vital importance is that, like all other federations, all cults, religious customs, faiths, creeds or sects to survive must join the “federation” or perish. A religion opposed to this ideal cannot be a party to an agreement of coexistence.

Without a radical change in the attitude like the one of the Christian Missions, coexistence of different religions will not be possible. In his “Christianity and History”, H. Butterfield, M.A., Professor of Modern History in the University of Cambridge, has correctly remarked: “The genuine victory of toleration in Europe, for example, seems to me to have been due to the growing power in the world of secular interests and secular considerations. The churches seem to me to have refrained from persecution-or reconciled themselves to the abandonment of it-very much in proportion as churchmen lost the government of society, or lacked the power co behave as they wished”. While in the name of the “secular State” the missions on the one hand praise our Constitution ass a justification for their willful acts of aggression, on the other hand it is noticed that their lust for expansion and power is not satisfied even with our “secularism”. Dr. John McKenzie, C.I.E., D.D., Vice-Chancellor, University of Bombay and sometime Professor of Wilson College, Bombay, while expressing his opinion with regard to the policy of “Secular Democratic State” advocated by Shri Jawarlal Nehru, has remarked in his “Two Religions”: In accordance with this policy they have

continued to offer to Christians and Muslims liberty and protection in the observance of the requirements of their religion. What they have failed to grasp is the fact that neither Christianity nor Islam fits into the scheme.□ A revelation from the □Christianity and the Asian Revolution□ edited by the Joint Secretary for East Asia of the International Missionary Council and the World Council of Churches, is significant: □A new secular faith is entering the Eastern world, asserting that the Nation is both God and believers. But you cannot convert the State into a God and worship it without at the same time converting men into a beast□□□ Secularism and atheism are gaining ground alongside of the revival of ancient religions□□□ Against these tremendous odds, the Church of Christ is living and working in East Asia□.

□Secularism□ itself is being regarded by the missionaries as a denial of their supposed monopoly of religion. They cannot tolerate any other religion being treated as equal to Christianity nor any other religion to have equal liberty to preach or propagate or even to live. This aspect of the Christianity is not the religion but the □Europeanism□ Till the latter is removed the former cannot emerge out. □Toleration□ as the inherent quality of a religion has been explained by Shri Jawaharlal Nehru: □ The whole history of India was witness of the toleration and even encouragement of minorities and of different racial groups. There is nothing in Indian history to compare with the bitter religious feuds and persecutions that prevailed in Europe. So we did not have to go abroad for ideas of religious and cultural toleration; these were inherent in Indian life□.

It is □Hinduism□, in Shri Jawaharlal Nehru that has essentially made him the respecter of all religions and the porport of his above remark is that it is the Hindu culture that inherently conceives the ideal of □toleration□ as the only essential requisite for □secularism□. It is that latent □Hinduism□ in Indian-Christians and people of other religions, which is the only hope to make possible coexistence of different religions in this land to peacefully co-operate in realising a just order of society. But this depends on people realising consciously and actively this □Hinduism□ in them.

99. Answer: We shall be willing to render all possible service whenever so desired.

Yours faithfully,
R. K. DESHPANDE,
Pleader.

Jashpurnagar:
The 28th January 1955.

REPORT OF THE CHRISTIAN MISSIONARY ACTIVITIES ENQUIRY COMMITTEE MADHYA PRADESH

VOLUME II

PART B

CORRESPONDENCE OF ROMAN CATHOLICS WITH THE COMMITTEE, THE STATE GOVERNMENT AND THE CENTRAL GOVERNMENT

Copy of D.-O. letter, dated Nagpur. the 23rd April 1954, from Shri P. Lobo. Advocate, Supreme Court, Civil Lines, Nagpur. to Shri B. P. Pathak, Secretary to Government of Madhya Pradesh. Nagpur

A Government Communique, dated the 16th April 1954, has announced a Six-man Inquiry Committee to probe into Christian Missionary Activities in this State and you are to be its Secretary.

Under instructions from and on behalf of the Catholic Regional Conference, I am to kindly inquire from you as to the following details with regard to this Committee :-

(a) its term of reference,
(b) its procedure,
(c) whether lawyers will be permitted and if cross-examination of wit. nesses allowed,
(d) whether Christian organizations in the State would be able to make depositions,
(e) whether the charges levelled against Tribal Christians by the Government of Madhya Pradesh would be inquired into, and
(f) under what provisions of law it has been constituted and its jurisdiction.

Kindly give me this information at an early date as I am going to Pachmarhi.

Trusting this finds you well.

Copy of D.-O. No. 2-S-CMEC. dated Nagpur, the 30th April 1954, from Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, to Shri P. Lobo, Advocate, Pachmarhi (M. P.)

With reference to your letter, dated the 23rd April 1954, I am desired by the Committee to inform you that your letter has been forwarded to the Government of Madhya Pradesh in the Political and Military Department for disposal. It is hoped that the Government will reply to you concerning the various, points raised in your letter under reference.

2. The terms of reference are already contained in the Resolution of Government, which has been referred to in your letter. Regarding the procedure, the Committee have not yet taken a decision, and I am desired to inform you that when the question of procedure is settled, due intimation to the public will be given.

Copy of D.-O. No. 2/S-CMEC, dated Nagpur, the 30th April 1954, from Shri B. P. Pathak, Secretary, Christian Missionaries Activity Enquiry Committee, Madhya Pradesh, to Shri K. B. L. Seth, I.C.S., Chief Secretary to Government, Madhya Pradesh, Nagpur

I am desired by the Committee to forward herewith in original a letter received by the Committee from Shri P. Lobo, Advocate, Supreme Court, Nagpur, for such action as Government may consider necessary. A copy of my reply to Shri Lobo is also enclosed for information. It is requested that a copy of the reply, which Government may send to Shri Lobo, may also be sent to the Committee in due course.

Copy of D.-O. No. 1 874-815-V. dated Nagpur, the 14th May 1954, from Shri B. N. Kunte, Additional Secretary, Political and Military Department, Madhya Pradesh, Nagpur, to Shri P. Lobo, Advocate, Pachmarhi

I am desired to refer to your letter, dated the 23rd April 1954, addressed to Shri Pathak and to give below seriatim the details asked for in paragraph 2 thereof with regard to the Committee appointed by Government to enquire into the activities of Christian Missionaries:-

(a) and (b) The terms of reference are already contained in this department resolution No. 318-716-V-Con, dated the 14th April 1954. As regards the procedure as Shri Pathak has already informed you, due intimation to the public will be given as soon as the question of procedure is settled by the Committee.

(c) The question whether lawyers will be permitted to appear and cross-examine witnesses is one of procedure, within the discretion of the Committed, and appropriate orders will be passed by it, if the question arises before it with due regard to the circumstances and requirements of the enquiry.

(d) Christian organisations in the State will certainly be allowed to make deposition.

(e) It is not clear to what charges reference has been made in this. So far as Government are concerned, they have appointed the Committee on the basis of representations received to enquire into and report the facts.

(f) Government have inherent powers to appoint a Committee to make enquiries on any matter to ascertain the factual position with a view to determine the action to be taken. Persons in the know of facts relevant to the enquiry and willing to place such evidence before it will be free to do so.

No. 1875-815-V, dated Nagpur, the 14th May 1954.

Copy forwarded to Shri B. P. Pathak, Secretary, The Christian Missionaries Activity Enquiry Committee. Madhya Pradesh, Nagpur, for information with reference to his demi-official letter No. 2-

S-S-CMEC, dated the 30th April 1954.

B. N. KUNTE,
Addl. Secy. to Govt., Madhya Pradesh,
Political and Military Department.

Copy of D.-O. letter, dated Nagpur, the 24th May 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to the Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh Secretariat, Nagpur

With reference to your D. O. No. 1/S-CMEC, dated the 30th April 1954, to my legal adviser Shri P. Lobo and D. O. No. 1874-815-V, dated the 14th May 1954, from Mr. B. N. Kunte. Secretary in the Political and Military Department, Government of Madhya Pradesh, I will be grateful if you will kindly let me know whether you have received any written complaints against Christian Missionaries and Christian Tribals into which enquiries would be, instituted and whether copies thereof could be made available to me,

I will be prepared to bring my own typist to copy these records, if permitted to do so. Kindly also let me know whether any charges are payable for taking out these copies or whether any lump deposit has to be made for this purpose. I would be very grateful for the favour of a reply at the earliest possible date, say, at least a week before the Committee proceeds on its projected tour.

D.-O. No. 14/S-CMEC, dated Nagpur, the 29th May 1954, from Shri B. P. Pathak, Secretary, Christian Missionaries Activities Enquiry Committee, Madhya Pradesh, Nagpur, to Shri G. X. Francis, President, Christian Association, Nagpur

Kindly refer to your letter, dated the 24th May 1954.

2. Numerous representations from several individuals and organizations have been received by the Committee. There appears to be no objection in granting copies thereof to you, but as the (2o-mmittee do not have an independent office, it may not be possible to get copies of all such documents ready in a short time. In these circumstances there is no objection if a legal adviser or other representative is deputed by your Committee to inspect those documents and to take down notes. In due course copies of documents to be specified by you will be supplied. At present it is not possible to intimate whether any charges would be payable because the matter would be for Government to decide and a reference to them is being made. Your representative may inspect the records in my office in the Secretariat at any time between 6-30 a.m. and 11-30 a.m. on any working day.

Copy of D.-O. letter, dated Nagpur, the 1st June 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, Secretariat, Nagpur

This is to thank you for your courtesy in allowing me today to examine the allegations made against Christian Missionaries.

I and Mr. Polycarp Lobo will be accompanying the Enquiry Committee as observers of the Catholic Regional Committee.

With kind regards.

Copy of D.-O. letter, dated Camp, Dharamjaigarh, the 6th June 1954, from Shri G. X. Francis, President, Catholic Regional Committee, Camp, Dharamjaigarh, to Dr. Bhavani Shankar Niyogi, Chairman, Christian Missionary Activities Enquiry Committee, Camp, Dharamjaigarh

It has been represented to this Committee that any representations made by the Christian Tribals to the local or higher authorities, disclosing their difficulties or grievances, invariably exposes the signatories, to further harassments and persecutions by the executive officers. I have quoted an instance of the kind in my 10-point Memorandum submitted to the Prime Minister of India through the Chief Minister of Madhya Pradesh, dated the 14th February 1954, and have adduced the correspondence which has passed between me and Mr. Sunderlal Verma, then Deputy Commissioner of Raigarh. The Catholic Regional Committee is convinced of the genuineness of these apprehensions.

2. The Christian Tribals of Jashpur desire to, bring to your notice and to the notice of your colleagues, all their complaints of the harassments and persecutions, and the story of the discrimination practised against them. They are, however, afraid of doing so, for fear of being exposed to worse and immediate dangers.

3. In the circumstances, I request that an assurance may kindly be given that Christian men and women who will tender written or oral evidence before your Committee will be protected from the effects of executive vengeance and wrath.

Copy of D.-O. letter No. Ref. BC-112-54, from the Members of the Standing Committee of the Catholic Bishops Conference of India, 20, Millers Road, Bangalore-1, to Pandit Ravi Shankar Shukla, Chief Minister, Government of Madhya Pradesh, Nagpur

Since representations addressed to you by the Bishops and the people of Madhya Pradesh have not had the desired effect, we are addressing you the enclosed Memorandum on behalf of the Catholic Bishops Conference of India in the fervent hope that it will receive the earnest and urgent attention which we feel it deserves; and that it may help you to realise how gravely disturbed the Christian community is over these recent events.

All over the country, we have been asked by our own people and well-wishers, drawn from every rank and creed, why no action is taken by us to offset the campaign conducted against us and the disaffection promoted between the communities by interested agencies. We have always stood for constitutional representation and have all along felt that in a country, in which the Constitution guarantees justice to all communities, a community like ours would receive due protection at the hands of our own national Government, particularly when they have no representation in the Legislature.

At the outset, we would like to point out that this Conference, established in 1945, is composed of the Catholic Bishops of the whole of India and heads of a few ecclesiastical units, the former, numbering 56, and the letter 9. Of the 59 Archbishops and Bishops of India, 40 are Indians. These ecclesiastical authorities represent the entire Catholic Church and the Catholic community of India in all matters affecting religious and social interests.

One of the main objects of the Catholic Bishops Conference of India is to defend and promote the rights and interests of the Catholic Church.

We shall be grateful if you will kindly communicate to the General Secretary of the Catholic Bishops Conference of India, His Grace Most Rev. Tomas Pothacamury, Archbishop of Bangalore, the views of Government on the memorandum.

Thanking you.

Copy of D.-O. letter No. Ref. BC-111-54, dated the 15th June 1954, from the members of the Standing Committee of the Catholic Bishops Conference of India, 20, Millers Road, Bangalore-1, to Pandit Ravi Shankar Shukla, Chief Minister, Government of Madhya Pradesh, Nagpur

It is with deep concern that we have been watching the development of events in the State of Madhya Pradesh. Ever since the appointment of the six-man Niyogi Committee, there has been an air of uneasiness all over the land, and what pains us most is that the Christian community has so suddenly become suspect and is being subjected to harassment which goes ill with Indias traditional spirit of tolerance.

2. From the terms of reference of the Niyogi Committee, we understand that offence seems to be taken at the conversion work that is being carried on by Christian Missionaries, particularly in certain parts of the State. We fall to understand, Sir, why a special committee should have been constituted for the purpose of investigating into the activities of the Christian Missionaries in this connection.

3. It is not only Christians who are engaged in conversion work, but also Hindu organisations, and other religious denominations. There are instances of even old converts being induced to renounce Christianity and become Hindus. The work of the Christian Missionaries has never been, and is riot, a source of offence to non-Christians. The Christians do not constitute a political unit, but are part and parcel of the general population and have always evinced a deep interest in the welfare, culture and progress of their country.

4. We understand that the intention of the Government is to arrive at the truth through an impartial committee. We are not averse to any impartial and objective investigation, for we have nothing to fear and nothing to hide. But, with regard to this Committee, it looks as if the complaining party has all the weightage

of representation on the Inquiry Committee, which is composed of five Hindus who may not understand the aims and objectives of Christian Missionaries. The only Christian member who has been nominated has no representative status in the Christian community. We expected equal representation would be given to Christians on the committee.

Viewed in its proper perspective, the present situation, particularly in the Raigarh and Surguja districts, has deteriorated into a purely communal affair. Things being such, it is very unfortunate that the Government should have appointed on the panel of the Committee a majority of personnel belonging to the communal party.

5. There have been no reports of any disturbance, discontent and antagonism between the Christian minority and the major elements of tile population, except some misleading and unverified statements and reports in the press why should the acceptance of Christianity by the aboriginals offend the religious susceptibilities of non-Christians? Reference has often been made to the system of mutual-aid societies that has been built up in the tribal areas of Madhya Pradesh. Rut what is not commonly known is that these mutual-aid societies are the outcome of the sacrifices of the people themselves under the wise inspiration and guidance of the Christian Missionaries. What has thus contributed to the economic uplift of these poor Tribals is now being misconstrued as a deliberate attempt to entice the ignorant Tribals into the Christian fold by monetary inducements: when it ought to be realised that such a practice is an effective measure of implementing the directives given in the Constitution.

It is surely not unknown to you that the history of the Adivasi people bears out clearly how they were exploited by the merciless hordes of intruders who literally invade of their territories and endeavoured to deprive them of all their land and belongings. Under the British Regime too, the Government, in order not to offend or antagonise the local Rajas, did nothing for the amelioration of these down-trodden people. It was here that the Missionaries stepped in. They championed the cause of these unwanted sections, often at the risk of their lives. It is this spirit of devotedness and charity on their part that has endeared them to the tribal peoples.

6. The Congress has been well-known for its anxiety to settle minority problems with the consent of the minorities concerned. We do not know why this policy was not followed when the Inquiry Committee was constituted. The policy of the Government has been clearly laid down in the Constitution which guarantees liberty of thought, expression, faith and worship, and also freedom to profess, practise and propagate religion. This constitutional liberty should not be considered as an abstract declaration, but a concrete reality, inspiring confidence in religious minorities like Christians. Freedom to, propagate religions confers a right not only on the preacher, but also a corresponding personal right on the listener to accept any religion he deems fit or right. If the Missionary cannot propagate his religion, the logical inference is the denial to every person in India of the right to believe, accept and profess the religion of the truth of which he is convinced. The liberty guaranteed by the Constitution, namely, of thought, speech and action, would be futile, were the preacher prevented from spreading the faith he believes in, and the community or an individual denied she right and freedom to accept the Christian faith or any other creed. It is obvious, therefore, that obstacles should not be placed in the presentation of Christian truths. Any such restriction would naturally rouse resentment and discontent in a body of people who have been taught to respect authority and love and esteem their national leaders, and would be a violation of Fundamental Rights. In the light of these considerations, we fail to understand why any community should take offence at the exercise of our Constitutional Rights.

The right to preach and propagate religion cannot be denied to any Missionary. In their judgment on the appeals against the Bombay Public Trusts Act, the Supreme Court declared emphatically that “Article 25 of the Constitution guarantees to *every person and not merely to the citizens of India,* the freedom of conscience and the right freely to profess, practise and propagate religion”.

7. The argument is often brought forward that the tribal is too “illiterate” and “ignorant” to think and act for himself. If this argument has any force in the case of a tribal who wishes to embrace Christianity, we fail to see why it should not have equal force in the case of the hundreds who are daily being drawn towards other creeds.

Again, Sir, you are aware, that the Constitution has enfranchised all these sections of the people: the inference is self-evident, viz., that these tribals are capable of thinking for themselves and making their choice in matters of national importance.

8. In the present stage of India’s cultural development, while efforts are being made to increase the percentage of literacy among our people, it is very distressing to note that our Catholic Schools intended to

meet this national need among our tribals are being deprived of recognition and help.

9. With regard to the allegation that our Missionaries have participated in political activities, our defence is that so far no proofs have been adduced to show that they have failed to conform to the instructions of the Holy See, which clearly forbid such participation. It is a matter of common knowledge that the work of the Missionaries among Harijans and Adivasis has exercised a profound influence for the better, transformed their minds and outlook, making of them worthy citizens of India, ever loyal to their country.

10. We, therefore, beg to submit that-

(i) the Inquiry Committee should comprise of not only representatives of the major elements, but also of religious minorities, such as, Christians, Muslims and Parsis, and that the terms of reference be so widened as to include enquiry into the harassment of Christians;

(ii) that the inquiry be conducted according to the Commissions of Enquiry Act of 1952;

(iii) that every opportunity be given to the Missionaries concerned to answer the charges levelled against them; and

(iv) that the Catholic Bishops’ Conference of India be kept informed of the activities of the Inquiry Committee and their findings, as submitted to Government.

Copy of D.-O. letter, dated Nagpur, the 14th June 1953, from the Secretary to the Most. Rev. Dr. Eugene D’Souza, Archbishop of Nagpur, to Shri B. P. Pathak, Secretary, Niyogi Commission, Nagpur

I have the honour of forwarding you this enclosed letter at the request of the Most Rev Dr. Engene D’Souza, Archbishop of Nagpur, for your kind perusal.

Copy of D.-O. letter, dated Nagpur, the 12th June 1954, from the Most Rev. Dr. E. D’Souza, Archbishop of Nagpur, to Pandit Ravi Shankar Shukla, Chief Minister, Government of Madhya Pradesh, Nagpur.

At the outset I cannot but express my disappointment at your reply to my memorandum of 7th May. In spite of repeated attempts to present our case and our point of view we are sorry to say that Government has always turned a deaf car to our requests. The impression has somehow grown that Government has its mind made up about Christians and Christian Missionaries, and has therefore shut its doors to all further representations on the matter.

From your letter of 14th May I gather that impartiality has been the basis of Government’s selection of the six-man Niyogi-Commission. “We do not want any particular member to be on the Committee who would advocate one cause or the other and instead of being a real judge would become an advocate for a particular section of the people.” I feel it my bounden duty, Sir, to inform you that on the basis of this very principle which you have stated the Commission that has been appointed by Government can hardly be classed as impartial.

No matter how indulgent a view one may take of the matter under consideration one cannot escape the conclusion that it is at the moment a communal affair and a communal dispute, between Hindus on one side and Christians on the other. Things being such I think you will agree with me, Sir, that if a Commission appointed to inquire into this subject under dispute be composed of personnel belonging predominantly to one communal party it cannot but be labelled as partial and one-sided and consequently can hardly be said to inspire the confidence of all concerned. This is actually the fundamental drawback of the composition of the present Commission.

In a Government D.-O. No. 1874-815-V, dated the 14th May 1954, reference is made to “inherent powers” which Government has “to appoint a Committee to make inquiries on any matter to ascertain the factual position with a view to determine the action to be taken.” May I be allowed, Sir, to express my humble opinion on the matter. There are many things permissible for a man to do but all may not be expedient. I personally feel that of all unwise things this is the most unwise step on the part of the Government. It is the propriety and political expediency of the appointment of the Commission that I am here referring to. The question of the legality of the Commission is a delicate and most disputed affair: the consensus of opinion I may incidentally inform you is that Government has overstepped itself in this matter. Government has

contravened all rules of democratic procedure, the more so that its action infringes certain fundamental rights granted to us by the Constitution.

However, this may be it is not this matter that I wish to touch on here. What I wish to bring home to you, Sir, is that the appointment of the Commission particularly at this juncture is hardly “meet and just”. The Commission can work no good, on the contrary it is bound to cause a lot of harm and the sequence of events go but to corroborate this our apprehension in the matter.

What Government and the public is interested in finding out is the truth. There has been as the Gazette Notification of 14th May affirms, a series of accusations against Christian Missionaries. We, Sir, are equally interested that the public come to know the truth. We are not afraid of it but what I wish to say is that the appointment of the commission particularly on the lines in which it is now constituted is hardly the correct way of going about things. As the terms of reference now stand they are, we must say, one-sided. An enquiry is to be made into things that have a religious import and bearing. Consequently, we feel that the only competent authority to investigate into such matters is a set-up and machinery belonging to the religious community in question. And have we not repeatedly informed Government that we, in she Catholic Church, have the adequate machinery to investigate into such matters, and also adequately in our Code of Law to levy the necessary sanctions. This Government is surely aware that the Vatican has its representative in the country, accredited to deal with all affairs concerning the Catholics in the country. And you yourself, Sir, have met personally the most Rev. Dr. Martin Lucas, Apostolic Internuncio for India, when he visited this State on 26th March.

Then is Government not aware of the existence of the Catholic Bishop’s Conference of India, an organisation that is deeply interested in maintaining the cordial relations that have always existed between the Government and the Catholic Community. We fail to understand why reference cannot be made in this matter to one or other of these channels. We give Government the assurance that any reference made to them will be dealt with expeditiously and in a manner befitting the dignity of our status as a progressive democratic country.

In a democratic set-up a country’s prosperity depends on the harmonious union and working together of all the members that constitute the State. Are you aware, Sir, that this is just what the appointment of the Commission is undermining? Needless to say it has shattered the confidence chat was placed in the Government by us. If at the outset of things we sacrificed the privileges that were ours as a minority community it was solely because we wished to throw in our lot with the rest of our fellow-men and make common cause with them in the efforts to build up the prosperity of our country. Contrary to all our expectations we find ourselves Literally thrown out on the high seas, compelled to face alone and unarmed the fury of a rising tempest.

I am just returning, Sir, from a protracted tour of various sectors in the State and I must admit frankly that what I have seen and heard has pained me very much. A commission is being appointed to investigate into matters and is to make the Raigarh-Surguja district, the field of its inquiries. Is Government aware of the fact that in every sector of our State the Christians are being harassed in every department of life? In the field of education we feel sorry to say that our institutions are being discriminated against. Inspectors and other officials make no secret of their definite antagonism and bias against our schools. Why even a Minister of this State has been outspoken in the matter in my own presence by his slashing criticism which I felt it my bounden duty to question. Christian students further are suffering from many handicaps, particularly those belonging to scheduled castes and tribes. In every walk of life to be a Christian now means a definite handicap to the individual and he is made to feel this by the officials with whom he comes in contact.

Official harassment still continues unabated, police investigations which we feel are unwarranted are being continued. All manner of things are being done to intimidate the Christian community and I must frankly say it is driving us to a sense of frustration and desperation. Are these things, Sir, befitting a progressive State like ours? Will the commission be in a position to stem this growing tide of bitterness and hatred and discrimination against the Christian Community? Perhaps, I feel, Sir, it will accentuate the problem. One can hardly close one’s eyes to the alarming proportions that the reaction against Christians and Christian Missionaries is taking not only in this State but in the whole country. If the Christian Community feels alarmed, the general public too, I may inform you, Sir, is also apprehensive of the good that can accrue from the appointment of the Commission.

Government, I feel would be failing in its duty to this minority community if it continues to thus turn a deaf ear to our representations in this matter.

Copy of D.-O. letter, dated Nagpur, the 4th July 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to Shri B. P. Pathak, Secretary, Missionary Activities Enquiry Committee, the

Civil Secretariat, Nagpur

It has been brought to my notice that Government has printed for private circulation a booklet entitled □Belgian Jesuits in Udaipur□, and has given a copy of it to each Member of the Enquiry Committee. As we are preparing the defence, this would be relevant material for us, and I shall be grateful, if you will kindly let me have a copy of the publication.

Kind regards.

Copy of D.-O. No. 1236-XXX, dated Nagpur, the 8th July 1954, from Shri M. S. Pandharkame, MA., LL.B., Assistant Secretary, Christian Missionary Activities Enquiry Committee, Nagpur, to the President, Catholic Regional Committee, Mohan Nagar, Nagpur

I am directed to refer to your letter, dated the 4th July 1954, requesting a copy of booklet entitled □Belgian Jesuits in Udaipur□ and to say that no such book has been got printed or circulated by Government.

Copy of D.-O. letter, dated Camp Mungeli, the 20th July 1954, from Shri G. X. Francis, President, Catholic Regional Committee, Camp Mungeli, to the Chairman, Christian Missionary Activities Enquiry Committee, Nagpur

This is the first time in the course of your exploratory tours, that I have been compelled to write to you about the unfortunate trend of the enquiry.

Heretofore, you have been calling people to tell the committee what they knew about Missionary activities. You will appreciate that Christian organisations and the Christian people have fully co-operated with you in your efforts to ascertain the truth behind the allegations and counter-allegations.

On this tour, however, you have diverted from the procedure you followed on the last tour and have permitted certain factional leaders to make inflammatory political speeches against the Christian people. This has happened at Jagdishpur, at Mahasumund, at Bilaspur and at Takhatpur. This is most unfortunate, where there are restraining influences at work. I expect that the relations of the people will not, as the result of these provocations, be very much affected. But there is a limit to patience and forbearance.

This morning, you allowed 43 minutes to Mr. Uttalwar, to make a speech which had the effect of rousing the Hindus and Sathnamis against the Christians of Takhatpur, on the ground that Christians had become so denationalised and depraved that they would not fight for India in the event of a war with America, and that by allowing conversions to Christianity, the State was allowing the growth of traitors and fifth columnists as had happened in Kashmir.

I have to record the protest of the Catholic Regional Committee, against this new trend in the enquiry and as it is likely to have unfortunate consequences in the peaceful relations now existing between Christians and non-Christians, I feel it my duty to request you to kindly see your way to check the tendency.

As this is a matter of urgent public importance, I am sending a copy to the Government for information.

Copy of D.-O. letter, dated Camp Pendra Road. the 21st July 1954, from Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, to Shri G. X. Francis, President, Catholic Regional Committee, Camp Pendra Road

I am directed to refer to your letter, dated 20th July 1954, presented to us at Camp Chandkhuri, district Bilaspur, and to observe as follows:

It has been repeatedly made clear by the Committee through press statements, remarks by the Chairman at various meetings, and other means that the Committee will conduct its enquiries □openly, impartially and in a manner fair to all concerned□. In our first tour of Raigarh and Surguja districts, we followed the procedure of eliciting information from all concerned, whether Christians or non-Christians, and we have not departed from this procedure in our present tour. In the terms of reference one of the allegations which finds place is that the mission institutions are utilised for extra-religious activities. Representations have been made to the Committee in which it has been alleged that some of the mission institutions are being utilised for political propaganda against the Government, the State and a spirit of disloyalty to the country is being created. It was on these points that some of the speakers mentioned in your letter under reply, made statements and cited instances. As you know the mission workers were also allowed to controvert them. Speeches which

were considered highly inflammatory and objectionable by the non-Christian section of the people present were, as you will, perhaps, remember, made even by Christian speakers. Although the Chairman as well as individual members of the Committee have tried their level best to stop lectures being delivered and they have repeatedly requested the speakers to confine themselves to giving information relevant to the enquiry, it is not clear on what basis you have made the allegation that the committee have allowed sectional leaders to make inflammatory speeches of a political nature. The allegation appears to be without any foundation and I have been requested to assure all concerned that the intention of the Committee is not to create any sort of disruption or ill-feelings amongst various sections of the people for which purpose the Chairman makes it a point to advise the audience both at the commencement as well as at the conclusion of the proceedings.

Copy of D.-O. letter, dated Nagpur, the 4th August 1954, from Shri G. X, Francis, President, Christian Association, Nagpur, to Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, the Secretary Nagpur

Kindly refer to your demi-official letter, dated 21st July 1954, handed over at Pendra Road, while the enquiry committee was on tour.

I should not have lodged my complaint, dated 20th July but for the alarm experienced by all sections of the Christian people over the consequences of fiery speeches made by communal leaders at the meetings convened by the Enquiry Committee on, its second tour, and after giving you specific instances, I had requested you to “kindly see your way to check the tendency”.

The incredible tone of your side-tracking reply, apart from the assurances it contains, hardly encourages the hope that the continued co-operation of the Christian people in the labours of the enquiry committee, will not expose them to the fury of communal passions. This is evident from your queer argument over an admitted fact.

You say -

> “Although the Chairman and individual members of the committee have tried their level best to stop lectures being delivered, and have repeatedly requested the speakers to confine themselves to giving information relevant to the enquiry, it is not clear on what basis you have made the allegation that the committee have allowed sectional leaders to make inflammatory speeches of a political nature. The allegation appears to be without any foundation.”

Reading this paragraph, one would fancy that nothing had happened on the second tour and the complaint lodged of the incident which took place at Takhatpur, was false. I am compelled to recapitulate the following facts which I had brought to your notice :-

(a) That in the second tour, communal leaders, with the implicit or explicit permission of the committee made violent speeches which could have no other effect than that of rousing inter-communal passions.

(b) That as a specific instance which took place at Takhatpur, on the 20th July, one man alone (his name being Uttalwar) made an inflammatory speech which lasted 43 minutes.

(c) That in the course of the speech, Uttalwar had said that:

> “Christians had become so depraved and denationalised that they would not fight for India in the event of a war with America, and that by allowing conversions to Christianity, the State was allowing the growth of traitors and fifth columnists as had happened in Kashmir”.

From your argument reproduced above I could only deduce that you are disowning the suggestion that the committee had *explicitly allowed* such inflammatory speeches to be made. Such a suggestion was far from my mind, although a very legitimate criticism could have been levelled that the committee helplessly heard lectures when it should have heard oral evidence.

Two aspects of this very serious matter to which I solicit the earnest consideration of the enquiry committee and the Government are-

(a) whether Uttalwar did or did not make an inflammatory speech at Takhatpur, and

(b) whether the subject-matter complained of was relevant to the enquiry.

You have not denied the fact that such a speech was made. It is for the enquiry committee and the Government to consider the propriety of such speeches being made in the meetings of the enquiry committee.

As regards the relevance of the subject-matter to which I have taken exception, you justify it on the ground that you had received representations that “some of the mission institutions are being utilised for political propaganda against the Government, the State, and a spirit of disloyalty !o the country is being created”. Here again, I am afraid that you are outstripping the terms of reference given by Government which requires you to enquire whether “the missions are utilised directly or indirectly for the purposes of political or extra-religious objectives”.

Now, Uttalwar’s references were to the denationalised character of the Christian people whom he called “traitors and fifth columnists”. This has nothing to do with “political propaganda against the Government” or with the utilisation of missions for “political or extra religious objectives”. I need not dwell on the platitude that ever citizen in a democracy has a right to disagree with the Government, and that this is a Fundamental Right under our Constitution. Although Christians, by and large, are of the Congress persuasion, still the right is there. Unless you agree with Uttalwar to deprive Christians of their rights of Citizenship in a Free India, I must respectfully disagree with you in admitting the relevance of his disparaging references to the Indian-Christian people. Traitors and Fifth Columnists, I humbly submit, are not required to be discovered by you under the present terms, of reference, nor is it possible for any enquiry committee to discover them. You will agree that their lives and fates are to be determined by summary trials according to martial laws.

Finally, I am at a loss to understand your statement that highly inflammatory speeches were made by Christians also. I was with your committee throughout your tours and took detailed notes, but never found a single Christian making a speech, inflammatory or otherwise, even remotely hurting the Hindus. I shall be glad if you will let me know the name of the speaker as I am anxious that on the part of the Christians there should be absolutely no provocation.

As on the previous occasion, I am sending copies of our correspondence to Government. I am also sending a copy of my letter to Dr. Niyogi.

I should gladly bear testimony to the gallant efforts made by the Chair man, yourself and some other members of the committee to restrain the speakers as you have said, but my complaint is that in spite of your best efforts, the speakers held the field. The burden of my complaint is that the procedure of “allowing” fiery speeches is calculated to create a situation which is fraught with grave danger to the Christian minority.

Kind regards.

Copy of D.-O. No. 1494-33-XXX-MR, dated Nagpur, the 4th August 1954, from Shri K. B. L. Seth, Chief Secretary to Government, Madhya Pradesh, Nagpur, to his Grace the most Rev. Thomas Pothacamury, Archbishop of Bangalore, General Secretary, Catholic Bishops’ Conference of India, Archbishops House, 20, Miller’s Road, Bangalore.

I am desired to refer to your letters Nos. BC-,111-54 and No. BC-112-54, dated the 15th June 1954, to the Chief Minister, Madhya Pradesh Government, on the subject of appointment of a committee to enquire into Missionary activities, presided over by Dr. Bhawanishankar Niyogi, and to make following observations:-

2. The committee was appointed on the 14th April 1954, under Resolution No. 318-716-V-Con, dated the 14th April 1954. The object of appointing the committee and the terms of reference were made clear in the resolution itself. Briefly, it may be 'Stated that it was found necessary to appoint the Committee in consequence of complaints which were received from non-Christians against the activities of certain Missionaries and from Missionaries alleging harassment of Christians. These, complaints became so numerous that to ascertain the real facts in an authoritative manner, it was considered necessary to appoint a committee to go into the whole question, and to make a thorough enquiry. Subsequently, on the 3rd May 1954, a Press Note was issued in consequence of certain criticism levelled against the composition of the committee. The object of this was to allay any genuine misapprehensions that may have existed in the minds of certain persons. I have no doubt that have seen the Government resolution and the Press Note referred to above. Copies thereof, are, however; enclosed for your information and ready reference. It also be stated that certain representatives of the Christian Community, including the Archbishop of Nagpur and some other authoritative members of the Church, have seen the Chief Secretary to the Government of Madhya Pradesh, from time to time when the position was fully explained by the Chief Secretary to these

gentlemen. Certain communications were addressed to the Chief Minister also by Rev. D'Souza, Archbishop of Nagpur, Shri G. X. Francis, President, Regional Catholic Council, Shri C. S. Kirkby, Founder President of the Centenary Christian Association, Bombay, and others and replies were duly sent to Rev. D'Souza and Shri Kirkby. All this should have dispelled the apprehensions, if any, regarding the constitution of the committee or the attitude and policy of Government.

3. Many of the statements made in your letter, under reply, refer to matters which are the subject-matter of the enquiry, and you will appreciate that it would neither be proper nor possible for Government to say anything about them at this stage. To act otherwise would be tantamount to prejudicing a fair and objective enquiry. I presume that those matters would be raised before the committee by your representatives and duly enquired into.

4. In your letter you have raised again the question of personnel of the committee which was dealt with in the Press Note of the 3rd May 1954. Without going into the matter over again, it may be stated that in selecting the personnel, Government's sole purpose was to appoint men of experience and standing in public life who would be expected to approach the question in an impartial and objective manner and in short, to act as judges rather than as advocates or partisans or even representatives. Government devoted much thought to the personnel of the committee and took care to obtain the views of highly respected authoritative persons belonging to the Christian Community. The committee is presided over by an ex-Chief Justice of the Nagpur High Court, who after his retirement from the Bench also worked as Chairman of the Madhya Pradesh Public Service Commission for about six years. The manner in which the committee has conducted its proceedings, you will, I hope, readily concede, disproves all doubts about the impartial character of the enquiry. It is understood that Shri G. X. Francis, President of the Regional Catholic Committee, and Advocate P. Lobo, as a representative of the Roman Catholic Missions, accompanied the committee during its tours and were given access to all material placed before the committee. Christians were as free as persons belonging to any other faith to place their case before the committee. A more unexceptionable enquiry is hard to conceive. Government have no doubt that the committee will make a thoroughly impartial enquiry and that nobody will have any ground for complaint against them on this score.

5. Of the points raised in paragraph 10 of your letter No. BC-111-54, the first has already been answered in the foregoing paragraph. As regards the second, it may be stated that it is within the competence of Government to appoint a committee to enquiry into any question of public importance and that it was not necessary to constitute a commission under the Commissions of Enquiry Act, 1952. The appointment of a Commission under that Act would have served no more useful purpose. Constitution under the Act would have merely given certain powers to the committee to obtain evidence; but as everybody is free to place whatever relevant material he likes before the committee, this matter is of no importance. So far the committee has not found that it is hampered in its work by the absence of these powers and it is always open to Government to invest those powers on the committee, should it be found necessary to do so in the interest of enquiry.

6. As regards the third point, it has already been stated that the committee has so far given every opportunity to the Christians and Missionaries to answer the charges levelled against them and Government have no doubt that this would continue to be done.

7. The last point raised in your letter is not quite clear. The proceedings of the committee are regularly published in the press and representatives of every community can appear before it. It is open, therefore, to your conference to keep itself fully informed about the proceedings of the committee.

8. Finally, Government hope that this clarification would remove all doubts and misapprehensions from the minds of the Christians and Missionaries. Government wish to assure you, and through you, all the Christians that they stand firmly by the principles and fundamental liberties enshrined in the Constitution and have no desire whatsoever to interfere with them. They would give equal protection to all citizens irrespective of their race, religion or community. Government hope that you and your Association will now persuade your fellow-religionists to co-operate in the important work which the committee has undertaken and that you would make special efforts, to see that no bitterness against any community is created.

No. 1495-33-XXX-M.R., dated Nagpur, the 4th August 1954.

Copy, with a copy of the letter to which this is a reply, forwarded to the Secretary, Missionary Activities Enquiry Committee, for information.

K.B.L. SETH,
Chief Secretary to Government, Madhya Pradesh.

Copy of D.-O. No. 1718/46,XXX-MRN, dated Nagpur, the 3rd September 1954, from Shri J. K. Verma, Additional Secretary to Government, Madhya Pradesh, Tribal Welfare Department, to Shri G. X. Francis, President, Christian Association, Mohan Nagar Direct Road, Nagpur

I am desired to refer to your letter, dated the 13th August 1954, addressed to the Chief Secretary regarding-

(i) enlargement of the Christian Missionary Activities Enquiry Committee to give parity of representation to Christians; and

(ii) widening the terms of reference of the Committee so as to include enquiry into the harassment, discrimination and coercion practised on Tribal Christians.

2. The State Government have examined both the points carefully. They consider that there is no necessity to enlarge the Committee in the manner indicated in your letter under reference. As regards the widening of the terms of reference of the Committee, Government would like to invite your attention to sub-paragraphs 3 and 4 of paragraph 1 of the Political and Military Department's Resolution No. 318-716-V-Con., dated the 14th April 1954 (published on page 211, Part I, of the "Madhya Pradesh Gazette", dated the 16th April 1954), which cover the point at issue. No amendment to the terms of reference is therefore, considered necessary by Government.

No. 1719,146-XXX-MRN, dated Nagpur, the 3rd September 1954.

Copy, with a copy of the letter to which it is a reply, is forwarded to the Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur, for information.

J.K. VERMA,
Additional Secretary.

Copy of D.-O. letter, dated the 13th August 1954, from the Catholic Regional Committee, Mohan Nagar, Nagpur, to the Chief Secretary

Following the appointment of an Enquiry Committee to screen Christian Missionary activities in this State, I had interviewed the Prime Minister on the 12th May 1954 to put forth the Christian point of view. I had pleaded *inter alia* that (i) the Committee be enlarged to give parity of representation to Christians and (ii) that terms of reference be so widened as to include enquiry into the harassment, discrimination and coercion practised on Tribal Christians. The Prime Minister informed me that it was for the State Government to consider the first request. But as regards the second, he had promised to write to the Chief Minister. In reply to a, reminder, his Secretariat has informed me under No. D/S-5325, dated the 3rd June 1954, that he has suggested to the State Government to have as wide terms of reference as possible. I am enclosing a copy of that letter for your ready reference. As I have not seen any amendment in your gazette to your resolution No. 318/ 716/V-CON, dated the 14th April 1954, nor any press statement on the subject. I shall be grateful if you will let me know what action has been taken in the matter. In the meantime, as you are no doubt aware, the Committee has already conducted three tours without any official instructions on the widened terms of reference.

Copy of letter No. D/S-5325, dated the 3rd June 1954, from the Prime Minister's Secretariat, New Delhi, to Shri G. X. Francis, President, Catholic Regional Committee, Nagpur

With reference to your letter, dated the 25th May 1954, I am desired to say that, as the Prime Minister told you, the Enquiry Committee appointed by the Madhya Pradesh Government, is entirely a State matter, and the Central Government does not interfere in such matters. It has, however, been suggested to the State Government to have as wide terms of reference as possible.

Copy of D.-O. letter, dated Nagpur, the 23rd September 1954, from Shri G, X. Francis, President, Christian Association, Nagpur, to Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, The Secretariat, Nagpur

Will you kindly refer to your office letter No. 1236-XXX, dated the 8th July 1954, in which it has been stated

that Government has not printed or circulated any book entitled "Belgian Jesuits in Udaipur"?

I should not have reopened this correspondence but for the increasing evidence that such a publication is under circulation, and that your office has merely seized upon the inaccuracy of the title ascribed by me to deny its publication. The publication currently under circulation even to the Members of the Enquiry Committee is reported to contain extracts from, or references to the correspondence that passed between Lt.-Col. A. S. Meek of the erstwhile Eastern States Agency and the then Governor-General of India on the activities of the Belgian Jesuits in the former State of Udaipur during the minority of the Rajah in what is known as "The Meek Enquiry".

I also understand that the "Hitavada," of Nagpur has relied on this publication for the sensational despatch featured under banner headlines in its issue, dated the 25th June 1954.

In the circumstances, and in view of the assurance conveyed by the Chief Secretary to the Government of Madhya Pradesh to His Grace, Dr. T. Pothacamury, General Secretary of the Catholic Bishops' Conference of India (in his demi-official letter No. 1494-33-XXX-MR, dated the 4th August 1954, paragraph 6) that "the Committee has so far given every opportunity to Christians and Missionaries to answer the charges levelled against them, and the Government have no doubt that this would continue to be done", I request that you will kindly see your wav to let me have a copy of the publication, whatever its title may be.

Kind regards.

D.-O. No. 86, dated Nagpur, the 4th October 1954, from Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur, to Shri G. X. Francis, President, Catholic Regional Committee, Nagpur

Attention is invited to your letter, dated the 23rd September 1954, regarding supply of a copy of a Government publication alleged to be in connection with the activities of Belgian Jesuits in the former State of Udaipur.

2. From paragraph 3 of your letter under reply it appears that you require the file containing letters which have been published in the "Hitavada". It may be pointed out that important Government records are generally printed, and, perhaps. Government have preserved this record also in a printed form. Some records in possession of Government were shown to the members of the Committee to acquaint themselves with the problem under enquiry and the record in question was also perused by the members. So far as I am aware, the record is not published and is not intended for circulation. As the record does not belong to the Committee, the question of supplying a copy to you does not arise. If necessary, you might approach Government for the same.

No. 86, dated Nagpur, the 1st October 1954.

Copy, together with a copy of the letter to which it is a reply, forwarded to the Secretary to Government, Madhya Pradesh, Tribal Welfare Department, Nagpur.

B.P. PATHAK,
Secy., Christian Missionary Activities Enquiry Committee,
Madhya Pradesh, Nagpur.

Copy of D.-O. No. 2004-47-XXX-MR, dated Nagpur, the 19th October 1954, from Shri R. S. Shukla, Secretary to Government, Madhya Pradesh, Tribal Welfare Department, Nagpur, to Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, Nagpur

I am desired to enclose for the information of the Christian Missionary Activities' Enquiry Committee, a copy of letter, dated the 12th August 1954 (without its enclosures), from Shri G. X. Francis, President, Catholic Regional Committee, Nagpur, to the Chief Secretary. Under paragraph 4 of the Political and Military Department Resolution No. 318-716-V-Con., dated the 14th April 1954 the Christian Missionary Activities Enquiry Committee has been authorised to frame its own procedure for conducting the enquiry. But no information has so far been received by Government about the procedure finally adopted by the Committee. From Shri Francis's letter, however, it appears that the Committee holds public(?) meetings at the places they visit and that people are allowed to deliver speeches. Such a procedure is likely to create ill-feelings amongst the various sections of the people in general and may bring up other communal matters which may

not fall strictly within the scope of the terms of reference of the Committee. I am, therefore, to request that the Committee may frame its procedure in such a manner that the Government, as the custodian of law and order, are not put to any embarrassment. The procedure finally adopted by the Committee may also be intimated to Government.

Copy of D.-O. letter, dated Nagpur, the 12th August 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to Shri K. B. L. Seth, I.C.S., Chief Secretary to Government of Madhya Pradesh, Nagpur

Second tour of the Niyogi Committee

May I draw your attention to the subject noted above? I am sorry to have had to strike a discordant note in the new trend of the enquiry which the Committee deplores as much as I do. in enclosing a copy of the correspondence that has passed between me and Shri B. P. Pathak; I have to observe as follows:-

(a) If this new trend is deplorable, there is no point in defending an indefensible action.

(b) The consequences of inflammatory speeches being delivered by clever politicians and communal leaders at the meetings of the Enquiry Committee will ultimately go far beyond the purview of the present Enquiry Committee and embarrass the custodians of law and order, apart from the dangers to which the Christian minority would be exposed.

(c) Already reports have reached me of the ghastly murder in the last week of July i954 of one of the Christian leaders of Lureg (Udaipur) whose case was discussed before the Committee in its first tour.

I should like to add that the Chairman and Secretary have done their level best to keep the public within the limits laid down in the terms of reference, but they have been outwitted by clever politicians.

I have brought this matter to your notice in the hope that you will take steps to see that wittingly or unwittingly communal passions are not roused against the Christian minority on the plea of the operations of the Enquiry Committee. Nothing more need be done beyond timely firmness in handling delicate situations. Perhaps a Press Note on the subject will solve the problem.

Kind regards.

Copy of D.-O. No. 153, dated Nagpur, the 8th November 1954, from Shri M. S. Pandharkame, Assistant Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, to Shri R. S. Shukla, I.A.S.. Secretary to Government, Madhya Pradesh, Tribal Welfare Department, Nagpur

I am directed to refer to your demi-official letter No. 2003-47-XXX-MR., dated the 19th October 1954, enclosing a copy of Shri Francis's letter, dated the 12th August 1954, to Shri Pathak and to say that the Committee has heard people in the several places visited by them to find out the nature of their complaints. Shri Francis in his letter referred to above bears testimony to the efforts made by the Committee to prevent meetings of Christian and non-Christian representatives from turning into public meetings and, therefore, it is needless to dwell on this point at any length. I enclose a copy of Shri Pathak's letter, dated the 21st July 1954, to Shri Francis, which-indicates the procedure followed by the Committee so far. It will also indicate the inaccuracy of Shri Francis's allegations.

2. A questionnaire is under preparation at present. When replies to the questionnaire are received, the final procedure for recording evidence and conducting the enquiry will be laid down and communicated to Government in due course.

Copy of D.-O. letter, dated Nagpur, the 22nd January 1955, from the Most Revd. Dr. Eugene D'Souza, Archbishop of Nagpur, to the Secretary Christian Missionary Activities Enquiry Committee, Secretariat Building, Nagpur.

The Catholic Bishops of Madhya Pradesh, on behalf of the Catholic Community of Madhya Pradesh, beg to submit the following Memorandum anent the recent Questionnaire issued by the Christian Missionary Activities Enquiry Committee: -

1. It is difficult to see how such a strange Questionnaire could be issued by an impartial Committee. A cursory perusal of the 99 questions suffices to convince one of the basic mistrust on the part of those who have framed it. Its whole spirit is repugnant to the tenets of toleration of our sovereign Democratic Republic. To say the least, it is an aspersion on the numerous Christians, who are rendering yeoman service to the country in all walks of life.

2. It is rather unfortunate that there are certain basic assumptions that are underlying some of the questions, which are themselves unwarranted and unproved, and which consequently vitiate the whole tenor of the Questionnaire. The following assumptions are illustrative but not exhaustive:-

(a) *It is assumed that illiterate persons are only sub-human beings, incapable of choosing and following a religion by conviction. -* The doctrine that only the literate and erudite can choose a religion and way of life belongs to a particular school of thought, possessed by an infinitesimal minority and opposed to the view of the overwhelming majority of the population of India. This doctrine is opposed to the principle on which adult franchise has been based and therefore alien to the basic principles of our Constitution. The assumption is also false and dangerous that the right and appreciation of religion is limited only to a few.

(b) *It is assumed that Christians must have been compelled by force, fraud or monetary temptations. -* This assumption, we respect fully submit, begs the very question which the Committee has been called upon to investigate. If there are definite allegations on record it is the duty of the Committee to go into these allegations and arrive at findings; we fail to see how any useful purpose will be served by calling in further and fresh allegations. Throughout the exploratory tours of the Committee they have not comet across a single instance o f a specific allegation with details about force or fraud or monetary temptations in the case of conversion to Christianity. What then is the purpose of this assumption in eliciting public information on a matter which has no grounds in the field of actual events?

(c) *It is assumed that Christians are not and cannot be loyal citizens, of India, because they have changed their faith. -* This is a reflection on the entire Christian minority of ten million citizens of India. We would respectfully point out that nowhere in the country have Christians been accused by their very worst opponents of being disloyal to the motherland. We feel, therefore, compelled to record our most vehement protest against this aspersion on the Christian Community.

(d) *It is assumed that Christian Missionaries have ulterior motives besides preaching the message of Christ. -* We respectfully submit that this is "the unkindest cut of all" as it damns the Missionary for a suspected motive against which he can only offer a bare denial. The life of self-sacrifice and service that he brings to bear on his work is deliberately brushed aside and prejudiced in the eyes of the public. In the absence of any evidence it is submitted that this assumption results in discrimination against Christian Missionaries.

3. In the Resolution No. 318-716-V-Con. of the Madhya Pradesh Government, dated the 14th April 1954, it has been stated "that representations have been made to the Government from time to time" about the activities of Christian Missionaries. We are not aware of any step whatsoever, that has been taken by the Enquiry Committee to ascertain or collect what the representations were that were made prior to 14th April 1954. The Questionnaire, we feel, aims at collecting more allegations instead of going into the allegations already on record. It is not known also whether answers submitted by persons or organisations against Christian Missionary Activities would be submitted to the scrutiny of the defence, or whether the defence would be afforded the opportunity of cross-examining persons submitting reports under oath.

91 out of the 99 questions contained in the Questionnaire bear on the activities of Christian Missionaries, Christian converts and Christian Institutions, and oil most of these questions, the views and opinions of the people are sought; it is felt that the opportunity is further afforded for fresh out bursts of communal frenzy against Christians and Christian Missionaries. In paragraph 3 of the Resolution of the Madhya Pradesh Government, dated the 14th April 1954, the Enquiry Committee has been asked only to "enquire into the questions mentioned in the preamble and to report to Government *What the facts are*". It is respectfully submitted that an expression of opinions and views will not enable any enquiry body to ascertain the facts in dispute or even to gauge the actual situation.

Even the unbiased Questionnaire is notoriously unreliable as a method of enquiry and is seldom used in scientific investigation without adequate and suitable safeguards. The collation and interpretation of answers

requires men with special training.

4. Another feature of this Questionnaire, which is true also of the enquiry in general, is that, starting as an enquiry into the activities of Christian Missionaries, presumably in relation to those outside the Christian community, it has become in some respects an enquiry into the activities of the Christian Church as a whole.

Evidence of this unwarranted widening of the scope of the enquiry is to be found in the nature of some of the questions. It would appear that the whole community is on trial. Fundamental Rights guaranteed to all persons by the Constitution appear to be questioned. Neither the terms of reference of the Committee nor the situation in the country justify the singling out of the Christian community for such treatment or the expectation that Christians should do such things which are not required of others.

In spite of these drawbacks in the Questionnaire, we wish to place on record certain observations regarding a few fundamental questions touched on in the Questionnaire (*vide* Appendix). We trust these observations will help both Government as well as the Enquiry Committee, to view things in their proper perspective.

Before we conclude, we, the Catholic Bishops of Madhya Pradesh, wish to take this opportunity of expressing our disappointment at the whole procedure of the Enquiry, as also our deep concern at the distressing trend of events in the State during the recent months. The Committee is no doubt aware of the two foul murders of Christians that have taken place in this State a few months ago. These are only the outcome of communal frenzy that bias been worked up by interested agencies. Whether this feeling of communal bitterness has been the aftermath of the tours, it is left for the fair-mindedness of the members of the Committee to decide.

The Questionnaire that has just been issued is an aspersion on the fair name of the Christian community. Apart from the insinuations contained therein, the wording of some of the questions in this document is very unfortunate; the questions are bound to invite malicious answers. It may interest the Committee to know that all sections of people in the country, even outside the Christian fold, have been shocked on perusing the Questionnaire.

We, therefore, respectfully submit, in view of all these circumstances, that no useful purpose would be served by our continued co-operation and contribution of the Christian Missionary Activities Enquiry Committee appointed by the Government of Madhya Pradesh.

APPENDIX

OBSERVATIONS AGAINST CERTAIN FUNDAMENTAL QUESTIONS TOUCHED ON IN THE QUESTIONNAIRE

I. There is a prevailing misconception regarding conversions. Conversions are not effected by Missionaries. It is the would-be convert himself, who, by a personal act of free-will, chooses to adhere to a given religion.

In the Catholic Church this freedom of choice is enjoined by law and scrupulously adopted in practice. “No adult may be baptised except with his full knowledge and unless he expresses a wish to be baptised, has been well instructed in religion and repents of his sins.” (Can. 752, para. I.)

The utmost care is taken that the freedom of the convert is respected. No one is ever baptised except after a long course of religion, instructions lasting for months and sometimes for years. During that period each one remains perfectly free to withdraw, and there have been many cases of such withdrawals, i.e., of persons who freely underwent a course of religious instruction, who withdrew before the time of baptism.

Finally, before actually undergoing the ceremony of Baptism, each individual is again asked: “Do you wish to be baptised?” If he answers “No”, or expresses doubt, he will not be baptised. To do otherwise would be considered a sacrilege by every Catholic priest.

II. In their eagerness to explain away conversions, some would ascribe to the Missionary mean and unworthy motives, namely prestige, political power, etc. In reality, nothing will explain the life of a Missionary, unless one realizes that it is inspired solely by the love of God, and His Son, Jesus Christ, as well as by the love of men, Missionaries believe that these two motives are inseparable, and that there cart be no love for God without an active love for men, even to the sacrifice of self: nor any love for men without a deep love for God.

This alone prompts them to spend their lives, often under very trying circumstances, for the propagation of these ideals and thoughts which inspire their lives and in which they find such light and strength.

Their ideal of the love of men for the sake of God explains also why they serve the whole man, with not only

the spiritual, but also the economic and cultural needs. All these needs are inseparable, and it is useless to say that one loves one's neighbour, if one lets him die of hunger. Besides, no spiritual or cultural life is possible without the minimum of material comfort and security. Hence, right from her very earliest days, and long before any State, the Catholic Church has interested herself in the lives of the poor and sick and down-trodden, and has continued doing so throughout the centuries. By taking interest in their well-being, Missionaries do not buy converts. Conversions without faith are as abhorent to Christian Missionaries as to any one else.

But, if people see men devoting themselves selflessly and wholeheartedly to their well-being and believe in these men and desire to adhere to a religion in which they see such generous charity practised as well as preached, are they not at liberty to do so?

III. It is further argued that illiterate persons are not capable of choosing a religion.

Religion is from God and necessarily connotes love and justice. It is evident, therefore, that religion is meant for all men and not for the cultured few only. In fact, it is the poor and the down-trodden who are most in need of the consolations of religion.

Therefore, it must be possible, and experience has shown it is perfectly possible for the unsophisticated to grasp the things of God.

We respectfully maintain that because the Adivasis or Backward Tribes may be illiterate or down-trodden. they are not stupid or devoid of common-sense. The honesty and shrewdness in barter or money-dealings of these is proverbial. They often exhibit more commonsense than many who have allowed themselves to be spoiled by modern civilisation. Illiterate persons may not be able to reach religious truths in the same way as philosophers, but they are perfectly capable of seeing clearly what is really good and thus, to judge its truth and decide whether or not they ought to adopt a given religion.

The Indian Constitution considers all citizens as capable of enjoying adult franchise and of judging the merits of the various parties, why should this capacity be denied in the case of religion only?

IV. It has repeatedly been said that Missionaries establish schools for the sake of effecting conversions, or organise social works for the same purpose. It has always been our practice, in our Missions, to start schools and social woks only when the people have been converted, and sometimes very long after such conversions. It is only when there are a number of Catholics, whom Missionaries have the responsibility to educate, that schools and social works are started for their benefit. These schools are open to every pupil, irrespective of creed or caste, but no non-Catholic people is ever taught the Catholic religion without his consent and with the free consent of his parents or guardians.

In conclusion, the only method consistently used by Catholic Missionaries among Tribals and others has been to identify themselves with them and live among them, and treat them as men endowed with commonsense, and try to bring around their all-round social, cultural and spiritual uplift, and after their conversion, if circumstances permit it, to see to the educational and economic progress of the Catholic community.

V. The other major accusation is that Missions are used directly or indirectly for purposes of political or extra-religious activities. It is rather unfortunate that the insinuation that Missionaries are dabbling in politics and have some political aims in view is so persistently repeated in reports against Missionaries, that now it appears to be taken for granted.

We respectfully maintain that Catholic Missionaries, on principle, are absolutely forbidden from entering the political arena, and as a point of fact, nowhere in the State have they used their Missions or Missionaries for any political purposes. The Enquiry Committee will, perhaps, bear witness to the fact that whereas many general allegations were made against the Missionaries on this point, while they were on their tours, no specific instances were forthcoming substantiated by facts.

In this connection, we give here the directives of the Plenary Council of all the Catholic Bishops (held in January 1950)-

> "Let foreign Missionaries free from political bias, so speak and act with complete sincerity that the spiritual mission of their ministry in the country, and their interest in the welfare of the people is clear to all, as also their ardent desire for the good of the nation. Let them foster above all the virtue of patriotism and due obedience to civil authorities."

This, sir, is one of the many documents that contain solemn injunctions for all Catholic Priests and Missionaries. They are meant to be taken as a safe norm of conduct. "They are at the same time a proof

that in case of errors by Missionaries, we have the machinery for controlling them without the intervention of the secular power. Above all, these documents do honour to the Church and her regard for non-Christian civilizations; they disabuse our Hindu friends and national leaders of any impression they may have that the Catholic Church is an unfriendly institution. - (*Cardinal Gracias, Archbishop of Bombay.*)

Copy of D.O. letter, dated the February 1955, from the President, Christian Association, Nagpur, to Dr. M. B. Niyogi, MA., LL.M., LL.D., Chairman, Christian Missionary Activities Enquiry Committee, Nagpur

SUBJECT. - *Christian public opinion regarding Enquiry Committee.*

This Council is grateful to you for extending the time-limit up to the 15th February 1955 for the submission of this Memorandum.

2. That a person of your rank, experience, scholarship and temperament has been chosen to be the Chairman of this Committee, is a matter not only of satisfaction but of hope to the Christians of this State. I have therefore, been directed to rely upon your trained sense of justice and fairplay to submit this Memorandum for consideration and necessary action. Having watched the trend of the enquiry and the sad and unfortunate developments that have adversely affected the en ire Indian Christian people of this State, this Council feels that the time has arrived to seek your good offices in bringing to the notice of Government our disappointment, sense of frustration, apprehensions and our most anxious concern for our future.

POINT No. I.

ENQUIRY INTO THE EXERCISE OF A FUNDAMENTAL RIGHT

3. Our first grievance is that the Constitution having guaranteed the Fundamental Right to profess, practise and propagate ones religion, the State of Madhya Pradesh should go back on this guarantee and order an enquiry into the exercise of that right by only one section of its citizens, who happen to be an infinite small minority. Usually an enquiry is conducted into definite matters of public importance, either on the motion of the Legislature or when the executive is faced with threats to, or actual breach of law and order. In the present case, *there was no directive from the legislature and none of the conditions present which justified administrative intervention.* The earliest warnings from Government, therefore, came to the Christians as a complete surprise.

4. Greater shock was caused by the grounds on which executive action against the exercise of this particular Fundamental Right was sought to be based. Speaking in the Lok Sabha on the 21st April 1953, Dr. K. N. Katju said that foreign Christian Missionaries in the districts of Raigarh and Surguja were engaged in *proselytising activities which were offensive to non-Christian local population* (vide Appendix A). This statement enunciated for the first time since the dawn of Independence the novel doctrine that the exercise of religious rights by minorities is dependent on the sweet will and pleasure of the majority community.

5. In all humility, but with a due sense of responsibility, this Council would like to place on record that this interpretation which interpolates a new condition for the exercise of Fundamental Rights, is altogether untenable. No Legislature would feel competent to legislate on such matters. It is, therefore, a matter of profound regret to the Christian minority that the Executive of Madhya Pradesh has assumed to itself the authority to interfere with the Fundamental Rights of the Christians.

6. This Council most respectfully submits that the Fundamental Right to propagate religion is not limited by any other conditions save those expressly mentioned in the Constitution. None of these conditions having been infringed, the unimpeachable Right vests in every Citizen, whether Christian or Hindu or any other, *FREELY* to propagate his Religion. We feel deeply aggrieved that the executive action of Madhya Pradesh in ordering an enquiry into our religious activities has interfered with this inalienable right not only to propagate Religion, but to do so *FREELY*.

APPEAL

7. In the conviction that these constitutional guarantees of Religious Freedom were adequate for a minority which had no other ambition, Christians surrendered all their seats in the State Legislatures and in Parliament, and appointed the Hindus to be the guardians of their rights and interests. It is, therefore, up to you, as a member of the majority community, and up to the Ministers of the Madhya Pradesh Cabinet, to redress the wrong that has been done to a loyal and voiceless minority, and to convey such reassurances as the flagrant violation of the Constitution now calls for.

POINT No. II.

ONE-SIDED PERSONNEL OF THE ENQUIRY COMMITTEE

8. As an ex-Chief Justice you will appreciate the value of the dictum that justice must not only be done, but must appear to be done. In the composition of the Enquiry Committee, this principle has been scrupulously honoured in the breach, as will be clear from the following:-

9. There were two distinct communal parties to the dispute. Allegations made by one were repudiated by another. In the circumstances, a third party's adjudication should have been acceptable to both. This was precisely the proposal sponsored by this Council in its Ranchi resolution, dated the 7th May 1953 (copy enclosed as Appendix B), that a Committee of Enquiry be set up composed of Muslims and Parsis with judicial experience to go into the allegations made by Dr. Katju. For reasons best known to itself, Government did not accept this proposal.

10. There were other courses open to Government for an impartial assessment of the situation. It is t matter of recent history that in the case of an aggressive minority, the Congress was prepared to accept the principle of parity as between two communities, though not between two political parties. In this case, when the complainants were given representation on the Enquiry Committee, it was but fair that the accused should also have been given equal representation. It is much to be regretted that this principle has not been followed. It was also open to Government to appoint on the Enquiry Committee all men of judicial experience. This would have ensured the application of judicial processes to the evidence and the findings. Even this has not been done. Finally, the legal and constitutional machinery was open to Government to appoint a regular Commission of Inquiry under the Commissions of Inquiry Act, 1952. Every well-wisher of the State deplores that even the most unexceptionable course has not been followed.

11. Christians are aggrieved that notwithstanding the admission that Hindus are the complainants and Christians are the accused, Government has appointed on the Committee Eve Hindus and one unrepresentative Christian. It is a matter of common knowledge that Mr. S. K. George holds some unorthodox views about the doctrines of Christianity and about conversions. On the very question on which he is required to pronounce judgment, he has expressed himself openly in the columns of the Nagpur Times, so that Christians feel confirmed in their original suspicion that his selection was made merely because he was opposed to conversions. I leave it to you as a trained and experienced judge of men and matters to decide whether on these facts Christians will not be led to the conclusion that Government has deliberately set up a one-party tribunal to ensure a verdict against them.

12. There were two occasions when Christians could have been given some representation, viz., when Seth Govind Das and then Mr. Kirtimant Rao resigned their positions on the Enquiry Committee. These hopes were doomed to disappointment.

13. In this connection may I bring to your notice that the Congress had, in its negotiations with the Cabinet Mission, invoked, consecrated and adopted the principle that in all minority problems and their solutions, the consent of the minority concerned would be indispensable for its validity, even in the State Legislatures. The Congress is irrevocably committed to this principle, and this Council is convinced that a review of the composition of the Enquiry Committee in the light of Congress pledges and principles would lead Government to reconstitute it.

APPEAL

14. The Council has directed me to place the above facts before you, and to request you to be pleased to use the weight of your influence with the Government to point out the wrong that has been done to the Christians of Madhya Pradesh.

POINT No. III.

CLAP-TRAP TERMS OF REFERENCE WHICH ARE MISLEADING AND INADEQUATE

Terms of reference to any enquiring body should have a bearing on the situation to be explored. There 'is no connection between the situation described by Dr. Katju and the terms of reference given to the Enquiry Committee. Dr. Katju had specified the areas. Now, the area of your operation is unlimited. Dr. Katju had pin-pointed foreign Missionaries. Now, foreigner, Indian and in fact the entire Indian Christian community have been handed over to your Committee for scrutiny. Dr. Katju had accused foreign Christian Missionaries of proselytisation. Now, if your 99-Point Questionnaire correctly interprets the terms of reference, the sum total of all the activities of the Indian Christian community-social, educational, humanitarian, cultural and political-come within the purview of your Committee□s investigation.

15. This Council has searched wherever it was possible for some precedent or parallel to such an omnibus Committee in the annals of British or Independent India. These efforts have not borne any fruit. In no other Democracy of the world has Government sat in judgment over the normal activities of minorities. The executive action of the Government of Madhya Pradesh, therefore, stands in a class by itself and needs to

justify the appointment of a one party Enquiry Committee with omnibus terms of reference before the bar of world opinion.

16. In chronological sequence, there are two sets of facts which call for investigation:-

> (a) In some of the merged feudal States of Madhya Pradesh, Christianity had been banned. The merger and integration not having brought the expected freedom and relief, Christians had complained to Government that they were the victims of harassments and discrimination. (Kindly see in this connection the Confidential Report, dated the 1st May 1949, submitted by Shri G. X. Francis, President Christian Association, Nagpur, to the Chief Secretary to Government, Central Provinces and Berar, the correspondence that passed between him and Shri Sunderlal Verma, Deputy Commissioner, Raigarh in June-October 1949 and the complaint addressed to the Prime; Minister by Shri P Lobo, Advocate, Nagpur.)
>
> (b) As a counterblast to Shri Lobo's direct report, the local authorities appear to have prepared a counter report accusing Tribal Christians of all sorts of criminal offences and insinuating that foreign missionaries were exercising unhealthy influence on Tribals and suggesting that they were behind the agitation for Jharkhand.

17. Relying on the correctness of these reports and without making any enquiries, Dr. Katju appears to have made his observations against the proselytising activities of foreign Missionaries in Raigarh and Surguja.

18. This Council respectfully submits that if anything, the enquiry should have started on these two sets of facts, and findings confined to the issues therein raised. By the terms of reference given to your Committee, you are yet not precluded from conducting such an investigation. From the trend of the enquiry conducted so far, it is evident that your committee proposes to bypass these original causes and to confine its attention to subsequent developments which have *a bearing on the attitude and feelings of Hindus towards Christian missionaries and the conversion of Tribals to Christianity.*

19. The bias italicised above, which has no validity in the terms of reference given to your Committee, has found expression in an eagerness to elicit public opinion on the question of reconverting these Christians to Hinduism. We submit that such interest in encouraging conversions to one faith and discouraging conversions to another, is outside the jurisdiction of Government or any Government agency, and definitely gives a direction to public opinion which reflects on the underlying purpose and impartiality of your Committee. We regret this for the sake of the fair name of Government and of your own.

20. We regret also that whereas the accused have been named as "Christian Missionaries" and "Missions", and the victims have been named as "illiterate aborigines and other backward people", the complainants have been comprehensively grouped as "Non-Christians". Who are these "non-Christians"? Are they Muslims? Are they Tribals? Are they Harijans? This Council has verified that they are none of these. The "witnesses" who have so far appeared before the Enquiry Committee indicate their high status in the caste commonwealth or their subservience to local officialdom. We submit, therefore, that by these clap-traps, the ill-will of a few Hindu communalists and the sycophants around the throne of the ex-Rajahs has been exaggerated as a State-wide "agitation" against Christian Missionaries.

APPEAL

21. With due deference and in all humility we beg you to turn your judicial instincts and probity to unravel the causes behind the transition of Dr. Katju's definitiveness to the present indefinite indications of your mission and the transformation of the antagonism of a few caste Hindus into a Statewide agitation.

POINT No. IV.

IGNORING ORIGINAL ALLEGATIONS AND COLLECTING FRESH EVIDENCE

22. Dr. Katju spoke of having received certain "Reports" on the activities of foreign Christian Missionaries in Raigarh and Surguja. The terms of reference speak of Government having received "representations from time to time", and of "allegations", "counter-allegations" and "denials". As these are referred to in the Government's resolution, dated the 14th April 1954, it follows that all these were on record before this date and influenced Government in constituting the Enquiry Committee. By the elementary principles of jurisprudence, the defence was entitled to a knowledge of the charges levelled at it. Shri G. X. Francis, President of this Council, sought information on this point, and the Secretary of the Enquiry Committee in his D.-O. No. 14/S-C.MEC, dated the 29th May 1954, very courteously promised facilities for examining the records.

23. When Shri Francis appeared in person in the Secretariat on the 1st June 1954. three files were given to

him for examination. In none of these three files was there a single □representation□, or □allegation□, or □counter-allegation□ or □denial□ which bore a date *anterior* to the 14th April 1954! All the documents which these three files contained were in reply to the Press Statement issued by the Enquiry Committee and were, therefore, posterior to the date of its constitution. This Council most respectfully submits that by the very terms of reference, all documents received by your Commission after the 14th April 1954, save those which are in continuation, corroboration or refutation of those received previously, should be expunged from your records as irrelevant to or outside the scope of your enquiry.

24. In this connection, in an interview with the Prime Minister of India, Shri G. X. Francis had pleaded that by the term □In reference, the enquiry would be altogether one-sided and the harassments and discrimination, of which the Tribal Christians had complained, would not be investigated. The Prime Minister was under the impression that the enquiry should be conducted into both sides of the case, and when the difference and distinction between Christian Tribals and Christian Missionaries was established, he was convinced of the necessity of a thorough investigation into both sides of the case. He then wrote to the Government of Madhya Pradesh to have as wide terms of reference as possible. It is much to be deplored that the State Government could not see it, way to agree to the eminently reasonable proposal made by the Prime Minister of India. In D.-O. No. 1718/46-XXX-MR, dated the 3rd September 1954, the Government of Madhya Pradesh informed Shri G. X. Francis that □no amendment to the terms of reference was considered necessary by the Government□.

25. As a direct consequence of the above position, the Enquiry Committee has been forced to stray into fresh fields and pastures new, and to call for and collect *post litem motam* evidence against Christians and Christian Missionaries. This Council bees to emphasise that this kind of evidence is bound to be ruled out of court by anybody of judges, and it will, therefore, be the worst travesty of justice ever perpetrated in India to base your findings on such material□□□ Christians will always harbour the grievance that on the evidence before your Committee, such as it was before the 14th April 1954, you will have had to exculpate all Christians and Christian Missionaries of the charges levelled against them, and because some men are interested in banging the Christians somehow, fresh evidence is sought to be gathered against them.

APPEAL

26. Christians seek justice, and have no doubt that an ex-Chief Justice dispense it without fear or favour

POINT NO. V

THE ENTIRE CHRISTIAN COMMUNITY SUSPECT AND ON TRIAL

27. Dr. Katju accused foreign Christian Missionaries of two particular districts.

The Government of Madhya Pradesh has accused all Christian Missionaries, whether Indian or foreign, throughout the State.

The Enquiry Committee has gone one step further and by its 99-point Questionnaire has brought the entire Indian- Christian community under suspicion and placed it on trial.

In the process of allowing things to broaden from precedent to precedent scant courtesy appears to have been paid to the fortunes and fate of a community of one crore of people, leave alone the respect due to individual human rights. I would most respectfully solicit your attention to the hiatus thus revealed between the guarantees held out by the Constitution and the actual treatment meted out to a Minority.

28. The Enquiry Committee has elicited public opinion on the question whether the Indian Christian□s cultural integrity and national loyalty are not undermined by his religious convictions, practices and affiliations. The clear implications of such enquiries are that Christianity turns its nationals into traitors and quislings, and cannot be expected to coexist with other religions in the land in a peaceful manner and co-operate in realising a just order of society. To say the least, Christians feel deeply hurt and insulted by such calculated reflections and aspersions on their sense of Nationalism and Patriotism. They cannot help feeling that such reflections coming from any individual or body of men would have exposed them to the charge of libel and then to the punitive provisions of the laws of the land. The inference, therefore, cannot be resisted that the Enquiry Committee, by questions reflecting on the nationalism and patriotism of Christians is doing duty for rabid communalists who presume a sense of nationalism exclusively for the majority community and deny it to other sections of the citizens of India.

29. It will perhaps not be out of place to remind you and your esteemed colleagues that the Christian community has to its credit a record of national service which no other community has so far equalled-in the field of education, in social reform, in humanitarian work, in promoting and achieving cultural integration and in national defence. On the Enquiry Committee if self the member who have received their education in Christian schools and colleges should far outnumber those who owe their education to institutions conducted

by any other community. You, sir, who have made no secret of your indebtedness to Christian education, can bear testimony whether Christianity is a denationalising force.

30. The consequence of suspecting a whole community of anti-national tendencies and placing it on trial by a show of judicial procedure, is to cut out all common grounds for discussions or negotiations which might lead to mutual adjustments of differences, if any, and establishment of harmonious relations.

APPEAL

31. The Catholic Regional Council fervently hopes that you will see the irreparable damage that is being done by isolating the Christians from the stream of national life and making them appear in the eyes of their fellow-countrymen as dangerous traitors who are unworthy to live in this great and ancient country. I leave it to you to do what you yet can to undo the harm and damage that has been caused.

POINT No. VI.

UNWARRANTED ASSUMPTIONS UNDERLYING QUESTIONNAIRE

32. The impartiality of the elaborate 99-point Questionnaire stands vitiated by some utterly unwarranted assumptions of which the following are illustrative:-

(a) That Christianity is a denationalising force.

(b) That the State which is secular is yet competent to legislate against the development of Christianity.

(c) that the fate and fortunes of Indian Christians and of Christianity should be determined on the strength of prevailing Hindu public opinion.

(d) That the leave and licence of the local “non-Christian” population should be the sole criterion for allowing conversions, to Christianity.

(e) That foreign Governments, for their own ulterior imperialistic purposes, are interested in the growth of the Indian Christian community.

(f) That in imitation of the Muslims who carved out the neighbouring State of Pakistan, the Christians of India may also demand a separate State.

(g) That conversions are the result of material and monetary temptations offered by Missionaries.

(h) That Indian Christians tend to form a distinct communal group, and are indifferent and hostile to Indian traditions and culture.

33. I beg most respectful to submit that each and every one of these assumptions is not only false, jut has no reference to the terms of reference given to your committee. By no stretch of language or imagination could any of these terms be beaten into yielding justification for any of the questions based on the above assumptions. According to the terms of reference, the duty of the Committee was fourfold: *To report to Government what the facts* are on the questions-

(1) Whether Christian. Missionaries employ force, fraud or other monetary temptations in converting Tribals and backward people.

(2) Whether Missions are utilised for political or extra-religious objectives.

(3) Whether the repudiations of these allegations is correct.

(4) Whether Missionaries have been harassed by non-Christians and officials.

You can see for yourself that your Committee was required to collect *facts* on the four points above, and not to elicit opinions on certain arbitrary assumptions.

34. Even for the purpose of eliciting public opinion, you will concede that, the questions addressed to the public should have some basis in the “complaints”, “representations” and “allegations” said to have been received by Government before the 14th April 1954. Where are these documents? There was not a single such incriminating document in any of the three files that were produced for the inspection of the President of this Council on the 1st June 1954. In the circumstances, the Christian community is entitled to ask how it is expected to interpret questions which have no basis in. fact?

35. With reference to these baseless assumptions and the questions based thereon, I trust you will permit me to make some observations:-

> (a) The basic assumption. underlying the Questions is that conversions to Christianity are not and can never be a matter of conviction. It is even denied that relief from social disabilities and the aspiration to equal and fair treatment as human beings can be a legitimate motive for conversions to Christianity [please see Question 8(e) and the latter part of 8 (g)]. It is also assumed that the illiterate are not capable of religious convictions. In many cases the mere unsupported opinion of the non-Christian is sought to convict the Christian as in the Question 11: “Do you think that conversion to Christianity adversely affects the national loyalty and outlook of converts?
>
> (b) Very many questions are asked which travel far beyond the terms of reference. It is not understood what Questions 32 to 37, 39 to 41, 47 to 49, 75 and 77, and 94 to 98 have to do with the terms of reference. Many of these questions are in the nature of *suppressio veri, suggestio falsi*.
>
> (c) Some questions revolve round such terms as “National loyalty”, “Indian Culture” and “Indian Traditions”. It is not understood by what right or under what law can an enquiry be conducted into the national loyalty of a whole community. Without stating what is meant by Indian Traditions, it is not understood what information is sought to be elicited on this subject. As regards “Indian Culture”, the following quotation will indicate the just apprehensions of the Indian Christian community when questions are posed in one sense which the general public is bound to interpret in another:-
>
> “…In the name of Indian culture and tradition, certain things are done which are not in strict keeping with the ideal of a secular State. Subtle attempts are made to “Hinduise” Indian culture, forgetting that Indian culture is a composite thing, in the evolution of which Hinduism and Buddhism, Jainism and Sikkism, Christianity and Islam, as well as Western influences in general have played a part. It is true that Hinduism is the majority religious community in India, and that the Hindu culture is the most influential element in Indian culture. Yet, if words are to be used in their strict sense, Hindu culture and Indian culture should not be used synonymously.” (*Dr. E. Asirvatham’s Presidential Address, All-India Political Science Conference, 17th Session*.)

36. This Council most respectfully submits that the Enquiry Committee which has been called into existence for the purpose of finding out the facts in the representations received by Government before the 14th April 1954 is turning itself into a “fault-finding body”, and by its arbitrary and unwarranted questions, inflamming communal passions against the Christian minority in this State. This may be an unconscious process, but it cannot be denied that it is unfair, unjust and unsecular.

APPEAL

37. Through you, I beg most respectfully to appeal to the Congress Government of the State, to review the position before it deteriorates any further, and take such action as the circumstances call for, to stop further damage to a loyal minority.

UNDEFINED STATUS OF ENQUIRY COMMITTEE

38. Christians all over India, and particularly those in Madhya Pradesh, have been anxious to know the exact status of the Enquiry Committee appointed under Resolution No. 318-716-V-Con., dated the 14th April 1954, No information whatsoever on this all important matter is available either in the text of the Resolution or in any Press Note issued by Government. In the circumstances, this Council was left to its own resources to discover the position.

39. The only law under which a Commission or Committee of Enquiry can be constituted is The

Commissions of Enquiry Act, 1952. Under this Act, certain conditions have to be fulfilled and certain procedures have to be complied with before any such body can come legally into existence. As neither the conditions nor the procedural requirements seem to have been fulfilled, this Council pointedly raised the matter with the Government. In D.O. No. 1874-815-V, dated the 14th May 1954, Government replied to say that "*Government have inherent powers* to appoint a Committee *to make enquiries on any matter to ascertain the factual position*". This Council elicited *legal opinion on Government's statement,* and in the light thereof, I am directed to state as follows:-

40. In a Democracy, the will of the State means the will of the people expressed through the Legislature. The Legislative Assembly of Madhya Pradesh has not voted for this Enquiry Committee, nor has the Governor sanctioned it in exercise of the emergency powers vested in him under the Constitution. *Has the Executive any inherent powers over and above those expressly provided for in the Constitution?* I beg leave to discuss the proposition.

41. Article 154 says that the executive power of the State shall be vested in the Governor and exercised by him either directly or through officers *in accordance with this Constitution*. These words emphatically restrict the powers of the executive to certain expressly specified provisions contained in the Constitution. In other words, no power-explicit or implicit- not specifically provided for can be exercised either by the Governor or by his Government. *Such powers,* if exercised, must therefore be regarded as autocratic and ultra vires *of the Constitution*. This view was emphasised by the Prime Minister of India, when the undersigned interviewed him at Delhi, *on the 12th May* 1954; when he said: "I am not a Grand Moghul. I cannot do what I like. I have to function within the limits of the Constitution". The same observation would apply with equal, if not greater force, to the executive actions of the Government of Madhya Pradesh. It follows, therefore, that the exercise of powers not traceable in the Constitution, on the plea that they are inherent in a Government, must lead from precedent to precedent and destroy the foundations of a responsible Government.

42. As no legal sanction is traceable for the institution of the Enquiry Committee, it has to be inferred that The Christian Missionary Activities Enquiry Committee of Madhya Pradesh is merely *an unauthorised body set up by the Executive, to do what it liked and how it liked and wherever it liked throughout the limits of Madhya Pradesh in order to create fresh evidence against Christians and Christian missionaries.* You will appreciate that this AS a parlous state of affairs, and Indian Christians are extremely apprehensive as to the ends to which their evidence before this Committee will be put.

APPEAL

43. The Catholic Regional Council most respectfully *solicits your sympathetic consideration* to the issue raised herein and persuade Government to legalise and regularise the position.

MOUNTING REIGN OF REPRESSION RESULTING IN TWO MURDERS

44. The Catholic Regional Council, in its dated Memorandum, dated the 14th February 1954, to the Prime Minister of India addressed through the Chief Minister of Madhya Pradesh, already listed the harassments and persecutions to which the Tribal Christians of Jashpur have been subjected. These are briefly recapitulated for ready reference:-

(a) That complaints were already an old story in 1949 that petty officials were harassing Christians, and that when the Deputy Commissioner of Raigarh asked that these complaints should be addressed to him, local officials got alarmed and intercepted a representation dated the 14th May 1949 signed by ten men. All these ten men were subjected to torture and threats throughout the night of Saturday, the 4th June 1949. When the undersigned informed the Deputy Commissioner about this nocturnal enquiry, he promptly replied to say that he had not received any complaints nor had he ordered any enquiry. It later transpired that the enquiry was conducted by certain officials of the Forest Department.

(b) That *harassments* were of a nature which it was impossible for any set of people to resist when-

(i) Government officials made it known through a whispering campaign that their attitude was one of hostility to Christians,

(ii) they were found associating with communalists in all plans and plots against Christians,

(iii) on the plea of making enquiries, they would call up Christians over long

distances and adjourn the dates of enquiry,

(iv) they would call up Christians and abuse them for having become Christians,

(v) an insidious propaganda was set afoot that conversions to Christianity would entail confiscation of their lands,

(vi) false cases would be cooked up against Christians to make them prove their innocence, and

(vii) Christian Tribals were prevented from buying lands from their fellow Tribals on the ground that they had forfeited his right.

(c) That the direction in which the wind has been blowing was indicated to the Christians by the selection and appointment of a well known and bitter communalist, Mr. R. K. Deshpande as Public Prosecutor in Jashpurnagar, and by entrusting all cases of Christians to him. In the months following the statement made by Dr. Katju, several hundreds of Christians were caught hold of and coerced into giving their thumb impressions to documents of which they had no knowledge.

(d) That in the wake of the tour of the Deputy Commissioner in May-June 1954 in the Jashpur Sub-Division, following the statement of Dr. Katju, a spate of criminal cases against Missionaries and leading Christians have been started, some successfully up to the stage of the Courts of Law, and some unsuccessfully.

(e) The unsuccessful cases are more revealing than those which are *sub judice*. One of the cases had come up before the Enquiry Committee with a complaint that Christians had staged a play which sought to ridicule the Hindu faith. Apparently, the Enquiry Committee was *satisfied* that it was an improvised playlet which parodied the charlatanry of the village doctors. Yet, the police have been harassing the actors to say that the playlet was either written or inspired by the Missionaries. In another case, an aged buffalo was found near the Loyala High School at Kunkuri in a sick and hurt condition. The school authorities sheltered and fed the animal and restored it to the owner when he arrived. A few days after, the animal died. Desperate efforts were made by the police to implicate the school authorities in an attempt at “*cow-killing*”. In a third case, a woman was mauled by a bear or panther near Musgutri and was brought for treatment to the Mission Hospital. Although there was no hope of her recovery, the Sisters treated the case, but the husband took her away and she died. The police tried their level best to implicate the Sisters in the *crime of having neglected her treatment* because she refused to become a Catholic. Such unsuccessful cases are many.

(f) Now to crown the campaign harassment of Christians in the districts of Raigarh and Surguja, two foul murders have taken place, one in the Dharamjaigarh tahsil and the other in the Surguja district. The peculiar feature of the former is that in the very first meeting of the Enquiry Committee at Dharamjaigarh, the undersigned had brought it to your notice that Christians were extremely nervous about tendering evidence before the Committee for fear of reprisals and further harassments, and therefore requested you for some assurance of protection. At Lureg itself, where the murder took place, you were inclined to consider my request for an assurance when Shri G. S. Gupta intervened to say that no such assurance will be given. Thereupon, you were pleased to state that my request would be forwarded to Government for orders. I have not yet heard from the Government. The second murder was that of another Christian who was an accused in a criminal case and was acquitted by the Court. He was done to death in open daylight. Both cases have been brought to the notice of the- Government of Madhya Pradesh in a representation, dated the 30th November 1954, by His Grace, Dr. Eugene D’Souza, Archbishop of Nagpur.

(g) *Desecration* of churches and chapels which took place in the Jashpur area absolutely astounded the citizens of India as an act of communal vandalism reminiscent of the days of Hindu-Muslim riots. In spite of reports and representations, the police did nothing-the civil authorities did nothing even interpellations on the floor of the Madhya Pradesh Legislative

Assembly did not elicit any reply.

To a judge of your eminence and experience, I need hardly point out that, if certain undesirable effects in the public life of the country are deplored, the underlying causes have to be appreciated. In the present case, the causes are there for the whole world to see, why in a particular part of the State only one section of the citizens continued to be harassed even after the integration of she feudal areas, and why this *tempo of harassment increased after the Pronouncement of Dr. Katju.*

APPEAL

45. Whatever may be the grounds or justification for the present Enquiry, you will appreciate that as the result of the outburst of unrestrained communalism, the Christian minority in one part of the State finds itself exposed to grievous danger. I have therefore to *appeal, to you to represent the present communal trends to the Government* that may take such urgent action as the developments culminating in the desecration of churches and murders of Christian leaders, call for, and restore the spirit of tolerance for minorities and the tone and temper of secularism which for the moment are conspicuous by their absence in some parts of Madhya Pradesh, particularly in the Tribal areas of Jashpur.

GOVERNMENT'S PARTISAN ATTITUDE

46. This Council begs most respectfully to draw attention to the manner in which a handful of *communal minded officers* can mishandle a situation and involve Government in responsibility for their actions. This is rendered crystal clear from a review of the forces that were at work, and the manner which administrative officers reacted to these forces.

PRE-INTEGRATION FORCES THAT CONTINUED INTO POST-INTEGRATION DAYS

47. The pre-Integration forces were the *Udaipur State Conversion Act, the Raigarh State Conversion Act* and the *Surguja State Apostacy Act*. Under these Acts, Christianity was banned in these areas. Integration implied a complete change of condition, and to bring these feudal areas in harmony with the laws prevailing in the rest of India needed the services of secular-minded officers. Unfortunately, such officers were p6sted who had not the right concepts of a secular State and were in sympathy with the elements which had engendered the pre-Integration forces. Consequently, a body of opinion was encouraged at the expense of another, and the demon of Communalism raised its head, without the knowledge of the authorities at Nagpur. What followed, therefore, was inevitable.

48. When Christians complained of harassments and persecutions, the *local authorities suppressed the complaints and started terrorising the complainants.* This is proved by the *nocturnal inquisition* held without the knowledge of the Deputy Commissioner on the *4th June* 1949. Even reports to the authorities at Nagpur did not seem to worry the local officials who were ready to justify their actions by white-washing the complaints. This is proved by the explanations offered on the Confidential Report, dated the 1st May 1949, submitted by Shri G. X. Francis to the Chief Secretary to Government, Madhya Pradesh, on the situation in Jashpur.

49. The first *casus belli* appears to have been the report sent by Shri P. Lobo, Advocate, Nagpur, to the Prime Minister of India, drawing his attention to the harassments of Christians in the integrated Tribal areas. The fury of the local officials appears to have been roused to a pitch which blinded them to the actual situation, and in a wild attempt to defend themselves, they drew a completely distorted picture by stringing together a very large number of false Allegations, insinuations and innuendoes against the Tribal Christians and Christian Missionaries in the districts of Raigarh and Surguja. It is this Report which appears to have misled Dr. Katju into transforming the persecuted people as aggressors.

50. All the developments since then have been moving in a vicious circle. As Dr. Katju had made a definite statement, every attempt was being made to give it the secret of truth. The appointment of the Enquiry Committee also□□ is as its□□ aim.

51. Meanwhile, things have happened in Jashpur which are incredible: -

(a) The Tahsil Congress Committee of Jashpur, withdrew from contesting the elections to the Janapada Sabha, and gave the Christians no other alternative than to face the full blast of Communalism displayed by the Ram Raj Parishad.

(b) The excesses committed by the Ram Raj Parishad were winked at by the local authorities.

(c) Shri D. K. Mehta, Minister for industries, openly denounced conversions to Christians by

characterising the process as “passing from one darkness to another”.

(d) The vilest possible Press Propaganda has been let loose, in almost all the newspapers published in Madhya Pradesh, accusing Christian Missionaries or having brought several truck-loads of guns and ammunitions and concealing them in Mission compounds.

(e) Having seen a *publication* in the hands of a member of the Enquiry Committee about the activities of Belgian Jesuits in Udaipur, the undersigned asked the Secretary of the Enquiry Committee to furnish a copy. This was refused, and the very existence of such a publication was denied. On the 25th July 1954, however, the *Hitavada* of Nagpur published a sensational account of what purported to be the correspondence between Lord Linlithgow and Col. A. S. Meek about the undesirable activities of Belgian Jesuits. The aim of this publication was, without the least shadow of a doubt, to prejudice public opinion against the Christian Missionaries. When the undersigned enquired about this story, the Enquiry Committee admitted that the newspaper publication was drawn from the files of Government. How did these files reach the newspaper? The fact that Government has taken no action against the *Hitavada* for publishing confidential documents and that no press statement has been issued on the subject, carry their own eloquent commentary.

(f) Not long ago, Shri B. A. Mandloi publicly distorted the visit of the Apostolic Internuncio as the visit of the Rajdoot of Holland.

APPEAL

52. As these developments clearly indicate the *partisan attitude of the highest authorities*, both locally and in the State, a suffering minority cannot be expected to get a square deal. In the circumstances, this *Council begs you go discuss* the situation *with* our veteran and venerable Congress Leader, *Pandit Ravi Shankar Shukla*, and devise ways and means of restoring secularism, tolerance, and some kind of protection to the Christians from the excesses indulged in by officials.

53. In regard to the *future operations* of the Enquiry Committee itself, Christians are profoundly agitated that with all the goodwill in the world, *it will not be possible for the members* either individually or collectively *to appraise the situation fairly*, on account of the *natural limitations* on their ability to appreciate the Christian point of view on the issues in dispute, on account of the *vague terms* of reference given to them, and on account of the *undefined status* given to the Committee. You will admit that the Catholic Regional. Council did its level best to co-operate with the Enquiry Committee and deputed two of its members to accompany the Committee in its exploratory tours. As the character of the Committee is still shrouded in doubts and fears, and as Christians have been placed on the defence, I am directed most respectfully to approach you for clarification of the following points:-

(A) Has the Committee been appointed under the Commissions of Enquiry Act, 1952? If not, under what provisions of the Law has it been sanctioned?

(B) In paragraph 4 of the Resolution, dated the 14th April 1954, it has been stated that “the Committee is authorised to frame its own procedure for conducting the enquiry”. This Council requests to be furnished with a statement of the procedure that has been framed.

(C) A large mass of written and oral evidence was collected by the Committee during its tours since June 1954, and some of the materials appear to have been used in framing the 99-point Questionnaire. As Christians are on the defence, this Council requests that it may kindly be informed whether-

(i) a copy of the evidence would be furnished to it for conducting the defence,
(ii) whether these statements and allegations would be subordinated to the usual legal processes of cross-examination before they are taken on record,
(iii) whether issues would be framed,
(iv) whether the defence would be allowed to make its submissions on these issues, and
(v) whether the findings of the Enquiry Committee would be published.

54. The Catholic Regional Council is grateful to you, your esteemed Secretary and your honoured colleagues for the courtesy and kindness extended to its representatives.

APPENDIX A

DR. KATJU□S STATEMENT IN PARLIAMENT

New Delhi, April 22.

Dr. Kailas Nath Katju, Home Minister, said yesterday that it had been made clear to all foreign Missionaries working in the country that if they were engaged in social welfare work, medical work and education, they were welcome, but if they indulged in proselytisation, it would be undesirable. That was the basic rule governing the Government□s attitude.

Dr. Katju was replying in the House of the People to Mr. Gang, De, who wanted to know if the Government had received any complaints from the Madhya Pradesh Government or the local population that in many places in Surguja and Bilaspur districts of Chhatisgarh, Adivasis were given monetary temptation, sometimes threatened, and then converted to Christianity, and that the temples of the Adivasis were being turned into Churches.

Dr. Katju said that certain reports containing allegations to the effect that foreign Missionaries working in the Surguja and Raigarh districts of Madhya Pradesh were engaged in proselytising activities which offended the feelings of the non-Christian local population, had been received. These reports, however, made no mention of any instances of turning temples into Churches.

The Government were taking necessary steps to check objectionable Missionary activities where they existed. It was, however, not in the public interest to divulge the details.

Dr. Katju said that first reports of such activities were received six months ago. He could not at present say about the number of conversions. Enquiry was being made and the matter was under consideration. The House should not press him too far, in the matter of further information.

PRESS TRUST OF INDIA.

APPENDIX B

THE CATHOLIC REGIONAL COMMITTEE

(*Representing Bihar, Orissa and Madhya Pradesh.*)

This Committee notes with serious regret that the immediate cause of the □Reports□ referred to by the Hon□ble Dr. Katju is neither the expansion of Christianity in the Tribal areas nor the adoption of □objectionable□ Missionary methods of conversion, but the very representations submitted from time to time regarding the persecutions, harassments and discrimination to which Christian Oraons have been subjected in these Tribal areas. Instead of enquiring into or remedying these grievances, the Government of Madhya Pradesh has chosen to send up a report containing counter-allegations against these Christians. Evidently, this is an attempt to divert the attention of the Central Government from the validity of the grievances of these Tribal Christians, and thus screen the guilt and ignorance of local officials. The reference to Adivasi temples being converted into Christian churches is an example of the utterly false nature of the allegations. Adivasis have never had any temples of any kind, and there can, therefore, be no question of converting imaginary temples.

It has been a time-honoured principle of democratic administration not to swallow at first sight sweeping allegations against a whole community or class of people, but to subject them in the very first instance to impartial enquiry of a quasi-judicial, if not judicial, character before any action is taken. It is much to be regretted that this consideration, extended in the law court to the worst criminals, has been denied to ten millions of Indian Christians who are law-abiding citizens.

In stringing together all sorts of unverified allegations, distortions of facts and indefensible insinuations about Christian Tribals and Missionary activities in Surguja and Raigarh districts, the Government of Madhya Pradesh has chosen to take sides against the Christian minority, and as this report is the corner-stone of Dr. Katju□s statement of policy which envisages an invasion over Fundamental Rights [Art. 25 (1) of the Constitution], a *prima facie* would appear to exist for an impartial judicial tribunal consisting of Parsi and Muslim judges, to be set up by the Central Government for conducting an enquiry.

This Committee, therefore, resolves-

(i) that the Central and the Provincial Governments concerned be requested to allay unrest and apprehensions that have been created among all sections of the Christian people all over India by hurriedly made statements of responsible men, so that executive action may not be influenced by religious bias and result in discrimination on grounds of religion against Christians in any sphere of life.

G. X. FRANCIS,
President,
Catholic Regional Committee.

RANCHI:
The 7th May 1953.

Copy of D.-O. letter, dated Nagpur, the 28th June 1955, from Shri G. X. Francis, President, The Catholic Regional Council, Kamptee Road, Nagpur, to Dr. M. B. Niyogi, M.A., LL.M., LL.D., Chairman, Christian Missionary Activities Enquiry Committee, Nagpur

The State Government's Press Note, dated the 16th June 1955, lays down, what purports to be, the future procedure your Committee will follow in recording evidence of witnesses. Since the appointment of your Committee, I have been asking if any procedure had been laid down and was invariably told that if the procedure was settled, due intimation would be given to the public. Even in the recent correspondence, dated 6th June 1955, between this Council and your Committee, I had raised the question of procedure. I suppose the "procedure" now announced is the sequel to public agitation.

The Press Note says, that your Committee intends to follow "'The USUAL JUDICIAL METHODS' of ascertaining the truth from the witnesses", but qualifies the intention by the significant statement: "As far As Possible and Practicable". In the first place, I cannot follow whether this is a declaration of your intentions or a statement of procedure.

Notwithstanding the Notice I served on the State Government for the dissolution of your Committee on various grounds and without prejudice to any of them, I have given anxious consideration to the "Judicial Methods" now announced, in the hope that perhaps even at this late hour, you will repair the wrong that you have done to Christians and Christian Missionaries.

The "usual judicial Methods" are obviously those followed in Courts of Law. You should know that these are clearly set forth in elaborate detail in the Code of Civil Procedure, in the Criminal Procedure Code and in the Indian Evidence Act. You also know that it is not open to judges to make the slightest variation or departure from the set procedure for fear of miscarriage of justice. To say, therefore, that you will follow "the usual Judicial Methods" and then qualify the statement by adding that you will do so "as far as possible and practicable", is nothing short of a violent contradiction in terms designed to mislead public opinion. The contradiction was apparently unavoidable because the plain meaning of your words is that you intend to set aside all judicial methods and to follow your own arbitrary ways in the further conduct of the enquiry.

Apart from the action of the State Government in accusing Christians and not giving them any representation on the personnel of the Committee, we found that you too have been adopting questionable methods extremely prejudicial to us. You cannot deny that all your "enquiry" so far has been conducted without any procedure, and according to your whims and fancies. You cannot also deny that you have lent the platform of the Enquiry Committee for violent anti-Christian speeches in which Christians were described as *quislings and Traitors and Pandit Nehru was accused of tolerating the Christians as he had tolerated Shaikh Abdullah, in which it was stated that the Bible contained immoral teachings, and that Christian Institutions were dens of immorality.* You cannot be unaware that the State Government had to intervene and persuade you to expunge some of these outrageous statements which had gone on your records.

The Press Note describes your future procedure as follows:-

"Although it may not be possible or practicable to allow direct cross-examination of each witness by the innumerable parties concerned in the enquiry, the committee will permit authorised representatives of organisations or groups as may desire to put questions in the nature of cross-examination, to make requests the committee and to suggest questions to it which the committee may, in its discretion, like to elicit from the witnesses concerned."

Further. it is disclosed that-

> "If requests are made to the committee, it will permit lawyers on behalf of representative organisations to address it after the evidence has been recorded."

The above laboriously constructed sentences indicate the following procedure

(a) That *Allegations* will be recorded as *evidence*.
(b) That the accused will not have the right to cross-examine *witnesses*.
(c) That so-called witnesses will be given the full protection of the committee from being exposed as false witnesses.
(d) That *Christians*, as the accused, will not be given the assistance of lawyers.
(e) That lawyers will be allowed to display their legal knowledge and elocutional skill *after the evidence has been recorded*.

Some unknown genius in the Publicity Department has had the humour to describe the above procedure as "the usual judicial methods". As you are engaged on more serious business than leg-pulling, and as your proceedings are attracting all-India attention, you will see that someone's enthusiasm has outrun his discretion in proclaiming this unparalleled parody of judicial procedure as the usual *modus operandi* of our Law Courts. I cannot guess whom the Press Note is intended to deceive.

In your committee's letter No. 546, dated the 3rd June 1955, it was stated that "the committee propose to examine a few witnesses in further conduct of the enquiry. You are, therefore, requested to furnish immediately a list of persons you desire to be heard by she committee. *The specific points which the witnesses have to put forward may also be stated very briefly against their names.*" This raises a question fundamental to your enquiry. If you are going to call people to make further, fresh allegations, over and above all the wild allegations you have heard all-round the year, what is your committee going to enquire into? Do you propose to examine the Allegations made before you, or to record further fresh allegations and then examine them?

In either case, you will be travelling beyond your jurisdiction. In the Government's Notification appointing your committee it was stated that-

(a) representations had been made to Government from time to time that Christian Missionaries, either forcibly or through fraud and temptation of monetary or other gain, convert illiterate aboriginals and other backward people.

(b) Christian Missions are being utilised for political or extra religious objectives, and

(c) Christian Missionaries have alleged harassment by officials.

I shall require you in the name of justice and your own duty, to confine yourself exclusively to these specific issues, and not to go about collecting fresh allegations on any matter on which any person likes to talk about.

With reference to the above, I have mentioned in my notice that when I was granted inspection of your records on the 1st June 1954, I did not find a single representation alleged to have been received by Government before the appointment of your committee, complaining against Christian Missionaries. By the terms of our appointment, your business is to confine your investigations and findings to these allegations, and nothing more. If you did so, you clearly owe it to the public to make known all these allegations, so that the men or organisations which have made these allegations may be examined by you.

Further, you can hardly convince any sane man that the entire Christian population of Madhya Pradesh has been indulging in the objectionable activities mentioned in the Government's Notification. A few may possibly be brought under the accusation. The question of public importance is "Who are these Christians?". I would like to assure you that my Council is equally anxious to pull these men into the lime light and make them answer the accusations brought against them. But the question is "Who are these men?".

You will concede that my Council extended its fullest co-operation to you throughout last year although we were dissatisfied with the personnel of your committee, your terms of reference, your modus operandi, and your very appointment. We did so, however, on the advice of Pandit Jawaharlal Nehru, our Prime Minister, who suggested that we should state our point of view before your committee and leave it to public opinion to evaluate its findings. This we have done, and there is nothing more that we can do.

We now find that you have not disclosed the name or names of the accused, the nature of the charges levelled against them, the name or names of persons who have made the allegations, nor even the names of the places where the objectionable activities are alleged to have occurred, although your Committee has toured extensively and intensively throughout the State of Madhya Pradesh at considerable expense to the tax-payer. Now, you again propose to conduct another State-wide tour to examine "witnesses". Witnesses of what, where and whom?

All the foregoing reasons and circumstances clearly indicate that you are groping in the dark as to the Christian Missionaries who are supposed to have indulged in objectionable proselytising activities, that you went about for light throughout Madhya Pradesh for a whole year and still find yourself in the same darkness, that your "explorations" merely resulted in waste of public money, and that by your activities in the name of "enquiry", you have increased the suspicion of all friendly Hindus against Christians and disturbed harmonium relationship that existed between the two sections of Indian citizens. Not having achieved anything in the pursuit of your legitimate objective, you now propose to make confusion worse confounded by following a lawless procedure which has no precedent or parallel in any democracy of the world. I would be faithless to the Constitution of India if I followed you in your illegal perambulations and proceedings. My Council, therefore, feels compelled to inform you that no useful purpose would be served by further co-operation with your committee.

I am releasing this letter to the Press as you have given India-wide publicity to your novel "judicial methods", and am sending a copy to the leaders of the House and Opposition in the State Legislature and to the President of the Indian National Congress for information.

Copy of D.-O. No. 590, dated Nagpur, the 7th July 1955, from Shri M. S. Pandharkame, M.A., LL.B., Assistant Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, to Shri G. X. Francis, President, the Catholic Regional Council, Kamptee Road, Nagpur

I am to acknowledge receipt of your letter, dated the 28th June 1955, addressed to the Chairman, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur, and to say that in view of the deliberate misstatements contained therein and the lack of decorum or decency displayed, the Chairman is of opinion that it does not merit any serious consideration.

Copy of D.-O. No. Ref.BC-31-55, dated Bangalore-1, the 15th February 1955, from the Standing Committee of the Catholic Bishops' Conference of India, Bangalore-1, to Pandit Ravi Shankar Shukla, Chief Minister, Government of Madhya Pradesh, Nagpur.

DIFFICULTIES CONFRONTING MISSIONARIES AND CHRISTIANS IN MADHYA PRADESH

You will recall the Memorandum the Standing Committee of the Catholic Bishops' Conference of India submitted to you on June 15, 1954 (Ref: BC-111-54). We pointed out therein our fears and apprehensions in respect of the Inquiry committee and the harassment caused to Christian Missionaries and people, chiefly in Tribal areas.

2. The Chief Secretary to the Government of Madhya Pradesh, in his reply, D.-O. No. 1494-33-XXX-M.R. dated August 4, 1954, addressed to the General Secretary of the Catholic Bishops' Conference of India, assured us and through us, "all the Christians that they stand firmly by the principles and fundamental liberties enshrined in the Constitution and have no desire whatsoever to interfere with them. They would give equal protection to all citizens irrespective of their race, religion or community. Government hope that you and your Association will now persuade your fellow-religionists to -0-operate in the important work which the Committee has undertaken and that you would make special efforts to see that no bitterness against any community is created."

3. We have scrupulously avoided giving cause for any ill-feeling between Christians and other communities, and have restrained our people from any course which may embarass the Government. But recent happenings have accentuated our misgivings instead of allaying them. The tours and inquiry of the Committee seem only to have strengthened and encouraged the suspicions, prejudices and distrust of the major elements of the population, and of the Government, against a small and loyal minority. The constant questioning by the Committee and Government officials about the activities-of Missionaries and Christians have resulted in a wave of gloom and intimidation. Communal tension has reached such a pitch that two Christians were murdered in the Raigarh and Surguja districts.

4. We understand from reliable sources that inflamatory speeches were made by the opponents of Christianity from the platform of' the Inquiry Committee. Protests were made by various Catholic representative bodies in Madhya Pradesh, but these have gone unheeded. The usual form of oath for such investigations was not administered to the witnesses, nor an opportunity afforded for cross-examination by our advocates. The Committee has no doubt been authorised to frame its own procedure. We should, however, like to submit that the elementary principles of justice and enquiry demand that opportunities be given to the accused for sifting the evidence and ascertaining the truth. This is all the more necessary in matters of such vital importance as the good name, honesty and integrity of a particular section of the people. What we find very strange indeed is that one of the members of the Committee published an article in newspapers against Christian Missionaries in connection with the inquiry.

5. Our attention has recently been called to a most prejudicial and damaging 99-point Questionnaire (undated) issued by the Committee about three months ago. These relate to activities of Christian Missionaries, the number of converts and Christian institutions in 1941, 1947, 1951-1954. The Questionnaire is based on the assumption that Missionaries make use of unlawful methods for converting poor and illiterate people to Christianity. The spirit of the Questionnaire, we are sorry to note, is such as to discredit Christianity and Christians. The Committee has gone beyond the limits of the terms of reference and violated the fundamental rights solemnly guaranteed by the Constitution. We cannot think of anything more ill-advised and more harmful to the peaceful coexistence of different religions than a Questionnaire based on unproved representation.

6. The chief reasons for the attacks against Missionaries and their work may be broadly classified as:

(i) that foreign Missionaries are indulging in anti-national activities and encouraging separatist tendencies among Adivasis;

(ii) that they are converting people by force, fraud and by offer of material inducements ; and

(iii) that our schools are proselytizing agencies.

(1) The charge that foreign Missionaries are indulging in political work is not true. Their mission is to preach the Gospel of Christ, to minister to the spiritual needs of Indian Christians, to educate youth, to provide medical relief and to take care of the poor and the orphan. For centuries these works have been carried on by Catholic Missions without offending the susceptibilities of the adherents of other religions.

We hear that Missionaries are looked upon as agents of foreign imperialism and disruptors of national unity. Missionaries have no political designs, nor do they ever make an attempt to denationalise the converts. Christians are second to none in their loyalty to the country. They do not form an alien community, but part and parcel of the body politic. Not even a single charge on this score could be substantiated by facts on the platform of the Inquiry Committee.

2. (a) The allegation that conversions are made by force, fraud or by offer of material inducement cannot be levelled against our Missionaries. They derive no personal advantage by preaching the Gospel of Christ. Their only object is to spread the Christian teaching in regard to God, man□s relations with his fellowmen and future life. No one can be converted against his will. Every person is free to choose his way of life according to his own lights and convictions. Whoever desires to embrace the Catholic faith has to undergo a course of religious instruction and one can be received into the Church only when one is convinced of the truths of Christianity and manifests a sincere and persevering desire to accept the faith and practise it. Conversion is a personal act of free will. Utmost care is exercised to respect the freedom and the conscientious convictions of every individual.

(b) If Christian Missionaries are considered undesirable persons or international schemers and agitators, parents belonging to all communities and creeds would not be so eager to entrust the education of their children to the care of Catholic Priests and Sisters. There are a million children, half of whom are non-Catholic in our institutions throughout the country. Governors and Ministers of State Governments have expressed their admiration for the ideals which inspire the Missionaries in their various charitable and educational works, and above all, for their practical and immense service for the uplift of poor classes and aboriginals.

3. The refusal of recognition and denial of grant-in-aid to Adivasi schools conducted by missions even in villages where the population is wholly Christian is another instance of the discriminatory policy of the Government. Schools have been established in close proximity to the existing Catholic schools, with the result that there has been a duplication of effort in the field of education and financial loss. Christian parents have been subjected to great sufferings and hardships. Their children have been compelled to walk great

distances-10, 15, 20 miles and more-to sit for the entrance examination for the fourth standard. The situation is, thus, one which causes much misery and disaffection among Catholics. In one instance, a Missionary and his witness had to trudge 30 miles on foot no less than 23 times. The case has not yet been taken up. The new developments have only tended to rouse communal tension, whereas there was harmony, peace and good feeling among the Christians and non-Christians previously.

Schools were first started for Adivasis by Missionaries at great sacrifice in men and money. Their object is primarily the education of Christian children. Our schools have always been thrown open to children of all classes and creeds. The lurking suspicion that these are instruments of conversion to the Christian faith is groundless. Our religion is not taught to non-Christians.

Already in October 1945, at a meeting of the Standing Committee of the Catholic Bishops' Conference of India, held in Bangalore, the Bishops declared categorically and emphatically that the "Catholic Church has always respected and will always respect the religious convictions of non-Catholic students. She never has, and never will, impose her teaching on them."

7. India is professedly a Secular Democratic Republic, in which all religions have equal protection and equal toleration. A Secular State means that the State will not make any discrimination whatsoever on grounds of religion. Article 25 (1) of the Constitution guarantees to all persons the freedom freely to profess, practise and propagate religion.

8. The present agitation against Missionaries is already disturbing friendly relations between Christians and other communities, and has further deepened the feeling of apprehension in the minds of Christians as to their present security and future welfare. Separatist tendencies have never been encouraged among Adivasis. Under the Article guaranteeing the freedom of speech, expression, worship and of association, referred to above, every community had the right to carry on its efforts to spread its religion by legitimate and peaceful means.

9. In the course of debates in the Constituent Assembly on December 6, 1948, on the Article relating to freedom of conscience and free profession, practise and propagation of religion, Pandit Laxmi Kant Maitra pointed out that "the Indian Christian Community was the most inoffensive community in the whole country." It is unfortunate that the word "Propagate religion" should be associated only with the Christian Community. That right has been guaranteed and is, in fact, exercised by every community.

10. The Christian Community with full confidence in the sense of fair play and justice of the majority community surrendered voluntarily the privilege of separate representation, and even of reservation of seats. Sardar Vallabhbhai Patel, appreciated this gesture so greatly that in his historic resolution eliminating reservation of seats to minorities from the Draft Constitution, he appealed to the minorities "to have confidence in the majority community". He further exhorted the majority community "to conduct itself in such a way as to win and retain the confidence of minorities". Sardar Patel continued in his reply in the Constituent Assembly on the resolution abolishing reservation of seats that the "foundations were laid for a truly secular democratic State, where everyone is equal in every way to everyone else. May God give us wisdom and courage to do the right thing to all manner of people as our Constitution provides."

11. Mr. Frank Anthony called this an act of faith in the majority community who "would have to behave towards others in a generous, fair and just way". Pandit Nehru observed amidst cheers "Let us live up to this faith." He further pronounced it as a "historic turn in our destiny".

12. A sense of security and confidence was, thus, created in the minds of all minorities, particularly the Christian community. But the turn of events during the last two or three years has come as a rude shock to them. Inquiry Committees have been constituted to investigate representations made "that conversions are being made either forcibly or through fraud".

13. We are not asking for any privilege or favours, but for truth and justice. We have the right to claim the same liberty as is given to adherents of other faiths. We, therefore, request you, Sir, to dispel the disquiet and uneasiness prevailing among Christians in some parts of Madhya Pradesh, and assure them that the Inquiry Committee and the Government would respect the policy of religious freedom and tolerance which has always characterised India and which has been solemnly guaranteed in the Constitution.

14. As Chief Minister of the State, interested in the well-being of all classes and creeds of the great State of Madhya Pradesh, we appeal to you to take effective steps to protect the rights and liberties of the Christian minority.

Thanking you.

CATHOLIC BISHOPS CONFERENCE OF INDIA STATEMENT ISSUED BY THE STANDING COMMITTEE

Bangalore, February 16, 1955.

The newly-elected Standing Committee of the Catholic Bishops Conference of India met at Bangalore under the Chairmanship of His Eminence, Valerian Cardinal Gracias, Archbishop of Bombay, from Friday, February 11th to Wednesday, February 16th, 1955. The members present were-

(1) His Grace Most Rev. Thomas Pothacamury, Archbishop of Bangalore, and General Secretary, Catholic Bishops Conference of India.
(2) His Grace Most Rev. Ferdinand Perier. S. J. Archbishop of Calcutta.
(3) His Grace Most Rev. Joseph Attipetty, Archbishop of Verapoly.
(4) His Grace Most Rev. Louis Mathias, S. D. B., Archbishop of Madras-Lylapore.
(5) His Grace Most Rev. Joseph Fernandes, Archbishop of Delhi-Simla.
(6) His Grace Most Rev. John Peter Leonard, S. J., Archbishop of Madurai.
(7) His Grace Most Rev. Joseph Mark Gopu, Archbishop of Hyderabad.
(8) His Grace Most Rev. Eugene DSouza, Archbishop of Nagpur.
(9) His Grace Most Rev. R. Ambrose, Co-adjutor Archbishop of Pondicherry.
(10) His Lordship Rt. Rev. Mgr. William Bouter, Bishop of Nellore.
(11) His Lordship Rt. Rev. Mgr. Leonard K. Raymond. Bishop of Allahabad.
(12) His Lordship Rt. Rev. Mgr. Mathew Kavukatt, Bishop of Changanacherry.
(13) His Lordship Rt. Rev. Mgr. Benedict Mar Gregorios, O. I. C., Administrator-Apostolic of Trivandrum.

Surveying the present position of the Catholic community and assessing the problems that confront it in the various spheres of the Churchs activity, at the conclusion of their deliberations, the Standing Committee have thought it opportune to issue the following statement:

Considering the rapid and extraordinary strides made in the country since Independence, in the sphere of economic and social progress, and the stress laid by our national leaders on the need of increasing the pace, it is felt that yet greater practical interest should be evinced by the Catholic community in the great schemes of economic and social improvements initiated by the Central and State Government the promotion of better living, education, community projects, national extension blocks, medical relief, etc. These measures are fully in conformity with the spirit and traditions of service characteristic of our Christian way of life. In making our best endeavour to implement them, we hope to attain greater effectiveness in promoting spiritual-happiness and material progress in this ancient land which was among the earliest to receive the light if Christianity and which is rich in the promise of Christian achievement. Particular attention is demanded of all lovers of the country and its people towards the welfare and progress of life in the villages; on which the future prosperity of the country ultimately depends.

In spite of our difficulties, some of which are indeed grave, and not easy of quick solution, notwithstanding the animus against foreign Missionaries and the feelings of marked apprehension created in the Christian community by the aggressiveness of some sectarian and militant organisations it would be false to say that the Catholic community does not enjoy freedom of religion or is regarded with suspicion or that it finds itself in isolated unit.

We are heartened by the thought that frequently it has been acknowledged throughout the country by the enlightened public and responsible leaders, headed by the President of India and our Prime Minister, that Christianity is an old and honoured religion of the land, that Indian Christians from a very considerable and important element in the national community, and that the Christian community and their culture are an integral part of the Indian heritage.

For the conform and encouragement of our people and to enlist the sympathy of our fellow countrymen, bearing in mind also the assurances of our national leaders we are compelled by farce of circumstances to state the following. There are certain parts of India, according to reliable reports received, where the communities and their pastors yet continue to be subjected to various forms of vexatious treatment in consequence of which the Christians are living in a state of fear and insecurity. This state of affairs prevails unfortunately in spite of the frank and fearless indictment of communalism by the Prime Minister and of his vehement denunciation of the aggressive attitude against Christian Missionaries and of his noble appreciation of their work; in spite of his severe warning that this kind of thin should be sternly discouraged, and his declaration that minority religious communities are as much a part of India as anyone else. It must be added, however, that, while opposition comes from certain quarters, the masses of the people are

appreciative of the selfless service of our Missionaries both foreign and Indian.

Interested as we have always been to promote communal unity and convinced that every community in the land should be allowed and encouraged to pursue its normal life and that every community by its own way of life contributes thereby to national peace and progress; eager as we are that our country should maintain the international prestige which it enjoys today, we fear that the distressing situation artificially created by interested agencies are certainly not in the best interest of our country□s life and its influence abroad. India□s policy, which she has followed consistently, namely, of enmity against none, but friendliness towards all, will be all the more appreciated, both at home and abroad, if effective steps are taken to ease the tension prevailing in certain parts of the country.

As the spread of the Christian idea in the political, social and economic thought of India is a duty which Catholic laymen owe not only to their religion but to their country, and India needs all the help that her children can give her, as our country needs to follow the middle line between reaction and revolution in politics, between capitalism and communism in economics, between westernisation and primitivism in social life, the Catholic layman has the glorious opportunity to bring the influence of justice and charity to bear on all social relationships and to stand for the supremacy of the moral law in all affairs of the State, national and international. To this end, the Standing Committee has thought it imperative to take the necessary steps for communing in the course of the year a Lay Leaders□ Conference and to encourage and support the Catholic Union of India.

EXTRACTS FROM CATHOLIC DHARMA KA PRACHARAK AND OTHER PAMPHLETS SHOWING THE METHODS OF PROPAGANDA

Serial No.	Name of books
1.	1 Short History of Chhattisgarh Evangelical Mission written in 1933 by M. M. Pal with a foreward from Rev. Gass and published, it is said about Rev. Lore.
2.	2. Extract from the book □Guru Pariksha□.
3.	3 Extract from the book □Ram Pariksha□
4.	4 Extract from the book □Saccha Majhab Kaonsa Hai□, published by Indian Catholic True Society, Allahabad.
5.	5 Extracts from the book □Masih Aur Samajik Nyaya□.
6.	6 Extract from the book Catholic □Dharma ka Pracharak□.
7.	7 Extract from □Dharma Tula□ published in 1952 by the North India Christian Tract and Book Society, Allahabad.
8.	8 Extract from the book □Satyanami Panth□ published by the Christian Book Depot.
9.	9 Extract from the book □Gurudyan□ published by North India Christian Tract and Book Society.
10.	10 Extract from the book □Pandit Nilkanth Shashtri ka Jiwan Vrutant□.
11.	11 Extract from the book □Kabir Saheb□.
12.	12 Extract from the book □Dharma Sidhanta Prakash□, published by N. I. C. Tract and Book Society, Allahabad, in the year 1953.
13.	13 Extract from the book □Satya Guru ki Khoj□.
14.	14 Extract from the book □Chin Ek Vastu Path□ published in 1954 by the N. I. C. Tract and Book Society.
15.	15 Extract from the book □Sadhu Sundar Singh ka Jiwan Charitra.
16.	16 Extract from the book □Gharbandhu□.
17.	17 □Sunday School Path□.
18.	18 Extracts from the book □National Missionary Intelligencer□ of April 1954.
19.	19 Extracts from the book □Arya Dayanand Saraswati Aur Masihi Mat□, published in 1954.
20.	20 Extract from the pamphlet named □Ap Anant Kal Kahan Bitavenge□ by A. F. Rowel Ropley.
21.	21 Extract from the booklet □Janjgir□, published in August 1947.
22.	22 Extract from the booklet □What are you doing here□ by S. T. Moyer.
23.	23 Extract from the □Sewa ki Samartha□.

24.	24 Extract from the Masihi Hindusthani Mandali Me.

SERIAL No. 1

Short History of Chhattisgarh Evangelical Mission

Taking sides in a family or village dispute with a view to conversion is an old story. In the book ''छत्तीसगढ एवें जेलिकल कलीसिया का संक्षिप्त इतिहास'' (Short history of Chhattisgarh Evangelical Mission) written in 1935 by M.M. Pal with a foreward from Rev. Gass and published, it is said about Rev. Lore:-

पाद्री लोर - विश्रामपुर में इसके पीछे पाद्री लोर ने दूसरों के रहने के लिये पाखा के छोटे छोटे घर बनवाये. उस समय के कार्यों के साथ ही साथ धर्मखोजियों को अपने डेरे में हिन्दी पढाते और धर्मशिक्षा सिखाते थे. जिससे कि एक वर्ष के पीछे इन्हीं सीखनहारों में से तीन प्राण बपतिस्मा के लिये तैयार हुए अर्थात् रजई जो अपने भाई से हिस्सा न पाने के कारण पाद्री लोर के पाच चला आया था. जिसका हिस्सा पाद्री साहब ने उसके भाई से दिला दिया था (पाद्री लोर)

This was about the year 1868. Colonel Walman was then the Deputy Commissioner of the district (Raipur). Rev. Lore and the Deputy Commissioner were in the thickest of term. In fact it was at the suggession of the Deputy Commissioner that Rev. Lore settled at Bisrampur and it was due to the Deputy Commissioner himself that a vast Government area was acquired by the Mission. Famine has been another cause is also clear from that book. Describing at page of that period the following occurs:-

इन दिनों में दैनिक बर्ना का निर्ख दो आना पुरुष, डेढ आना स्त्री और एक आना बालाकों को देते थे. चांवल का भाव १८ काठा से उतर कर २ काठा हो गया था. यहां क्रिष्टियानों की संख्या दिनोंदिन बढती गई.

With reference to the famine of 1897-98, it is stated at page 20 of the book:-

इसी समय भारत में अकाल था सो चारों ओर हाहाकार मचा था. और बहुत लोग ईसाई होने को आते थे. सो पाद्री जे. गास्स ने विदेश से सहायता लेकर दुखित लोगों की सहायता की और इसी समय कई एक मिशन स्टेशनें खोलीं...

Describing about Mission Station, Baitalpur, the following occurs at page 31:-

अकाल के समय यहां का काम अधिक बढा और लोग अपने अपने गावों को छोडकर यहां के मिशन की खरीदी हुई जमीन में आ बसे. .....सतनामी लोगों के गांव के गांव क्रिष्टियन हो गये और वहां गांव मिशन स्टेशन बनाकर उनमें उपदेशक रखे गये जैसे सम्बलपुर, डिघोरा, घरदेई, कांपा, लम्नी, घुटिया, चन्दखुरी, सौनिका, टेपरी और लालचवश पारा के पारा क्रिप्टीयन हो गये.

The use of medical relief for conversion is also an old story. Writing about Thakur Tadosingh who was then ill, the book says:-

सो पं. गंगाराम ने उन्हें समझाया कि हमारे संग चलो तो विश्रामपुर में आपको पूरा विश्राम मिलेगा क्योंकि वहां पाद्री साहब आपका ठीक इलाज करेंगे. सो अंत में ठाकुर और ठकुराइन जी उनके संग विश्रामपुर को आने को तैयार हुए. पाद्री लोर ने उनका इलाज किया और आराम होने पर विश्रामपुर ही में क्रिष्टियन होकर लानेहारों के संग रहने को राजी हुए.

SERIAL No. 2

Extract from Guru Pariksha

The search for the true Guru contains the following at page 34:-

राम तो ऐसा न था क्योंकि पापी मनुष्य होके वह अपने माननेहारों को शांति नहीं दे सकता था. वह तो आप मर गया और फिर नहीं जी उठा परन्तु प्रभु यीशु मसीह सदा जीता है कि अपने लोगों की रक्षा करे.

SERIAL No. 3

Extract from Ram Pariksha

''राम परीक्षा'' of the same society contains the following at pages 4, 6 and 11 :-

५. राम, कृष्ण महादेव आदि देवता मुक्तिदाता नहीं हो सकते क्योंकि वे सब के सब आप नाना प्रकार की बुराइयों के वश में लिप्त थे.

६. हिन्दू लोग कृष्ण के सब ओर मनुष्यों से अधिक पाप बतलाते हैं कि वह चोर और कुकर्मी और दुष्ट था. प्रसिद्ध है कि उसने कंस के निरपराध धोबी का घात किया. ऐसे देवताओं पर आसरा रखना बडी मूर्खता है.

११. फिर बहुत लोग ब्रम्हा, विष्णु, महेश आदि देवताओं पर विश्वास रखते कि वे हमें निकालेंगे पर तुम्हारी सब पुस्तकें उन्हें पास के कुएं में गिरे हुए बताती हैं सो वे आप निर्बल हैं. हां उनके लिये भी बचानेहार चाहिये.

देवता से लेके ब्राम्हण तक सबके सब पाप के अधीन हैं.

जब तुम अपनी पूजा पाठ और ध्यान स्नान और दान दक्षिणा और सब पाखण्ड के कामों को त्याग दो तो उनकी वृत्ति कहां से आवेगी.

SERIAL No. 4

Extract from Saccha Majhab Kaonsa Hai

''सच्चा मजहब कौनसा है?'' published by Indian Catholic Tru Society, Allahabad, contains the following at pages 2, 4, 9, 10, 11 and 12:-

पृ. २.-- हिन्दुओं के शास्त्रों में यह कहीं बतलाया नहीं गया है कि उनके भगवान कोई पाक जीवधार हैं. इसके बदले यह लिखा गया है कि उनके सब ईश्वर बडे पापी व दोषी हैं. ब्रम्हा, विष्णु और शिव (शम्भू) हिन्दुओं के खास खुदाओं के बारे में यह लिखा हुआ है कि अत्रि की पत्नि के साथ किये हुए उनके बुरे चालचलन के कारण वे फिर बच्चे बन गये हैं. संगतराशियों या मूर्तियां जो उनके मन्दिरों में पाई जाती है और वे देवदासियां वा नाचनेवाली लडकियां जो वहां सेवा करती हैं, पूजकों को भ्रष्ट करने के सिवाय और कुछ भला काम नहीं करती हैं.

पृ. ४.-- हिन्दुओं का धर्म मिथ्या धर्म या वहमी कौफ का मजहब है.

पृ. ९.-- मुहम्मद की पैदाइश मामूली तौर से हुई, इसलिये वह दूसरे आदमियों की तरह गुनाहगार पैदा हुआ.

पृ. १०.-- मुहम्मद न सन्त न पैगम्बर कहला सकता है. इसकी सूबूती के लिये यह सुनो मुहम्मद के कानून के मुताबिक एक आदमी चार बीबियों को रख सकता है. और उससे ज्यादा रखना रवा नहीं है. लेकिन मुहम्मद के (६) छः औरतें थीं जिनमें से एक अपने गोद लिये हुए बेटे की जोरू थी.

पृ. ११.-- वह आदमी जो मस्ती, गुस्सा और कठोरता से भरा हुआ था सबसे पाक और रहीम खुदा का पैगम्बर कैसे हो सकता है.

पृ. १२.-- आखिरकार, हम यह सब जानते हैं कि मुहम्मद मर गया. जैसे वह और आदमियों की तरह पैदा हुआ था, वैसा हीं वह मर गया, गाडा गया और उसका ब दन कब्र में सड गया.

SERIAL No. 5

Extract from Masih aur Samajik Nyaya

''मसीही और सामाजिक न्याय'' नामक पुस्तिका की पृष्ठ संख्या २२ और २३ से निम्न उद्धृत किया जा सकता है :-

सच्चे विश्वास की आवश्यकता--गांधीवाद और समाजवादी स्वतन्त्रता, संगति और सेवा का महत्व बहुत सीमा तक समझते हैं. परन्तु उन्हें इन विचारों को दृढ आधार पर स्थापित करने की आवश्यकता है.

इसलिये गांधीवादियों और समाजवादियों के सिद्धान्तों को निर्धारित करने के लिये हिन्दू धर्म की शिक्षा पर्याप्त नहीं है. और न हिन्दू में खिष्ट जैसा आदर्श पाया जाता है जो लोगों को उत्साहित कर सके.

इसलिये मसीहियों का कर्तव्य यह है कि वे राजनीति में अधिक से अधिक भाग लें. इसका अर्थ यह है कि जो दल उत्तरदायी समाज स्थापित करना चाहते हैं उनमें घुसकर अपने मसीही परिज्ञान से उनके सिद्धान्तों को दृढ बनायें.

SERIAL No. 6

Extract from Catholic Dharma ka Pracharak

Dealing about the duties of a Pracharak the instruction is that a Pracharak in order to gain easy access among non-Christian population should know something of medicine. He will then be in demand when there is any ill in the house. There he should use his influence to baptise the sick child telling his parent that this would bring recovery to the patient. This does not succeed then-

पृ. ३३.-- यदि आपको स्पष्ट रूप से यह मालूम हो कि बाप अपने बालक को बपतिस्म देने में कभी राजी न होगा और बालक, यहां तक आप जान सकते हैं, मरने पर हो, तो दवाई के बहाने में, किसी गुप्त रीति से उसके सिर पर कुछ पानी डाल देते हुए बपतिस्मा की बात उच्चारण कीजिये हे प्रचारक, यह बालक बर मर जाए, तो अपने उसको स्वर्ग का द्वार खोल दिया है. क्या यह अच्छी बात नहीं? अब हर एक प्रचारक उसी काम में लगा रहे तो वे साल भर में कितने बालकों को स्वर्ग पहुंचायेंगे?

पृ. ३५.--(५) मरनेवाले आदमी के कुटुंब लोग आपको घर में बैठने न देवें तो उनको समझाइये कि आपकी भेंट कुछ बुराई की बात नहीं. सर्वशक्तिमान परमेश्वर

उसको चंगा कर सकता है. यह उपाय न चले तो उसको दावा पिलाने के बहाने उसके पास जाने की छुट्टी मांगिये. संक्षेप से सब उपाय निकालिये कि जिनसे आप उसकी आत्मा बचा सकें.

The Catholics are prohibited from sending their children to non-Catholic Schools. Even social intercourse is forbidden. The following is worth nothing:-

पृ. ११७.--(२) काथोलिक और संसार लोगों का आपस में नाचना अच्छा नहीं हे कितने कारणों से यह मेल ठीक नहीं. संसारों का नाचना और गाना कौन अच्छा ब ोले. उनकी बातचीत कब सुनने के योग्य हो. धर्मभक्त मात-पिता अपने लडके-लडकियों को संसार लोगों के साथ नाचने से मना करेंगे, क्योंकि उनको यह अच्छी तरह से मालूम है कि उनके खेल-तमाशे में पाप की जाखिम है. यदि माता-पिता यह न रोके तो यह प्रचारक का कर्तव्य हे. उसके बारे में वह कभी कभी उपदेश देवे.

पृ. ११८.--(२) गीत के बारे में थोडी बातें. काथोलिक लोग संसार लोगों के गीत गाने में भाग न लेवें. निश्चय उनके ऐसे कोई गीत हैं जिनमें कुछ अनुचित बातें नहीं हैं परन्तु कितने ही गीत है जो बिलकुल सुनने के अयोग्य हैं. ऐसे गीत गाना या सुनना क्रीस्तानों को न चाहिये.

पृ. १२७.-- फिर कभी कभी कई एक क्रीस्तान, सांसारिक परबों में कुछ न कुछ साझी होते है कभी कभी उनकी पूजा के लिये चन्दा देते हैं. यह निश्चय अच्छा नहीं. सो प्रचारक आगे से क्रीस्तानों को चेतावनी देवे कि इस हप्ते में क्लाबा सांसारिक परब होनेवाला है, उसमें सम्भागी मत हो और उनको समझावे कि यह कैसा अनुचित है.

पृ. १३५.--(३) फिर दोनों परबों के फलों में भी बडा ही अन्तर है. सांसारिक परबों के फल बहुधा पाप ही है, अर्थात् कोई ऐसे परब हैं कि जिनका मानना पाप ही है. जैसे किसी झूठ देवता का परब मानना. फिर ऐसा परब मनाया जाता है जिसका मानना पाप न हो, तो भी उसके मानने की रीति में बहुधा पाप होता है. पाप भी न किया जाए उसे मानने के पीछे मन तो अशांति और घबडाहट में पडा रहता है. सांसारिक परबों में लोग आनन्द खोजते हैं परन्तु उनको सच आनन्द नहीं मिलता है. उलटा वे दिल से सच आनन्द दूर करते हैं.

केवल मंडली के परबों में यह सच आनन्द मिला करता है, अर्थात आनन्द, स्वर्गीय आनन्द ही.

पृ. १३६.--(४) प्रचारक का बडा कर्तव्य है कि यह अन्तर रहे और कि क्रीस्तान लोग संसारों के परब से अलग रहें.

सो प्रचारक क्रीस्तानों को आगे से बतला दीजिये कौन कौन परब होनेवाले हैं. उन्हें धार्मिक रीति से मानने के लिये उसका ये और विशेष करके देखिये कि वे किसी तरह से सांसारिक परब मानने में साथी न होवें.

SERIAL No. 7

Extract from □Dharma Tula□

The following extract the □Dharma Tula□ published in 1952 by the North India Christian Tract and Book Society, Allahabad, is worth nothing:-

पृ. ६.-- इसलिये जो कोई किसी मूरत को बनाता या पूजता या पुजवाता है सो अज्ञान और पापी है.

पृ. ७.-- शास्त्र-पुराणों से निश्चय होता है कि देवता और अवतार सब काम, क्रोध, लोभ, डाह और अहंकार के बस में थे. उचित वही कि इस स्थान पर हम देवताओं के कुकर्म इत्यादि बातों का वर्णन करें. शास्त्र-पुराणों में उनके चरित्रों का वर्णन बडे विस्तार से किया गया है और उनसे यह जाना जाता है कि बहुत प्रकार के अनुचित काम इन देवताओं ने किये. वे सब पापी ठहरे और अब कहिये क्या किसी पापी की पूजा या उसकी मूरत की पूजा करना उचित है कि अनुचित?

किसी किसी देवता ने पारई स्त्रियों से कुकर्म किया, वे काम और कुइच्छा के मारे पराई स्त्री के बस में आके सामर्थ्य रहित ठहरे और स्त्रियों से जो अबलायें कहलाती हैं जब दब गये और उनमें इतनी भी सामर्थ्य और बल न रहा जो अपनी कुकामनाओं को मार सकते तो फिर कौन उसको सामर्थी कहेगा.

पृ. २४.-- फिर जब चार वेद, पांच शास्त्र और अठारह पुराणों में ऐसा झगडा है और भिन्न भिन्न मत बतलाते हैं तो प्रमाण होता है कि वे सब मनमता है.

पृ. ३१.-- अब यदि आप अपने देवताओं के चलन के चरित्रों को सुनें या पढें तो जान लेंगे कि वे आप निर्लज्ज होके महापाप किया करते थे सो वह पाप से घिनावेगा.

पृ. ३९.-- इन देवी-देवताओं के छल, बल, झूठ, चोरी, कुकर्म और अधर्म को सोच के हम कहते हैं कि जब तक लोग उनको मानेंगे तब तक हम उनसे अधिक अच्छे क्योंकर बनेंगे. किसी ने ठीक कहा, जैसा गुरू वैसा चेला.

पृ. ३६.-- जो कोई निराकार परमेश्वर को छोडकर किसी देवी देवता को मानता और उनको पूजता-पुजवाता है और जो किसी की मूरत को नमस्कार करता है या करवाता है सो पापी है. जो परमेश्वर के नाम को अकारथ लेता और जो बिना मन लगाये उसको जपता है या उसे झूठ से लेता है सो पापी है.

SERIAL No. 8

Extract from □Satyanami Panth□

The book □Satyanami Panth□, published by the Christian Book Depot, Raipur (M.P.), in the year 1949, is a model of misrepresentation with a view to mass conversion. Like Ramnam (राम नाम) Satyanama (सत्य नाम) is

sacred among the Satyanamis. At page 5 of the book and in other places also it is written that Satyanama really stands for Jesus Christ.

In this book it is further written that Ghasidas the founder and the Guru of Satyanamis who was an pilgrimage to Jagannath, heard at Katak the preaching of the Christian Missionaries one of whom was a white man. On hearing them he left going to Jagannath and decided to preach the gospel of Jesus which was real Satyanam. (सत्य नाम ईशु है):-

पृ. ६-७.-- मैं अपने गांव गिरोद को लौट जाऊं और वहां अपने लोगों को इसी सत्यनाम का प्रचार सुनाऊं जिसके बारे में अभी सुना हूं. कहा जाता कि घासीदास ने कटक के उपदेशकों से और बहुत-सी बातें सुनी और पूछ-पाछ किया जिसका पूरा पता नहीं मिलता है. यहां ही से घासीदास ने जगन्नाथ के दर्शन का विचार छोड दिया और अपने भाई को लेकर अपने गांव गिरोद को लौट आये. जब आसपास के चमारों ने सुना तो उनसे भेंट करने और जगन्नाथ का प्रसाद लेने को एकत्र हुए और आगे के अनुसार रामनाम लेकर दण्डवत करने लगे, घासीदास ने उन्हें इस प्रकार का उपदेश दिया कि :-

''हे रे भाई हो तुम न मोर मेर का प्रसाद झांके बर आय हो यह सब लंदर फंदर के का हवे -- मौला, सुनाईस, पंडरा साहब मिले रहिस अउर सिरतोन सिरतोन एक सत्यनाम के कथा मोला सुनाइस हवे -- अडर ओहर कहिस हवे के कम मन तुम्हार डाहर धलाय आबी. सो सुने रहो भाई हो मैं हर अपन तो गुरु नो आव -- में हर गांडा आंव जैसन गांडा हर अपन गांव मां सरकार के हांका पारथे तैसन महुं गांडा होइके साहेब सरकार पंडरा गुरु के हुकुम के हांका पार देथों. एक ही सतनाम ला ले के पंडरा साहब आही -- ओहर उत्ती ड-ह-र ले आही (क्योंकि गिरोद से कटक पूर्व की और है) जो हर अपन साथ मा उन्न दबदर ले के आही -- तब ये ब्राम्हन के पोथी थोथी हो जाही -- अउ सतनाम के हांका पार के सतनाम ला बताही -- अउर जौन मन ओकर बात ला मानही तिनकर मन मां समा जाही वो मन निच्चट्टे सत जुगिहा हो जाहीं -- सुनो रे बाबू हो ओ बखत मां सबो गुरु मनके कुछ नई चलीही अउर एक्के गुरु के एक्के राजा हो ही बघवा अउ गाय एक्के घाट मां पानी पी हैं. -- पंडरा साहेब तुम्हार गांव मां तुम्हार भर जायके सतनाम ला सुनाही -- जो बखत मां ब्राम्हन की पोथी मां धुन्न लगि जाही सो भाई हो भरम ला सारो है बाबू हो भरम ला मारो -- अडि मांस ला चिन्ह चिन्ह कर खाही -- कौन हरनी कौन गाय -- पर के तिरिया ला माता के सनमान जा निहीं अउ अपन अपन घर ला उज्जर करिहो पंडरा साहेब बारा बारा कोस मां अपन बंगला ला बनाहि अउ बारा कोस ले ओकर जोत के परकास जाहि -- अब कुकरी कुकरा ला मारव ये मन ला झन पोसौ अउर राम नांव ला छांडी -- अउर देवी देवताअउ माता ला निकार देव अउ झक्त सतनाम ला जपौ जेऊ लेके पंडरा साहेब अवइया हवे.''

Also at page 19, the following occurs:-

पृ. १९.-- गोसाईं घासीदास ने कहा था कि पंडरा साहेब सत्यनामला लेके आही सौ हरएक अपनी अपनी बातें आंखें खोलकर देख लो कि पंडरा साहेब लोग तो तुम्हारे बीच में आ गये हैं और तुम्हारे गांव-गांव, घर-घर में जाकर एक ही सत्यनाम प्रभु यीशू ख्रीष्ट के विषय में सुनाने फिरते है. उसी को घरों और अपने गोसाईं के आज्ञाकारी चेला बनो. चेला वही है जो अपने गुरु के आज्ञा पर चले. क्योंकि जिन्होंने अपने गुरु की मानी है और यीशु मसीह ही सत्यनाम को घर लिया है और आज उनका और उनके बच्चों का क्या हाल है. आज बडे बडे ब्राम्हण उनके आगे माथा नबाते हैं. सो हे भाई हो चिखला मां से निकला आवो.

At page 10 is said:-

पृ. १०.-- गोसाईं घासीदास ने जो कुछ कटक के ख्रिष्टियन उपदेशकों से सुना था उसको मूलबातों की शिक्षा में प्रगट किया है.

Writing about the succeeding Gurus of the Satyanamis the following is stated at page 10:-

पृ. १०.-- बालकदास ने कृष्णजी की रासलीला के विषय में सुना था सो उसके मन में विचार उठा कि इस ढंग को मैं अपने उपासकों में जारी करूंगा सो गुरुजी तो कृष्ण बने और चेले पांडव जिससे एक स्त्री पांच भाईयों की हो सके. इसने चेलों को आज्ञा दी कि सबसे जो उत्तम और प्रिय वस्तु हो वे उसे पहले गुरु को चढाना चाहिये इस कारण सत्तलोक की प्रथा आरम्भ हुई. जिसके कारण सारे सत्यनामियों की स्त्रियों की पतिव्रता जाती रही.

SERIAL No. 9

Extract from Gurudyan

In Gurudyan published by North India Christian Tract and Book Society, 18, Cini Road, Allahabad I, at page 18, Question No. 99 with the answer reads as follows :-

पृ. १८, प्रश्न ९०.-- कौन से लोग नरक में डाले जायेंगे?

उत्तर -- लिखा है कि डरने वाले और अविश्वासी और घिनौने और हत्यारे और छिनले और टोन्हे और मूरत पूजने वाले और सारे झूठे सब अपना अपना कुभाग उस झील में जो आग और गन्धक से जल रही है पावेंगे.

SERIAL No. 10

Extract from Pandit Nilkanth Shastri ka Jivan Vrutant

Destribing the life of Pandit Nilkanth Shastri, the anonymous writer and publisher of the Tract, printed at Raipali Press, Allahabad in 1949 edition, says the following:-

पृ. २९.-- एक बार गतपुरा नाम एक गांव में महर लोगों के देवताओं को उन्होंने उनके सामने लात मार के गिरा दिया कि वे लोग समझें कि देवताओं में कुछ शक्ति नहीं है.

पृ. ४१, ४२.-- सन् १८८१ ईस्वी में उन्होंने अमृतसर में आर्य समाज को उपदेश देना आरम्भ किया. उस समाज का चलानेहारा दयानन्द सरस्वती बडा चालाक था और वेद के सूत्रों का उलटा अर्थ कर करके एक नई मत चलाई. उसकी निव सत्य पर नही है.

पृ. ५२.-- यह हियाब के पूरे थे. जब उन्होंने देख लिया कि हिन्दू धर्म झूठा है और ख्रिष्टियन धर्म सत्य है तब अपनी उत्तम जाति और कुल के आदर मान का ख्याल नहीं किया पर सत्य को ग्रहण करने के लिये सब कुछ छोड के आगे बढे.

SERIAL No. 11

Extract from "Kabir Sahib"

Writing about Kabir Sahib, the founder of Kabir Panthis amoung Hindus of whom a vast majority are in Chhatisgarh, Rev. R.A. Feirabend, D. P., in a pamphlet published in 1949 by Christian Book Depot. Raipur, says:-

पृ. २०.-- कबीर जी की शिक्षाएं आदमियों को यीशू मसीह के सुसमाचार के लिये तैयार करती हैं.

बीजक में कबीर जी के निज के विचार पाये जाते हैं. यदि उनके चेले बीजक की बातों को मानते तो वे यीशू की बातों को भी सुनने को और उसके चेले बनने को तैयार होते. धर्मसिद्धान्त प्रकाश.

SERIAL No. 12

Extract from "Dharma Sidhant Prakash"

In the tract "Dharma Sidhant Prakash", published by the same N.I.C. Tract and Book Society, Allahabad, in the year 1953. Rev. O. P. Lal writes as follows:-

परमेश्वर का प्रधान गुण है पवित्रता. क्या तृदेव (ब्रम्हा, विष्णु, महेश) में यह गुण पाया जाता है? इनका चरित्र इतना घिनौना और लज्जापूर्ण है कि यह उचित नहीं कि मैं उनका वर्णन यहां करूं.

Again-

पृ. ६.-- ब्रम्हा की पूजा के उठ जाने का मुख्य कारण उसका पाप है. जिस रूप में शिव की पूजा होती है वह महा लज्जायुक्त है.

At pages 7 and 8 occur-

पृ. ७ (अ).-- जब शिव जलंधर दैत्य को युद्ध में नहीं हरा सका क्योंकि दैत्य की स्त्री पतिव्रता थी तब भगवान ने उस स्त्री को भ्रष्ट कर दिया जिससे शिव की जय हो सके.
(ब) जगन्नाथ के हाथ पाव कटे हुए हैं. हिन्दू इस बात को मानते हैं कि उसकी यह दशा उसके उन बुरे कर्मों के कारण हुई जो उसने कृष्ण होकर किये थे.

पृ. ७.-- कुरान शरीफ में लफज कुद्दस (पवित्र) केवल दो बार खुदा के बारे में लिखा गया है. कुरान व हबीस पर गौर करने से मालूम होता है कि जो कुछ आसमान वो जमीन पर वाके होता है क्या भला क्या बुरा उसका न सिर्फ जानने वाला बल्कि कर्ता खुदा है. उदाहरणार्थ जब मुहम्मद साहब ने मारया काबतिया से प्रसंग किया और जब उस पर उलाहना दिया गया तब उन्होंने कहा कि खुदा ने यों ही हुकुम किया है और यह आयत उतरी ''ए नबी जो अल्लाह ने तुझ पर हलाल किया तू क्यों उसे हराम करता है. चाहता है तू राजामन्दी अपनी आस्तों की और अल्लाह बख्शने वाला मिहरबान है ठहरा दिया अल्लाह ने तुमको उतार डालना तुम्हारी कसमों का और अल्लाह तुम्हारी दोस्त है.'' इसी प्रकार उनके लेपालक पुत्र जैद की जोरू जेनब के सम्बन्ध में एक आयत उतरी याने नबी पर इस बात में जो अल्लाह ने उसके वास्ते ठहरा दी मुजायका नहीं.

पृ. ८.-- ऊपर लिखित बातें तथा मूर्ति पूजा प्रमाण है कि जो लोग मसीही नहीं हैं वे ईश्वर रहित होते हैं.

पृ. २२, २३.-- नोट -- मनुजी के शास्त्र में लिखा है कि --

(१) व्यभिचार किया जा सकता है यदि स्त्री तैयार हो.
(२) पूजा पाठ की सामग्री के लिये चोरी कर सकते हैं.
(३) पुण्यार्थ काम के लिये झूठी किरिया खाई जा सकती है.
(४) ब्राम्हण के प्राण बचाने, स्त्री का क्रोध मिटाने, उढरी के प्रसंग करने के लिये झूठ बोलना उचित है.
(५) अपने लाभ के लिये हत्या कर सकते है जैसे --

(अ) शुक्र ने अदिति के वंश की.

(ब) कंस ने वसुदेव के लडकों की.
(स) कृष्ण ने अर्जून को उकसाया कौरवों की हत्या करने को.

SERIAL No. 13

Extract from Satya Guru Ki Khoj

In Satya Guru Ki Khoj published in the year 1953 by the same Soceity, occur at page 24:-

जीवन का कुछ ठिकाना नहीं कि कब मर जावें और जो कोई मसीह पर विश्वास न करेगा वह अपने पापों में मरेगा. वह नाश होगा सो अभी चेत जाइये. अभी अपने प्राणों पर दया कीजिये. अभी सत्यगुरू के शरणागत हो जाइये.

SERIAL No. 14

Extract from Chin Ek Vastupath

In the tract China Aek Vastupath, published in 1954, by the N.I.C. Tract amd Book Society, with the help of grant made by the Christian Council of India, the following occurs at pages 22 and 23:-

कोई या तो सरकार का पक्षपात करेगा या विरोध. मसीहियों को होशियार रहना चाहिए कि वे साम्यवाद का विरोध करने में किसी अन्यायी सरकार का पक्ष लेने की स्थिति में न हो जावें. मसीही को अपने राज्य का एक राजभक्त नागरिक होना चाहिए, पर उसकी यथार्थ नागरिकता स्वर्ग में है. उसे ख्रीष्ट के प्रति ही स्वामिभक्त होना चाहिए. उसका उद्देश्य साम्यवाद का नाश करना नहीं पर साम्यवादियों में परिवर्तन करने का है. उसका राज्य के प्रति भक्ति अंध पक्षपात नहीं है. उसका अभिप्राय राज्य को, उसका शासन करने वालों को और नागरिकों को ख्रीष्ट की ओर फेरना है.

SERIAL No. 15

Extract from Sadhu Sundersinghji Ka Jeevan Charitra

In the tract ''साधू सुन्दरसिंह जी का जीवन चरित्र'' published in 1952 by the same Society with the help of the same C.C.I., there are two chapters 23 and 24 ''साधू सुन्दरसिंह और सन्यासी मिशन'' and ''कैलाश को महर्षि और साधू सुन्दरसिंह'' which is a model of fictitious stories to mislead the credulous Hindus. The following extracts are typical:-

(१) भारत साधू भेष पर फिदा है और सुन्दर जी भेष के साधू के साथ अति उच्च जीवन लेकर उन लोगों के पास गये जो मसीही नही थे. इसका अपूर्व प्रतिफल देखने में आया. साधू भेष में वे ऐसे लोगों से भेंट कर सके और ऐसे स्थानों में जा सके जहां भांति और कार्य करना दुर्लभ था. पर इतना ही नहीं एक विचित्र भेद उन्होंने खोला है. साधू भेष में इतर उधर भ्रमण करते हुए उनको अनेक प्रकार के साधू मिले और इससे उनको पता चला कि भारत में एक ऐसी गुप्त संस्था है जो भारत के बडे बडे धार्मिक पुरुषों को खीष्ट प्रभू की ओर लाने का यत्न कर रही है.

(२) सन १९१२ के अन्त में साधूजी सारनाथ गये जहां बुद्ध जी ने पहिले पहल उपदेश देना आरम्भ किया था. वहां उनको कुछ ऐसे लोग मिले जो सन्यासी भेष में थे. उनसे बातचीत करने से साधूजी को प्रतीत हुआ कि वे भी मसीही हैं और उनका सम्बन्ध किसी गुप्त संस्था से है. उन्होंने बतलाया कि उस संस्था के लगभग २४,००० सदस्य सारे भारतवर्ष में हैं. इनकी दो श्रेणियां हैं. एक तो शिष्य कहलाते हैं और दूसरे स्वामी. शिष्य साधारण सदस्य होते हैं जो जीवन के सब कार्य करते हैं. स्वामियों की संख्या करीब ७०० की है. वे सन्यासियों के भेष में रह कर जहां कहीं शिष्य मिलते उनको एकत्रित कर प्रभु भजन और आराधना करते और बिना उजरत लिये चारों और सुसमाचार का प्रचार करते हैं.

(३) भारत के एक तीर्थ स्थान में इन गुप्त विश्वासियों में से कुछ लोग साधुजी को एक मन्दिर में ले गये. वहां उन्होंने सुन्दरजी को एक पुरानी हस्तलिखित पुस्तक दिखलाई. इस पुस्तक में पण्डित विश्वामित्रजी का वर्णन है जिसके विषय में विचार प्रचलित है कि वह उन तीन ज्योतिषियों में से एक थे जो प्रभु के जन्म लेने के बाद उनके दर्शन को पालस्तीन देश गये थे. दर्शन कर विश्वामित्रजी भारत लौटे पर जब प्रभु ख्रीष्ट ने अपनी सेवा आरम्भ की वे फिर पालस्तीन गये. उन लोगों का यही कहना है कि विश्वामित्र प्रभु का वही शिष्य था जिसके विषय में और शिष्यों में से एक ने प्रभु से जाकर कहा था कि एक मनुष्य उनसे पृथक हो आश्चर्य कर्म कर रहा है. उस ही हस्तलिखित पुस्तक में इस गुप्त संस्था का पिछला इतिहास संस्कृत भाषा में लिखा हुआ है.

(४) उत्तरी भारत के एक बडे नगर में सुन्दरजी एक नामी हिन्दू उपदेशक से मिले जो वेदों का बडा पंडित माना जाता था. साधुजी ने उसको हिन्दू शास्त्रों के विषय में व्याख्यान देते सुना. अपने व्याख्यान को समाप्त करते हुए उसने यह कहा, ''वेद हमको पापों से मोक्ष पाने की आवश्यकता बतलाते है. पर कौन है जो हमारा उद्धार करे? जिस प्रजापति का वर्णन वेदों में है वह प्रभु यीशू ख्रीष्ट हैं जिन्होंने अपने प्राण पापियों के त्राण के लिये दे दिये.'' यह कहना था कि हिन्दुओं ने उपदेशक से एसा कहने पर बहुत पूछ डाले. उत्तर में उपदेशक ने कहा, ''मैं वेदों पर विश्वास करता हूं तुम ही नहीं करते हो. मैं वेदों पर इसलिये विश्वास करता हूं कि मैं उन पर भी विश्वास करता हूं तुम ही नहीं करते हो. मैं वेदों पर इसलिये विश्वास करता हूं कि मैं उन पर भी विश्वास करता हूं जिनका वेद वर्णन करते हैं. वे प्रभु ख्रीष्ट हैं.''

SERIAL No. 16

Extract from Gharbandhu

माह जनवरी १९५२ के 'घरबन्धु' में से उद्दारण

पान नं. १९.-- कलीशा को स्कूल से क्या फायदा है. स्कूल कलीशा के लिए राज्य-वृद्धि का काम करता है. यदि ध्यान दिया जाय तो चार मिशनरियों का ध्येय क्या था? उनका ध्येय ख्रीष्ट की प्रचारना, लोगों को ख्रीष्ट का अनुगामी बनाना, लोगों की ज्योति में लाना. जिसमें ज्योति में चल कर अनन्त जीवन प्राप्त करें. ज्यादातर वे तीन बातों पर ध्यान देते थे -- (१) स्कूल, (२) लोगों की सेवा, (३) ख्रीष्ट का सुसमाचार.

वर्तमान समय में भी स्कूल से राज्य वृद्धि का काम देखिए -- १९४६ में मैं उडीगुटू यू.पी. स्कूल में हेड शिक्षक का काम करता था, कुछ 'सरना धर्म' के लडके मेस-ब ोर्डिंग में रहते थे. उन्होंने ख्रीष्ट को प्रभु मान लिया और पाद्री गुरीआ ने उनको बापतिस्मा के द्वार कलीशा में मिलाया.

माह मार्च और एप्रिल १९५२ के 'घरबन्धु' से उद्धरण

पान नं. २५.-- (२) जनवरी की 'घरबन्धु' में प्रेसिडेन्ट रे.जे. लाकरा के ईस्तिहार से यह मालूम हुआ है कि इसी १९५२ ई. के सूखे महिनों में हमारी सब उरांव इलाकाएं मिलकर चार-पांच सौं प्रचारकों को सुरगुजा भेजें जो गांव गांव में बैठकर उरांव लोगों को बापतिस्मा के लिये तैयार करे और कुछ महिनों के बाद वापर लौट आवें. जिन प्रचारकों को जो इलाका भेजेगी उनके लिये वही इलाका तलप पुरावेगा यह क्या ही प्रेममय सहायता की पुकार ग्रोससनर कलीशा के सब उरांव मन्डलियों के लिये भेजी जा रही है.

(३) १९५२ ई. ही हमारे लिये सुनैला समय है. इसी साल में समूचे सुरगुजा की संसार उराव जनता एक तो गोस्सनर कलीशा की ओर झुक जाएगी चाहे तो दूसरी कलीशा की ओर झुक जाएगी क्योंकि वहां रोमन और दूसरी कलिशाएं भी जोरों से काम कर रही हैं. पीछे पछताए होत क्या जब चिडियां चुग गयी खेत? सुरगुजा में अभी है काम का समय.

Extract from Gharbandhu of October 1952

Page No. 75(1) In January 1952, a Surguja Board was set up under the auspices of the F. E. L. C. and it consists of two representatives each of the Lutheran N. M. S., the Gossner Church and the United Lutheran Church Mission, and the President of the Lutheran N. M. S., is the Chairman of the Board and Dr. R. S. Oberly U.L.C.M., Parvatipuram (Vizag district) is the Treasurer, Dr. R. M. Dunkelberger, Gossner, President J. Lakra and Rev. C. J. Tirkey being the other members. The U.L.C.M. gave a grant of Rs. 8,000 for this work for 1952. When the Surguja Board met at Guntar on 26th July, Missionary Krupadanam reported 12 Uraons congregations had been established with a baptized membership of 1,010 Christians in the area closed till recently to the Gospel as Rewa also was. Three Gossner Pastors, 18 paid evangelists, 4 Bible women, and 17 workers paid by the Gossner Church and released as temporary helpers in Surguja villages are rendering most devoted work.

Page No. 75 (2)-Lutheran N. M. S. Financial Responsibility-Apart from the salary of the Rev. B. J. Krupadanam, the Missionary in charge of the Surguja field entire expenses of the Surguja work are met by the U.L.C.M. Board.

माह मार्च १९५३ के ''घरबन्धु'' में से उद्धरण

पान नं. ८९.--(१) यहां असफ गुडिया नाम का प्रचारक भेजा गया है, जो प्रचारक और मास्टरी का काम करता है. क्योंकि इस मिशन क्षेत्र का उद्देश्य है कि स्कूल द्वारा मसीह का प्रचार किया जावे, अतएव हम यहां के स्कूल पर ध्यान करेंगे.

(२) इस प्रकार से वह एक संसार स्कूल नहीं पर ख्रीस्तान स्कूल, हां, मसीह को प्रचारन का घर ठहरा.

(३) मास्टर इसको अपना कर्तव्य समझता है कि विद्यार्थियों में ख्रीस्त का वचन उगे फूले फलें आज जब आप वहां जावेंगे सब संसार लडके लडकियों दस आज्ञा, प्रभु की प्रार्थना और विश्वास दपन को कण्ठस्थ जानते हैं, इतना ही नहीं पर पुराना और नया नियम के वर्णनों को भी जानते हैं वे अनेक मसीही गीत तथा भजनों को जानते और गाते हैं.

(४) बहुत आशा की जाती है वे बालक जब बडे होंगे तो वे मसीह को स्वीकार करेंगे क्योंकि अभी वे अपने मां बापों से दबे हुए हैं.

(५) हर्ष की बात ही कि गांव का मुण्डा धर्म विषय को बालकों को सिखाने में मना नहीं कर रहा हैं, तथा वह उस मास्टर के पालन-पोषण का भार अपने खुद लिया है. ईश्वर से प्रार्थना होवे कि उस स्कूल के जरिये बहुत प्राणियों को उद्धार का मार्ग मिल जाये और वे यीशू मसीह को ग्रहण करें.

माह अप्रैल १९५३ के ''घरबन्धु'' में से उद्धरण

पान नं. १००.-- (१) अभी सुरगुजा में प्राय: १,२०० ख्रीस्तान भाई बहन है, १०० प्रचारक और पाद्री कपादानम के साथ ७ पाद्री है. अम्बिकापूर में हाता बनाने के लिये २३ एकड जमीन खरीदी गई. रिपोर्ट मिला की अमेरिका के य.एल.सी. मिश्र ने ९०,००० रुपये साल के लिये मंजूर किया है.

माह सितम्बर १९५३ के ''घरबन्धु'' में से उद्धरण

पान नं. १०७.-- (१) चंद असुविधाओं के मारे तथा रूकावटों के होते हुए भी गत ७ महिने के अन्दर बापतिस्मा पाये हुओं की संख्या १९५३ जुलाई तक की १,५७० से ज्यादा ही है. प्रान्तीय प्रधान मन्त्री मान्यवर आर.एस. शुक्ला की कुछ विरोधी आरोपण होते हुए भी प्रति माह धर्म के भुखे प्यासे जनता पवित्र बापतिस्मा के जरिये नया जन्म पा के प्रभु की मंडली में दस-बीस की संख्याओं में मिलते ही जा रहे हैं. इस जरिया की वजह से अभी ३३ मौजाओं में प्रभु के बचन रूपी बीज के फल उगे हैं और प्रभु के छुडाए हुए लोग अपने अन्ध मूर्तिपूजा से फिर गये हैं.

माह अक्टूबर १९५३ के ''घरबन्धु'' में से उद्धरण

पान नं. १११-- (१) भारत के इतिहास में १५ वीं अगस्त उल्लेखनीय है और १९५३ ई. के. १५ वीं अगस्त का दिन भी कम महत्त्वपूर्ण नहीं रहा. लेकिन 'झरिया' कोल फिल्ड (कोयला खदान) के लुथेरान मसीहियों के लिए १५ वीं अगस्त के बदले १६ वीं अगस्त का दिन ज्यादा महत्त्वपूर्ण रहा. यहां की जनता ने १५ वीं अगस्त को राष्टीय स्वतंत्रता का दिवस मनाया, किन्तु लुथेरान मसीहियों ने १६ वी अगस्त को आत्मिक स्वतंत्रता का दिवस बडे ही धूमधाम से मनाया.

(२) बहुत दिनों से झरिया कोलफिल्ड के लुथेरान खीस्तानों के लिये यहां कोई गिरजाघर नहीं रहा जिसके कारण उन्हें ईश्वरीय आराधना करने में अनेक कठिनाईयों का सामना करता पडता था.

(३) झरिया में चर्च आफ स्काटलैंड मिशन का एक गिरजा घर बहुत दिनों से है जिसमें उसी मिशन साहेबों का इंग्लीश सर्विस महीने में सिर्फ दो बार हुवा करता है, और बाकी हप्तों में वह यों ही बेकार पडा रहता है.

(४) ईश्वर की कृपा और अगुवाई से, अनेक कोशिशों से फलस्वरूप उन्हें उस गिर्जे में ईश्वरीय आराधना के निमित्त चर्च आफ स्काटलैंड मिशन के प्रधानाधिकारी रे. डब्ल्यु. सी. नेल्सन सी इजाजत मिली.

(५) हमारे माननीय रे.पी.डी.एस. बॅगे सीनाड, प्रेसिडेंट रोलीन और स्थानीय मसीहियों की राय से १६ वीं अगस्त दिन एतवार इस गिर्जे में प्रथम आराधना करने का निश्चय हुआ.

Extract from the Gharbandhu of November 1953.

Page No. 140-*Surguja*.-In about two years, Rev. Krupadanam and Gossner Pesters and evangelists have gathered thirty congregations with more than 1,500 converts. This work is administered by the Surguja Board as the joint effort of the Lutheran N. M. S., Gossner Church and U. L. C. M., under the general direction of the F. E. L. C. A., Bible School with 12 students has been established to train voluntary congregation leaders, and 17 pupils reside in a hostel for the children of workers and of our converts. In 1952, the U. L. C. M., granted 8,00,000 and in 1953 20.00,000 for

माह दिसम्बर १९५३ के ''घरबन्धु'' में से उद्धरण

पान नं. १४३-- (१) १९५३ के बजट में ८१, ३३७ रुपये का घाटा दिखाया गया है. पर असल में ६७,५०० रुपये का घाटा है. इस घाटे को एल.डब्ल्यु.एफ. के अमेरिकन सेक्शन (अमेरिकन सेक्शन आफ दी लुथेरान वर्ल्ड फेडरेशन कान्स्टीट्युएन्ट) ने दान (सबसीडी) दे कर भर दिया है. बाकी १३,८३७ रुपये चर्च के कान्स्टीट्युएन्ट सिनोडों (कान्स्टीट्युएन्ट सिनाडस्) से पावना है इसलिए इस रुपया को घाटे में दिखाना चाहिए था या नहीं पाठक स्वयं ही निर्णय कर लेवें.

SERIAL No. 17

Extract from Sunday School Path

सण्डे स्कूल पाठ -- २०

प्रश्नोत्तर ९.-- मूर्तिपूजन परमेश्वर की दृष्टि में क्यों इतना घिनौना हैं?

..................यदि हम सोचते हैं कि सर्व शक्तिमान परमेश्वर दूसरी चीजों में है वा उनके समान है तो हम उसका बहुत अपमान और निरादर करते हे. इससे प्रगट है कि हम उस पर प्रेम नहीं रखते और न जानते वह किस प्रकार का व्यक्ति है. उसने कहा कि मूर्तिपूजा करनेवाला मूर्ति के समान हो जाता है क्योंकि मनुष्य अपनी पूजा किये हुए चीजों के समान हो जाता है. इसलिये ठीक नहीं कि कोई जानवर या पेड वा मूर्ति की पूजा करें. इससे वे नीच गन हो जाते हैं.

सण्डे स्कूल पाठ -- ४७

प्रश्नोत्तर १६.-- कौन नरक को जाते हैं?

अविश्वासी, डरपोक, सब झूठ बोलनेवाले, खूनी, घिनौने व्यभिचारी, टोनहे और सब मूर्तीपूजक ये सब नरक में होएंगे.

SERIAL No. 18

Extract from National Missionary Intelligencer

In the National Missionary Intelligencer of April 1954, occurs the following, which may be read with

interest:-

Page 5-6 of the issue (1).

REPORT OF THE SURGUJA BOARD

Presented to the Lutheran Federation Conference at Rajahamundry in January 1954

The decision to start work in Surguja.

On the recommendation of an informal conference of the delegates to the Federation Conference of January 1951 held at St. Mathew□s Church, Guntur, at 5-30 p.m. on 31st January, immediately after the Federation Session ended at which Prof. B. Sundkler, Member of the L. W. F. Commission on World Missions was present, the Lutheran N. M. S. Council at its meeting on 1st February decided to open Ambikapur as a second Mission Station along with Kotma in Rewa. It was clear that the Lutheran N. M. S. could not command financial resources for any task beyond the slower development of the Rewa work from Kotma westward to Anuppur and Sahdol. As the informal meeting urged strongly that the hill-tribe possibilities for which the Lutheran Church alone had the needed resources and personnel should be taken advantage of with financial assistance from the west on the basis of □partnership in obedience□, the L. N. M. S. Council put the matter before Dr. F. A. Schiotz, Chairman of the L. W. F. Commission on World Missions. This appeal was backed by certain influential non-Indian Missionary leaders notably by the Federation President, Dr. C. W. Oberdorfer with the result that the Commission on Younger Churches and Orphaned Missions (CYCOM) sent a timely grant of 1,500,00 which enabled the Lutheran N. M. S. to secure the services of the needed Uraon personnel.

SERIAL No. 19

Extract from □Arya Dayanand Sarasvati Aur Masihi Mat□,

published in 1954, will show the nature of its content:-

पान नं. २३.-- दयानन्द जी के विषय जैसा हम अपने पूर्व लेखों में सिद्ध करते आये है, कि उनके मस्तिष्क में बडी गडबडी थी.

अपने को विद्वान कहने व समझने वाले दयानन्द जी यथार्थ में विद्वान न थे.

पान नं. २६.-- छल कपट और झूठ इत्यादि का विरोध और खण्डन करने वाले हमारे श्री. स्वामी दयानन्द जी के छल, कपट और झूठ के उदाहरण भी देखिये.

पान नं. ३२.-- क्या यह सब बातें व्यभिचार ओर वेश्यावृत्ति की पोषक नहीं? और क्या उनके प्रचारक दयानन्द सरस्वती व्यभिचार और वेश्यावृत्ति के पोषक नहीं? धन्य हो महाराज व्यभिचार और वश्यावृत्ति को स्वतंत्ररूप से आज्ञा देते लाज आती होगी, इसीलिए आप को धर्म की आड लेनी पडी.

SERIAL No. 20

Extract from □Aap Anant Kal Kahan Bitavenge□

The pamphlet named □□□□□□□□□□□□□□□□□□□□□□□□□□ by A.F. Rowel Ropsley, and published by R. Court, 7 Residency Road, Nagpur, contains the following:-

''यदि आपने खीष्ट को अपना मुक्तिदाता मानकर ग्रहण नहीं किया है तो आप नाश हो जावेंगे आपको नाश होने के लिए मृत्यु के समय तक ठहरना नहीं पडेगा परन्तु आप अभी हो चुके हैं.''

SERIAL No.21

Extract from □Janjgir□

In the booklet □Janjgir□ describing the Jinjgir Mission published in August 1947, S. T. Moyer says:-

Page 10.-All around in two thousand villages there was not a single soul that knew of Jesus, the Saviour from sic, the Water of Life. In this same territory were at least 10,000 shrines filled with vulgar and hideous images. The lives of the inhabitants of the land were controlled by fear of evil spirits and fear of offended gods and goddesses.

Page 16.-Since a stable National Government requires solid character to be successful, and the ultimate source of character is Jesus Christ, conversion becomes a national necessity.

SERIAL No. 22

Extract from What are you doing here

In the booklet What are you doing here by S. T. Moyer, published in April 1947, the following occurs at page 4:-

But we from India, knowing the shackles of the hideous gods and goddesses can truthfully say of India, According to the number of my villages, 7,00,000 of them, there are 450 times as many gods and godesses in that land with a hungry soul, yea a famished body and soul Of these 7,00,000, there are 6,40,000 without a single Christian in them. There remaineth much land to be possessed.

.............................हिन्दू लोग अपने-अपने झूठे देवताओं का टीका कपाल पर लगाते हैं. हम लोग क्रूस का टीका लगाते हैं.

भाग २--पृष्ठ ५६

पर सरकार कोई देवता भी तो नही है.

सरकार को सब बातों में अधिकार नहीं हैं, न किसी बात में परम अधिकार है. इसलिये जब सरकार धर्म के विरुद्ध कोई नियम या आईन जारी करे तब उसमें सरकार का हुक्म नहीं मानना है. यदि सरकार यह हुक्म निकाले कि सब आदि-निवासियों को हिन्दू धर्म मानना चाहिये, तो ऐसा हुक्म मानना पाप होगा.

पृष्ठ ५७

वैसा ही सरकार मां बाप का हक नही उठा दे सकती है.

सरकार ऐसा हुक्म नही दे सकती है कि सब लडके शिक्षा पाने के लिये सरकारी अधर्मी स्कुल में भेजे गए. सरकार को ऐसा हुक्म देने का अधिकार नहीं है. ऐसे हुक्म से माता पिता का हक उठा दिया जाता. परमेश्वर का हुक्म है कि अगर अपने लडके को किसी स्कूल में भेजो, तो काथलिक स्कूल में भेजो, सरकारी अधर्मी स्कूल में नहीं. ऐसी हालत में, सरकार का हुक्म रद्दी समझ के हमको परमेश्वर का हुक्म मानना पडता है. सरकार से धर्म बढकर है. जब सरकार धर्म के अनुसार हुक्म देती है तो सरकार का हुक्म मानना है. जब सरकार धर्म के विरुद्ध हुक्म देती है तब उसका हुक्म नहीं मानना है.

पृष्ठ ६७--६८

अ-काथलिक स्कूल में नहीं भेजना.

इसलिये जिस स्कूल में धर्म नही पढाया जाता है, जिस स्कूल में कोई झूठ धर्म सिखाया जाता है, जिस स्कूल में काथलिक मास्टर नहीं है या थोडे हैं, ऐसे स्कूल में माता-पिता अपने लडके बालीं को भेज नही सकते हैं.

SERIAL No. 23

Extract from Seva ki Samarth

The book Seva ki Samarth, as condensed from the book The Dynamic and Service by E. Paget Wilkes translated by Viklet Schoonmaker, published in 1950, by the North India Christian Tract and Book Society, Allahabad, contains most disparaging things regarding idol worship in the following terms:-

पृष्ठ १४६-- हम ऐसा नहीं कहते कि मूर्तिपूजा सब बुराईयों की जड है तो भी मैं जानता हूं कि वह शैतान का एक मजबूत गढ है जिसमें हजारों बरसों से लोग करोडों की संख्या में गुलाम बना के रखे गये हैं.

पृष्ठ १४७-- परमेश्वर के विरुद्ध किये जाने वाले पापों में मूर्तिपूजा सबसे बडा पाप है.

पृष्ठ १५०-१५१--मूर्तिपूजकों के देवताओं के आगे घुटना टेकना पाप है. यही सबसे बडी बात है. मूर्तिपूजा न सिर्फ व्यर्थ है पर पाप भी है.

पृष्ठ १५२-- मूर्तिपूजा में एक शैतानी शक्ति है जो पूजा करनेवालों को बांध करके गुलाम कर लेती है.

पृष्ठ १५६-- हां, मूर्तिपूजा शैतान का एक बडा गढ है और उसमें से आत्माओं को बचाना लोहे का चना चबाना है.

पृष्ठ २३-- हिन्दू धर्म कुछ भी नहीं है अगर कुछ होता तो मुझ को प्रगट हो जाता और मैं शान्ति पाती.

SERIAL No. 24

Extract from Masihi Hindustani Mandali Me

In the book Christ in the Indian Church written by Rtv. A. J. Appaswami, M.A., Ph.D., D.L.H. and translation in Hindi as ‘‘मसीही हिंदुस्थानी मंडली में’’ by Rev. P. D. Gatabh of Raipur, there is a very strong plea for

complete Indianisation of the Indian Churches wholly free from foreign help and foreign control. The following from pages 79 to 80 is worth noting:-

पृष्ठ ७७-७८ हिन्दुस्तान में मण्डली स्वतंत्र हो. वह अपने काम आप ही चलावे. वह अपने दृढ विश्वास का संचालन करने के योग्य हो जावे. इसका मतलब यह है कि मण्डली का विशेष पालन हिन्दुस्तान ही में हो. यदि रकम बाहर के लोगों से आवे तो जो सहायता देंगे वे जोर देंगे कि काम उनकी इच्छा के अनुसार किया जावे न कि हमारी इच्छानुसार. इस कारण हम सभीं को शक्ति भर कोशिश करनी चाहिये कि हिन्दुस्तानी मण्डली स्वतंत्र हो जावे -- कई तरह से सहायता की जावे ताकि यह मतलब सिद्ध हो.

पृष्ठ ७८-७९-- हमारी हिन्दुस्तानी मण्डलियों के रूप और अमेरिका की मण्डलियों की निरा नकल न हो. जहां कहीं सम्भव हो गिरजे हिन्दुस्तानी ढंग से बनाये जाये, उनमें बेल-बूटे और मसीही सुन्दर चित्र काढें हों. हिन्दुस्तानी गाना बजाना जिन्हें लोग आसानी से समझ लेते और जिनके द्वारा उनका मन खिचता है हमारी मण्डलियों में उपयुक्त हों. कीर्तन ईश्वर के प्रति मनुष्य की भक्ति का उडेला जाना है. नये नये कीर्तन देशी भाषाओं में रचे जावें. हिन्दुस्तान भक्ति रस के साहित्य से भरा पडा है और मसीही उपासक जो मसीही के प्रति अपना प्रेम प्रकट करना चाहे तो उसमें कल्पना और ध्यान बहुतायत से पा सकता और ग्रहण कर सकता है.

पृष्ठ ७९-८०-- कुछ वर्ष हुए मिशनरियों ने यह सिखाया कि मसीही अपनी पुरानी रीति-रस्मों को छोड दें. जो कुछ हिन्दुस्तानी है सो ठीक नहीं. हिन्दुस्तानी नाम, हिन्दुस्तानी वस्त्र, हिन्दुस्तानी रहन-सहन, हिन्दुस्तानी पुस्तकें सब कुछ छोड देना चाहिये. परन्तु अब हम उसमें भूल देखते हैं. इससे तो एक अलग मसीही संस्थान बन गई है और हिन्दुस्तान के विस्तारित जीवन से संबंध टुट गया है. यदी हम एक अलग संस्था में रहे तो हम हिन्दुस्तान की यथायोग्य सेवा नहीं कर सकते. मसीही होकर हमें हिन्दुस्तान में बहुत कुछ करना है. यदि हम अपने शेष देशी भाईयों के साथ अपने को न मिलावें तो इस काम में हाथ बटा नहीं सकते. हमें अपने जातीय जीवन में जो कुछ अच्छा है उसे सुरक्षित रखना है और सच्चे हिन्दुस्तानी की नाई अपने प्रभु यीशु मसीह की सेवा करना है. इसके लिये बहुतेरे अवकाश हैं.

The Christians also complain that some pamphlets issued by the Hindus, sush as ''भारत में भयंकर षडयंत्र, इसाई मत की आलोचना, इसाई पाद्रियों से प्रश्न, पाद्रियों की खुली चुनौती'' misrepresent the beliefs and tenets of Christianity and question the divinity of Christ.

Statement made before the Christian Missionary Activities Enquiry Committee.

CAMP: RAIPUR (22-7-1955)

No. 1

Name-Mahant Vaishnaodas.
Father□s name-Shri Swami Bajrangdas.
Caste-Vaishnao.
Age-50.
Occupation-Mahant, Dudhadhari Math.
Address-Raipur.

I confirm the statement which I have filed in reply to the questionnaire. I have not cared to enquire as to the exact denominations of the Missions, which are working here but I have been observing that the Missions have been trying to propagate their religion from 40 years but they have intensified their efforts since 1948 after India attained Independence. The number of preachers has been increased. The preachers include foreigners as well as Indians who have been converted to Christianity. I came across a Christian school teacher, who had come from Pharsabhadar to my village Thelki, told me that although he was actually getting Rs. 30, his salary was shown Rs. 60 in order to get increased grants. He had come to induce a farmer by name Dehra resident of my village to commit his son to his charge for education. The boy may be about 5 to 6 years of age. The farmer came to consult me. He is Satnami by caste. So I advised him not to comply with the preacher□s request as I thought that once he goes under the Christian influence he would embrace Christianity. The teacher generally goes out for preaching and he tries to induce the people to send their sons to is school telling them that by becoming Christians they will improve their social status as in Hindu society the Satnamis are not treated with respect. I learnt from people that the preachers even declare that the King Janak was a Christian-pointing out a text of Tulsidas□s Ramayan in which the word Girja occurs Girja Pujan Janani Pathai Sar Samip Giraja Griha Soha. As the Hindi equivalent for church is Girja Ghar, the preachers try to mislead the people. The people, who actually heard the preacher, told me about this.

Until the malguzari right was abolished I was the malguzar of 26 villages, which I used to often visit in the course of management and there I used to hear the reports. In these villages there are some which have got very preponderating majority of the Satnamis and in some villages there may be in a minority. In village Vishrampur, which adjoins my village Kolhey, almost all the Satnamis have embraced Christianity. I have seen the preachers sitting in a gathering of 20-25 persons. I have not heard what they preach because as

soon as the people saw me they left the gathering. I am the head of the religious organisation known as Vaishnaopanth. The preachers sometimes used to visit my quarters also and I used to provide t6em with necessaries.

Formerly, I did money-lending business nearabout Rs. 4 lakhs. I used to charge interest varying from annas 8 to Rs. 1-8-0 per cent per month. Some of my debtors used to incur debt from Christians and they have become Christians. The terms and conditions on which loans were borrowed from Christians are not known to me.

It is a general report in the villages that the preachers get some reward for conversions brought about by them. I cannot say exactly about the improvement of their moral character but I know that after conversion to Christianity people change their occupation such as from farming to that of teachership or other Government service.

I have no objection, if there are special classes started for the preaching of different religions. I approve of such scheme in order to avoid complications in the schools. When I say that by conversion man□s attitude to the Indian culture is affected, I mean that the Missionary institutions get their inspiration and supplies of money from other countries and naturally they would be attracted by the culture of foreign countries and they would gradually come to disregard the Indian tradition and culture. If the monetary assistance which is received from foreign countries is stopped, then the Christians would be standing on the same footing as Jains, Buddhist, etc. In my opinion, an Indian national has got the full freedom under the Constitution to preach and propagate his religion, but a foreigner is not entitled to such privileges.

A man after conversion to Christianity loses respect for the great persons in India of history, such as, Maharana Pratap, Buddha, Ramkrishna, etc. I concede that the missions have done good work in the field of education and medical relief, etc., but their intentions are not good. They are prompted by the motive of proselytising them. Conversion generally takes place among scheduled castes, i.e., Harijans and among the Adivasis (Scheduled Tribes).

Cross-examined at the request of Rev. Gurbachan Singh. - I cannot give you the name of the teacher about whom I have said that he gets Rs. 30 instead of Rs. 60. He was a teacher in the Pharsabhadar school. This may be about 8 or 9 years back. My village is near Vishrampur. I learnt in the village that there was a majority of Satnamis in that village formerly, but that many of them had adopted Christianity. In that village, besides Satnamis, there are other classes such as Marwaris, Kurmis. About Vishrampur itself, I am stating definitely that inducement such as educational facilities, medical relief, monetary help by way of lending money and the hope of elevation of their social status is offered. In village Ghirmi, which belonged to me, there were about 8 families of Christians but there was a preponderance of Satnami population. All the converted families were Satnamis formerly. In Abhanpur village there are some Christians residing near the station. I cannot say where they got converted to Christianity as they were not my tenants. I cannot give the name of the teacher about whom I said that he received reward for conversion. My general information was based on reports prevailing in villages. I have no personal knowledge. All converts that I know of my village were Satnamis and it is out of them that preachers were appointed. They may be about 4 or 5. I cannot say how many of the converted Christians were educated before their conversion. I know that Indians also go abroad for preaching Hindu religion but their main object is not conversion as it is of the Christian Missionaries. I cannot say whether the people in other countries have embraced Hindu religion because of preaching. When there is a preaching of any religion, it is quite possible that some may be influenced, and if he is convinced about the soundness he may be converted. I have not read lives of converts from religions other than Hinduism. I do not know the names of Sadhu Sunder Singh Narayan Waman Tilak, etc.

No. 2

Name-Jharihar.

Father□s name-Mukunda.

Caste-Teli.

Age-60.

Address-Inmate of Government Leper Asylum, Raipur.

I am an inmate of the Leper Asylum for the last twenty years. Prior to 8 or 9 years, it was a Mission Hospital. It now belongs to Government. I the disease about 25 years back and tried to secure admission into the Mission Asylum about 21 years ago. I was told by Munsi, pastor-in-charge that I would not be admitted, unless I become a Christian. I was not willing. I remained outside for four or five days there. When I suffered too much I told Munsi, pastor, that I would become a Christian. I was then admitted into the Asylum. My baptism took place about two months after I was admitted to the Asylum. During this time they

were giving me troubles and made me to do all the work myself. They said that I would get free treatment and other facilities after baptism. Twice a week a pastor from Raipur used to visit the asylum and give instructions to us about Christian religion. I did not like it, but then I had to submit because of pressure. After baptism a Christian name was given to me; now I have forgotten. I remained a Christian for about 12 years. During this time I used to read Bible. I was not permitted to read any Hindu Scripture. There might be hardly 3 or 4 persons in the Asylum as Hindus and the rest were Christians.

About 7 or 8 years ago the Asylum was taken over by Government. When we came to know about this we gave an application stating that we had been forcibly converted to Christianity and in reality we wanted to follow our old Hindu religion. We requested in the petition that we may be allowed to come back to our old religion, i.e., Hinduism. On our petition, the District Magistrate went to the hospital and enquired from us whether we had given the application voluntarily. On our telling that we had given it willingly, our application was granted. At that time, there were about 100 inmates including females. The application had been given by all. All the applicants gave up Christianity. At present there are some Christian patients in the Asylum. No pressure had been brought on us when we gave the application. During the time when I was there, many other patients used to he admitted. They were admitted only as Christians and those who were not agreed to become Christians had to go back All 'of them have now renounced Christianity.

Nos. 3, 3 (a) and 3 (b)

Name-3. Hardeo, son of Farkut.

3(a). Mojiram, son of Mangalu Lohar.

3 (b). Mst. Hiro.

Address-Leper Asylum, Raipur.

Mst. Hiro and Mojiram are inmates of the hospital for the last 11 years. They state that they had adopted Christianity for some years so long as the hospital was under the management of Christians and now they have renounced Christianity and reverted to Hinduism because the Hindu officers have taken charge of the hospital. Nobody asked us to become Hindu. No pressure was brought on us to become Hindus.

No. 4

Name-Indradeo Tandon.

Father□s name-Shiorajsingh Satnami.

Caste-Satnami, Age 50.

Address-Jhara village in Mahasamund Tahsil.

Occupation-Kisan.

Akhil Bharatiya Satnami Mahasabha has its headquarters at Mahasamund, and was started 6 or 7 years ago. The object of the Sabha was to improve the condition of the Satnami community. This Sabha is affiliated to the Schedule Castes Federation which is led by Dr. Ambedkar. Having suffered from the hands of Hindus, we started this organisation to enable Satnamis to exercise their own rights and to prevent them from becoming Christians, Muslims, etc. Our organisation consists of 7 members. There are about 4 lakhs Satnamis in Raipur, Bilaspur and Durg districts. I do propaganda amongst Satnamis as per aims and objects of the Hindu Mahasabha. Most of the Christian converts are from Satnamis. Some Satnamis also became converts to Islam as a result of injustice to them by the Hindu society arid the Government.

There was caste system and untouchability amongst Hindus and Government made no more efforts for the uplift and education of Satnamis whereas on the other hand Christians were not treated as untouchables, were given equal status and got employment, etc., and, therefore, many Satnamis became converts to Christianity Satnamis become converts because they read the religious literature distributed amongst them by preachers of Christianity. We want to remain as Hindus and fight for our rights. They distribute Bible, exhibit films and carry on propaganda. We have reconverted two Christians to Satnamis. We wear sacred threads (*Janau*). Sunderlal was a Brahman and he first asked us to wear Janau and cheated us.

No. 5

Name-Shridatta Sharma.

Father□s name-Harvilas.

Caste-Brahmin.

Age-29.
Occupation-Medical Practitioner (Vaidya).
Address-Basna.

I had sent the letter, dated 26th January 1955, on behalf of the Sanatan Dharma Rakshini Arya Pratinidhi Sabha. This is a reply to the Questionnaire. I settled at Basna about a year and half ago. Prior to that I was working in Delhi State. In course of my routine work and also for propaganda on behalf of the Sabha I am required to visit about 350 villages round about Basna. I am not paid worker of the Sabha. At Saraipali, there is a Roman Catholic Mission, and in Basna, the Mennonite Mission functions. Besides schools and hospitals, these Missions do preaching of their religion and later on convert.

I know one Jogeshwar who got a gift of 30 acres of land as an inducement for him to become a Christian. He got the gift of land but he later on recoiled from his promise to be a convert to Christianity on the ground that his wife was opposed to that. This occurred 10 years ago. Jogeshwar is living and can be called to appear before this Enquiry Committee, if necessary. I know also another case which occurred last year. It was of one Rishi Harijan who had become reconvert to Hindu religion. When his brother was ill, he approached Dr. Dester of Jagdishpur for treatment. Dr. Dester asked him to become a Christian before he could be treated. He also offered an inducement that his child would be treated free. He demanded Rs. 25 in case he did not accept his first proposal. Rishi was compelled to pay this big amount. Rishi is willing to appear before the Committee but he is unable to bear the expenses. He produces the letter which he received from Rishi. About six months back I had gone to a village Palsabadi. This is inhabited mostly by Christians. I expressed my desire to preach my religion there. When the pastor arrived and objected to my preaching, I told him that being a preacher himself he should not object to my preaching. We decided to go to the village church where he promised to give me time to speak. There was a gathering of about 60 persons which included 3 or 4 Christians. The pastor started his preaching, in course of which he indicated that Jesus Christ was the only Saviour and people should not have faith in idol worship, wearing of sacred thread, keeping of choti, etc. About Krishna he said that he was a debauch and kept 16,000 wives. The followers of his religion should not regard him as their King and God, and his religion cannot be called true religion. Winding up his speech in common prayer he stated that a Saitan (referring to me) was present in the gathering and advised people that if they were to listen to my advice they would go to hell, I was also given permission to speak. I explained the implications of my religion from beginning and tried to clarify some of the points raised by the pastor before the gathering I spoke for about half an hour. The atmosphere throughout remained peaceful.

Examined by Rev. Gurbachan Singh-

I have got a dispensary in Basna where I stock my medicines, but there is no board to indicate that I am a medical practitioner. It is not correct that Rishi was excommunicated from Christian religion. The report of Rishi given by me to the Commission (attached) is in Hindi. He- got it written by somebody and it bears his signature. I am unable to say whether lie is literate or not. He did not sign his name before me.

No. 6

Name-Jatashankar Sharma.
Father's name-Balbhadraprasad Sharma
Caste-Brahmin.
Occupation-Shopkeeper.
Address-Mahasamund.

Dr. Samuel is a medical practitioner at Mahasamund. He along with his followers visits Mahasamund markets and carries on preaching of Christianity. I heard his preaching. Dr. Samuel said in the course of his preaching that Salvation lies only through Jesus and not through Ram, whose wife was snatched away, and he himself had to live in jungle. One Ramu of Bastar, who had three sons, 2 of whom died and the third son became ill, came to us. We said that the only way to save him was to have belief in Christ and he did believe in Christ and he was baptised and he lived, so you see which religion you should follow? So long as there was Christian rule in India, the people were happy as life was easier, things were cheaper. Even, now your Government, i.e., Indian Government, depends upon America for its supply of wheat and also gets loan of money. That is how Indian Government is able to maintain its-elf. So if you become Christian, you will also be happy like us.

Dr. Samuel, addressing the Harijans, says that the laws passed by the Government are ineffective. They cannot help the Harijans in any way. The only course for the Harijans is to embrace Christianity so that they will demand full rights of equality in society and also be in a position to demand a separate State for

themselves, as the Naga Christians in Assam are doing and others in Jharkhand . He cited the example of Pakistan and said that they would also, get a separate State for themselves. In his dispensary are exhibited placards containing a writing to the effect that those who worship idols will have to suffer in Hell as insects. This has a tendency to incite people.

In June 1955, a girl by name Jaggarbai, aged 13 years, was called by Samuel to his house under the pretence of doing some service and she was confined in the house at night. When the people discovered that the girl was in that house she was brought out. When the mother protested against the conduct of Samuel, Samuel said that she had become Christian, and she hacks lost bet caste. She, therefore, could not be admitted into the Hindu religion. The matter had been reported to Police on 12-6-1955. It bears her thumb-impression.

Criss-examined at the request of Rev. Gurbachan Singh- Dr. Samuel is a medical practitioner. Dr. Samuel it citizen of India. Many people must have heard what was said by Dr. Samuel in the bazar. I do riot know whether Police took any action

No. 7

Name-(1) Gowardhan Dhanaji Gujrathi, (2) Gajananrao and (3) Ganpatrao.

The account given by Shri Jatashankar Sharma of the preaching of Dr. Samuel is true and we corroborate as we were present and heard it.

Dr. Samuel also preaches that rivers like the Ganga and Jamuna, which are regarded as sacred by Hindus, are everyday polluted and no Salvation can be had through them. Hindu Gods and Goddesses are decried and ridiculed

No. 8

Name-Pandharirao Kridatt.
Father□s name-Gulabrao.
Caste-Maratha.
Age-32.
Address-Dhamtari.

Mennonite Mission functions at Dhamtari. They have a hospital, high school and primary schools in Shantipur village. They have a Leper Asylum at village Shantipur about 5 miles from Dhamtari.

When the Committee last visited Dhamtari, I presented a statement on 15th July 1954. Some persons from Dhamtari have come today to substantiate the allegations made in the statement, dated the 15th July 1954.

No. 9

Name-Vishwasrao.
Father□s name-Vyankatrao.
Age--76.
Occupation-Cultivator.
Address-Balodgahan 7 miles from Dhamtari.

This village originally belonged to one Bisuji Pawar and was taken by Rev, Restler in 1907. As soon as he got possession of the village, he demolished the temples of Thakurdeo and Mata Deola and on the site he built his own bungalow. To the west of the Basti was the stone of Satbanidevi (village deity). This stone was broken and used for purposes of building.

Mr. Bear who was the manager of the village objected to the image of Ravan in the year 1951 which was made in connection with the celebration of *Ramlila* at the time of Daserah. When the Hindus asked for permission to have it atleast for a day, he said that he would not tolerate idol worship in his village.

There was another incident in 1951 when *Ramayan* recital was made and the servant of Rev. Bear arrived there and took objection to the recital of *Ramayan* without the permission of his master. Then, there was a hot altercation between myself and the servant. In that village, the Hindus are in minority, and there are such

clashes occurring from time to time. There are other instances in which Hindus are debarred from following the village customs. We have made many reports about this to Deputy Commissioner and other officers.

By Rev. Gurbachan Singh.- Patel of the village is a Hindu. There are 8 members in the Gram Panchayat, out of whom, 5 are Hindus and 3 Christians. Rev. Bear left the place 3 years ago. Except a few Sounjyas, all are Christians. Dhansahay and Budhram, who were Hindus, were in the service of Rev. Bear. There are Thakurdeo and Mata installed elsewhere. The original place of village deity has now been changed by us to another place after it was demolished by Christians. Christian□s are in majority in the village. The Patel was not elected by the Gram Panchayat but is nominated.

No. 10

Name-Sampuran
Father□s name-Birju
Caste-Sahu.
Age-29.
Address-Khundani, taluq Balod.

Jiwanlal, who is now a teacher in Dhamtari School is my younger brother. He became a Christian 8 or 9 years ago. When he was young, I got him admitted in the Balodgahan school. For two years, the expenses were borne by me. Thereafter Jiwanlal said that he had been awarded a scholarship and, therefore, it was not necessary for me to incur any expenditure. He was in the Balodgaban school for ten years. Thereafter he went to Dhamtari High School. There he studied for three years and went to Bangalore. On return from there he is working as a Teacher in the Dhamtari High School, Dhamtari. It was only last year when he married a Christian lady we came to know that he had become a Christian. Before that he had been telling us that he was getting scholarship from the Mission and as such no expenses were required to be incurred by us. Before marriage he used to visit us on few occasions. I do not know when my brother became a Christian.

No. 11 (Date 23-7-1955)

Name-Jiwanlal.
Father□s name-Bijuram.
Caste-Christian.
Occupation-Teacher in Normal School.
Address-Mennonite Church, Dhamtari.

Up to the 8th standard I was educated at my own expenses, i.e., expenses of my family. In the ninth class, I was awarded scholarship. I cannot say whether it was from Missionary funds or Government. I got this scholarship on my merit. I was in the Mission High School and I was influenced by the Christianity teaching. I was convinced of the truth of Christianity when I was 16 but I was not baptised then as I was a minor. On attaining majority in the year 1943, I was baptised, and members of my family disliked my becoming a Christian and they tried to dissuade me. I used to usually reside in the hostel but during the vacation I used to go to my home and meet the people. We are still as we were before on talking terms we also dine with each other.

Except that we differ in religion our social relations are as like those as members of the family. I got one of my brothers trained in the normal school at my own expenses but he has not embraced Christianity. I was married in the year 1953 to a Christian girl. Among Christians, we do not observe caste. I was sent to Bangalore in the year 1945 for studies in theological College. I was there up to 1948. I got a loan from the Mennonite Mission and I repaid. My ancestral religion was Kabirpanth. I belong to Teh Samaj. I was familiar with Hindu religion as well as the teachings to Kabir. I am impressed by the doctrine of redemption, viz., Jesus died for the Sins of humanity. My conversion was riot due to any inducement by the Missionary. There has been no other case of non-Christian boy to Christianity from the Mennonite High School and the majority of the school is non-Christians. The non-Christians students in the High School do not attend the Bible lesson but only moral instruction.

For the last two years Bible is no longer taught as one of the subjects.

No. 12

Name-Garibdas.
Father□s name-Jayalal.
Caste-Sahu.
Age-30.
Occupation-Cultivator.
Address-Khundani.

Jiwanlal is my second cousin. We came to know about his conversion to Christianity about 3-4 Years ago, when he was married. He never told us that he became a Christian and he told us that he got a scholarship.

No. 13

Name-Punaram.
Father□s name-Sonsahay.
Caste-Raut.
Age-45.
Occupation-Cultivator.
Address-Balodgahan.

One Bakhariya, who was living in my neighbourhood, sold a site to 2 Hindu for Rs. 10. He wanted to purchase. He was a Christian and the Pastor of the Church took him to task for having parted with the land to a Hindu threatening that the small allowances that he was getting from the Church would be ceased. Thereafter, the old man wanted to cancel the transaction of sale. I had purchased the land for Rs. 10 for the use of Hindu society looking to his distressed condition I revoked the transfer and got back Rs. 10 and returned the land to him. The name of the Pastor is Sukhlal.

No. 14

Name-Mangalu.
Father□s name-Thelsingh.
Caste-
Age-55.
Address-Balodgahan.

Bhurua Gond was suffering from disease in the leg. He went to the Christian hospital at Balodgahan for treatment. The doctors there said: □we wont treat you unless you become Christian□. He was in distress. He said that he would become Christian. He died last year. All this happened before me. He died as a Christian.

No. 15

Name-Hariramji Agrawal.
Father□s name-Onkarmal.
Caste-Agarwal.
Age-25.
Occupation-Grain Dealer.
Address-Bhatapara.

About four years ago my mother by name Gangabai w an in-patient in the Evengelical Hospital, Tilda. I used to visit the hospital during that time. From my personal knowledge I say that in the general ward among the poor patients the pictures of Krishna and the Gopis bathing in the Jamuna, of Ram going to the forest on one side, and the picture of Jesus on the other used to be displayed between 12 and 3 p.m. everyday. The preacher, who had come from Dehra Dun, used to ell them that the Krishna was a man of bad character and Ram also had to leave his house on account of disobedience to his parents, and then he used to ask questions how can such Gods save you? On the other hand, look at Jesus, at whose birth Krishna, Ram and Shankar and Viswamitra turned up to see the new-born Baby (for Darshan).

To Mr. A. B. Shinde, Advocate, Jubbulpore.- The pictures that I mention were those which are ordinarily sold in the markets. I had objected to this. I did not report to anybody. People from Bhatapara go to Tilda for

treatment. I told about this to the people of Bhatapara. I also reported this to Shri Ganpat Rao Naidu belonging to Rashtriya Swayamsewak Sangh. The preacher had come for four days and it was he, who had exhibited these pictures.

No. 16

Name-Jagdish.
Father's name-Dube.
Caste-Hindu.
Age-35.
Address-Jhilmila.

I was a Hindu first. Then I became a Christian. Subsequently I changed my mind and performed Shuddhi ceremony and became Hindu again. The Policeman by name Pitambardas came to know of it. He came to my village one night at about 8 p.m. and called me. I came. He asked me as to what was my name. I gave him my name. You were a Christian and now became Hindu. I will see your marks, show me the mark on your body. I took out my Kurata and there was no mark. Then he said there is a mark on car, pointing to the ear-hole. I said that was not an ear-mark but it was ear-hole. He threatened me to send to Jail and also the person who converted me. He gave me a few slaps. This is about a year back. I reported this matter to the Police. I also informed some people in the village. I do not know what happened afterwards. I was converted to the Mennonite Church.

One Manohar, who is a Christian, is my son-in-law. My daughter was married to him when I was a Christian. That son-in-law of mine refused to take my daughter to me even though the daughter protested that she had not become a Hindu and why he should not take her. He insisted that unless her father changed his religion and became a Christian he would not take her back. She used to bring pressure on me to reconvert myself to Christianity.

Now my daughter being afraid of ill-treatment by her husband, she would rather remain with me than go to her husband under such condition.

To Mr, Shinde.- I was never ex-communicated from the Church. My mother was a Christian. My father, who was Christian, died. My brother, who was a Christian once, has now reverted to Hinduism. The whole of my family has now come back to Hinduism. My brother's name is Jogindra. My daughter was married about three or four years ago. She returned to my house about 10 months ago. After marriage she used to come off-and-on to my house.

My sister is a Christian.

No. 17

Name-Tarachand Agrawal.
Father's name-Shiolal.
Caste-Agrawal.
Age-30.
Occupation-Grain dealer.
Address-Basana.

I had once taken my wife for treatment to Jagdishpur Mission Hospital. I went to the doctor. He gave me a slip and directed me to the cashier and then I went to the cashier by name Illiashid. (Dr. Dester is a foreigner.) Then that cashier asked whether I wanted the welfare of my patient and then he again repeated the same question. I said decidedly I want that she should be cured then he said "you have to bring faith in Christ, if you want that she should be cured otherwise you can go away".

Anyhow my wife was admitted and there I found that they have to offer Christian Prayers in the morning at 7 a.m. That is practically indispensable not only to the patients but to their men. They give all sorts of stories of their religion. There was a leper who went to a Rishi, who was Bhakta of Ram, and asked him to cure him. The leper could not be cured by the Rishi. Then, while returning back, he found Jesus on the way. He prayed to him and he was cured. Jesus cured him. Look here, the preacher says, the difference between our Lord and your Lord. They also distribute Bibles and show pictures. A lot of difference in the charges flat a non-Christian has to pay. Their treatment to a non-Christian who shows some spirit for his religion is

almost intolerable.

To Mr. A. B. Shinde.- After that incident, I did not go to the hospital. The reason why I did not go to the hospital was that there was no occasion. She stayed in the hospital for 10 days and she was cured. I was also in the hospital once. I have no grievance against the actual treatment. I do not know any other Hindu patients who go there.

No. 18

Name-Ishabaksh.
Father’s name-Ishadas.
Caste-Christian. (Not examined).

No. 19

Name-Narsinghdas.
Father’s name-Ramanand.
Caste-Agarwal.
Age-30.
Address-Basana.

I took my wife to the Jagdishpur Mission Hospital, who was suffering from pain in leg. The compounder, who was in charge of the hospital by name Yudhistir, asked me to go to the Prayer Hall and join the Prayer. I said, “I am attending my wife” but he insisted that I should go to the Prayer. As he insisted, I had to go there.

To Shri Shinde.- Yudhistir is not in the hospital now. But he was there in charge as compounder in 1950.

No. 20

Name-Ujjalsingh.
Father’s name-Sidhar.
Age-30.
Address-Shirko, tahsil Mahasamund.

In the village Shirko, there is a fair population of Christians and there they stage dramas, They make idols of earth representing the Hindu deities and another representing the man. They keep a wooden sword on the neck image of man. Then they ask the people: who is to save this man and one man comes assuming the form of Christ and then it is pointed out that it is. He alone that can save. They ask the people to give up idol worship and have faith in Christ who alone will help them- to go to Heaven. Jackson, who is an Indian and others from outside come to the village for preaching.

To Shri Shinde.- In the village, the Hindus are in majority and Christians in minority. The patel is Radheshyam, a Hindu. Kotwar is also Hindu. There are 10 members in the Gram Panchayat. There is no Christian member. These dramas are occasionally staged. The last was held a year ago. The villagers are invited to witness the drama. The Hindus are few who attend. They may be about 40 or 50.

No. 21

Name-Shri Chakra Pani Shukla, M.L.A.
Address-Baloda Bazar.

I represent Bhatapara Baloda Bazar Constituency. I am Chairman of the Baloda Bazar Janapada also. In this area, the Missions have three dispensaries and a number of schools. The number of schools have been closed and have been taken over by the Janpada Sabha.

At this stage, all the dispensaries and schools have been closed. So far as I am aware, I do not remember that any conversion took place in the area.

No. 22

Name-Shionath.
Father's name-Dhaniram.
Address-Shirko, tahsil Mahasamund.

There is a Mission school at Shirko. There are four teachers and all are Christians. They are also preachers. They teach Christian religion in the school. I asked them to engage a Hindu teacher to teach Hindu religion to Hindu boys but they refused to do so. Accordingly, I sent my son to the Janapada school, which is being held in the private house as there is no school-building yet ready.

To Shri A. B. Shinde.- Hindus made no contribution to the school.

No. 23

Name-Mahant Nayandas, M.L.A.

I have been a member of the Legislative Assembly for three terms. I am Secretary of the Akhil Bharatiya Satnami Sabha. Muktawandas was Satnami Guru. Adi Guru is Ghasidas. He was the Guru of Satnami all over India. We are adherents of Hindu Religion. We will be agitated, if he called himself Christian. People will be prepared to die in a fight with anybody who would say that the Adi Guru was a Christian. The Christian Missionaries go round all the villages, telling the people that as Satnamis the remained down-trodden in Hindu society, that the true Satnami is to be found in the Christian Scriptures, and that they should give up the Hindu society and join Christianity. Now the Hindus have become conscious of the injustice done to the Satnamis, and are improving them to some extent. The Satnamis have full hope that the Hindus will treat the Satnamis as their equals in every place.

I know of many instances like this. One Kejha of Medpa, Bilaspur district, was an indoor patient in the hospital at Mungeli. Influence was brought to bear upon him to become a Christian that if he wanted to be cured, he should embrace Christianity.

Bodhan Satnami of Dhawra Bata went to Bilaspur hospital. There he was similarly told and he was made Christian. We have reconverted him to Satnami sect.

To Mr. Shinde.- What I said about the hospital is correct. I had been to Mungeli hospital and told Bodhan not to become a Christian at any cost. This was about 6-7 years ago. Bodhan said that he had already adopted Christianity as it was impossible for him to live without becoming a Christian. He was converted to Christianity, while he was a patient in hospital. I visited the hospital a week after when Bodhan had become a Christian. I do not know any of the Christian Missionaries in the hospital. I did not ask anybody and protest to any Missionary. Year after he was out of the hospital he requested me to take hint back into the Satnami community which I did and Bodhan is now a Satnami. I actually heard at the Tilda hospital that the Christian Missionaries preach to the patients, when they are waiting for admission, that if you become Christians, you will enjoy equality of status and unlike the way you are treated in a insulting manner in Hindu society by being given a low status. These preachers were Americans, as well as those who were trained by Americans. This is a matter so well-known that it need not be supported by any evidence. I was myself an indoor patient in Tilda, and I used to observe all this preaching that was going on. I have no objection, if any man voluntarily becomes a Christian. They had better been asked to go to other hospital. I do not know of any case of patient being told that unless he became Christian he would not be treated.

No. 24

Name-Bajirao Niru, M.L.A.
Address-M.L.A., Bhatapara.

I produce this pamphlet entitled "Satyanami Panth". In this pamphlet it is stated that Ghasidas, our original Guru was himself a Christian. That Ghasidas was the disciple of Jesus Christ and in that capacity he came to India and propagated here. It is misled by such propaganda that many Satnamis embrace Christian religion. There are some offensive references to some of our Gurus and they are very provocative.

To Mr. Shinde.- When I stated above that Ghasidas was a disciple of Jesus Christ, what I mean is that Ghasidas, who preached Satnam for the first time, derived his inspiration from a Christian preacher, as it is stated in the pamphlet. My interpretation was that Guru Ghasidas borrowed this idea from Christianity. Among the Satnamis, I think 2 or 3 per cent people are literate.

NOTE.-He is unable to point out the exact passage supporting his statement.

No. 25

Name-Narsaiya.

Caste-Christian.

Occupation-Manager and Headmaster, St. Paul’s High School, Raipur, and also Member, Mission Education Committee Primary School, and Member and Teacher of the Secondary Schools.

Address-Raipur.

The Mission is American Evangelical Mission which conducts the school. We get Government grant as well as funds from America. Government grant is Rs. 16,225 and the American fund is between Rs. 30,000 and, Rs. 35,000. The money comes from the Church in America, viz., “The Evangelical Church”. It has got a Board in America and it is through this Board the grant is given.

We hold our Bible Classes towards the end of the day and we also hold Moral Instruction Classes. The Bible Classes are compulsory neither for the Christians nor for the non-Christians. It is only when express permission of the parents that the pupil is admitted into the Bible Class. Since we met this Committee last, we have made a change in the form of admission on the advice of the Committee. Formerly express permission was not in the form. Now it has been inserted, since last year. The new forms are given this year. Last year 70 per cent of the consents were given. I can give you definite figures as regards 9th class where only 12 have not produced any express permission out of 180.

In fact they have given letters that they should be exempted from the Bible Class. In this class, there are not more than 20 students of Christians. Parents know that the ward will be studying Bible. We issue these forms after the admissions. This does not affect Admissions at all. This year I admitted about 40 boys in 9th class. These forms were issued only to these 40 boys and not to others promoted from other schools and who have already given once.

There are no prescribed text-books for moral instruction. These books on moral lesson are published by Christian organisations. These books are not sectarian. Besides Government Scholarships the Mission also awards tuition aids which are given to boys irrespective of caste but only to poor people.

There are very few students in the High School from rural area. The percentage of tuition aid and freeships among Christians and non-Christians is 50 per cent, Out of two hostels one is open to all but one is mainly meant for Christians. There is a difference in the charges between the two hostels. In the Christian hostel the charges are lower. In the first hostel we charge Rs. 4 per student per month and in the other hostel we charge nothing. There the facilities are better.

To Mr. Shinde.- The money received from America is called donation and not grant. It varies from year to year. The average for the last five years is Rs. 30,000 to Rs. 35,000. There have been no cases of conversion in school or boarding house.

To Mr. T. L. Shrivastava.- I joined in 1929 as Assistant Teacher. I became Headmaster in June 1946. There is a teacher named Bhattacharya. He is senior to me. He is Hindu.

(Further questions on this point disallowed.)

The Christian Prayers are offered in the beginning and all students remain present. The attendance is recorded afterwards. Since 1945, when I became hostel Superintendent. I discontinued attendance of all boys to Sunday School. Out of 26 teachers, 12 are Christians and 9 are Brahmins, 2 Muslims and the rest Hindus. The Christian teacher conducts the Moral Class. No Hindu teacher is asked to take Moral Class.

To Mr. Shinde.- In the Hindu High School, there is not a single Christian teacher. In the Rashtriya High School also, there is none.

No. 26

Name-Shri Amarendra Kumar Biswas.

Caste-Christian.

Address-Dhamtari.

Last year, I was Headmaster. This year, I am Assistant Headmaster. It is a Co-educational High School.

The strength of the school is 572, out of whom 170 are Christians. Twice in a week there are classes simultaneously in Moral Instructions and Bible. In order to avoid all objections and misunderstanding we restrict the Bible Classes only to Christians. Our High School is conducted by the Mennonite Mission. We started this Moral Instruction Class only last year and it is taken by a Christian teacher. Whatever aid the Christian boys receive is from Church. Mission gives donation to the Church. It is not a definite sum but whatever the deficit it is there, it is met by donation from the Mission which comes through the Church and not directly. The amount of donation received through the Church is about Rs. 12,000 to Rs. 15,000 per annum. The Mennonite Mission has handed over the responsibility of carrying out the Church schools, and hospitals to the Church. This Church is a body which is registered as Mennonite Church, Dhamtari. The Headquarters of this Mission were in America formerly. This Mennonite Mission is quite different from Mennonite General Conference. Donation of Rs. 12,000 comes from America, the Headquarters of the Mennonite Mission. It is an open secret that Missions in India are receiving funds from foreign countries. Formerly there used to be 15-16 foreigners families in this district, but now there are only five families. I would welcome Indian Church to be free from outside control. Even though we receive financial aid from foreign countries, the administrative control is of Indians. Our Evangelisation work is carried through preachers who are 7 or 8, but even their number is being reduced. We are also running Shantipur Leper Asylum and Christian Hospital at Bathina. i.e. Dhamtari. To the best of my knowledge there have been no conversions since 1947.

To Mr. T. L. Shrivastava.- An American by name Dr. Friesen is in charge of the Leper Asylum at Shantipur and Dr. Conrage is in charge of Dhamtari Hospital. Ten minutes before the scheduled time for the commencement of the, school, the Christian Prayers are held but it is not compulsory to attend them. The President of Executive Council of the Church is Rev. O. P. Lal.

The Prayers are for the benefit of all although some times even Lord□s Prayer may be offered.

No. 27

Name-Bideshi.
Father□s name-Ramnath.
Caste-Christian.
Address-Rajnandgaon Leper Home.

I am an inmate of Shantipur Leper Asylum from five years. For 27 years I was in the Raipur Leper Asylum. When the management was changed, I was asked to become Hindu or to leave the Hospital. Tulsi Babu asked me like this. Before I joined the Raipur Leper Asylum, I was an inmate of Rajnandgaon Mission Leper Asylum. I became a convert in Leper Asylum at the age of about 15 years. I voluntarily embraced Christianity and nobody brought pressure on me. When the management of the Raipur Asylum was changed and I along with others was asked to become a Hindu, there were about 75 patients who agreed to be reconverted. I did not agree and, therefore, was asked to go away and was not even allowed to take meals inside the Hospital. Along with me there were five more Christians who similarly declined to become Hindus. Out of them, three ladies are still in the Raipur Asylum. Other two are also there.

To Rev. Gurbachansingh.- I affixed my thumb-impression to the general application, but later on I changed my mind at the time of Shuddhi ceremony. That is why I was made a scapegoat and turned out.

No. 28

Name-Samuel Stephen.
Father□s name-B. D. Stephen.
Caste-Christian.
Age-38 years.
Occupation-Teacher.
Address-Jagdishpur Mission High School.

I appear before the Committee as Chairman of the Board of Governors of the General Conference Mennonite Church with its headquarters at Jadgishpur. In village Shirko, near Basna, the Mission ran a Primary school a few days prior to the scheduled visit of the Committee to Basna. Last year atmosphere in the village was stirred chiefly by Shri Datta Sharma of the Sanatan Dharma Mahasabha with the result that the guardians of all the students refused to send the boys to attend classes and I tried to find out the cause. It was that as Bible was being taught the students would not be sent. I told those guardians that Bible Classes were taken up only after the school hours but as the atmosphere had been created against

Christians the guardians did not listen to us.

I have personal experience of the area for the last 15 years and then the relations between the Christians and non-Christians were cordial and smooth. For some time past, i.e., nearly 18 months ago an agitation against Christians has been started. I will give fuller details of incidents in a separate written note.

He files certain statement on 24-7-55.

To Mr. T. L. Shrivastava.- The pressure that is brought to bear upon the Christian community for reconversion is alarming. This I am saying about Shuddhi movement. Shri Datta started this movement of Shuddhi. This movement has caught the imagination of those villages which are inhabited by Christians mostly. I have no personal knowledge of any pressure. used. I believe this on information received from members of my community. I was not actually present to witness the incident which is stated in my written statement. I inspected the site after the incident and saw the damage that was done to the wall. This incident of singing filthy songs in Holi occurred for the first time in Christianpara in this manner. The road is public. This time it was deliberately provocative. There is likelihood of clashes between two parties. The matter was reported to the police but no complaint was made in a court of law.

STATEMENT MADE BEFORE THE CHRISTIAN MISSIONARIES ACTIVITIES ENQUIRY COMMITTEE, JULY 24TH, 1955, HELD AT RAIPUR IN THE COURT OF THE PERSONAL ASSISTANT TO THE DEPUTY COMMISSIONER

Written statement given by Mr. S. Stephen, Chairman of the Governing Body, General Conference Mennonite Church, headquarters at Jagdeeshpur, district Raipur, and headmaster, Christian High School at Jagdeeshpur.

The following statement is given in continuation of witness given before the Committee on Saturday, the 23rd July 1955, in the afternoon session:-

In Shirko village which is in Basna thana of Raipur district the previously mentioned Shri Dutt Sharma so much instigated the Hindu community that they withdrew their children from the Christian Primary School, where they had been going for the last fifteen years. When I went there with few men from Jagdeeshpur to attend a meeting of the leaders of the Shirko village. I heard the people say that they had withdrawn their children from the Christian Primary School because they were taught the Bible. I told them that the Bible is taught outside the school hour and their children are not required to attend the Bible Classes. Mr. Sharma was also present in the meeting. The former malguzar who is also a Janapada counsellor and has a great influence upon the people said that unless the school is turned over to the Janapada they would not send their children to school. From that time on the persecution of the Christians by the Hindus was started.

The Hindus refused to sell them rice and other necessaries of life which the Christians were formerly buying from them. Even the children were refused "chana" and "murra" when they wanted to buy it. The Christians of the village attempted more than once to restore friendly relation between the Christians and non-Christians but the answer given by Hindu leaders was unless on turn over the primary school to Janapada and unless you give "Deo-barar" which means contribution for the puja of a Hindu God, same relations cannot be restored.

There were two Christian members out of ten in the village Panchayat. The Chairman does not send information of the meeting to them and does not call them. This matter was reported to the Inspector who looks after panchayats and is stationed in Basna.

The persecution continued and took a very fierce form when on the night of the "holi festival" in 1955 frames of two buffallo carts belonging to the Christians were burnt; three timber pieces from the old church building which is under construction now were also offered to the burning fire. So much so that the loom of a Christian named Samsoon Barik was also burnt.

In the morning of the "holi" a big group of non-Christians of the village came to the Christian para to celebrate "Holi" for the first time ever since these people are Christians. They spent over an hour in this para, dancing and merry-making, uttering all sort of filthy language, even abusing people by name, especially mentioning the name of Joseph Nag's wife who is a very respected leader of the Christians and the Church. They also threw stones on the roofs and walls of the Christians and the Christians were so much terrified that they had to shut themselves inside their houses. But after some time a Christian by the name Bhikhari Kumar came out and begged them not to insult them in this manner and ruin their property He fell on their feet but they would not listen. The Hindus had clubs in their hands and they beat the wall of Joseph Nag's house so much that even the plaster to the extent of about 36 square feet fell from the wall. After

celebrating holi to their hearts content in this wounding manner they left.

They came back in the afternoon at 3 and began to dance with their musical instruments in front of the church within the church yard. There has been a church at this place for over 25 years and it is being remodelled now. The Hindus went even inside the four walls of the church and danced, thereby desecrating our place of worship. Then the "Baiga" established an "Itwari Devi" right in front of the Church on the border of our church yard. There had never been any sign of such a Devi in that place. This was done in order to create trouble for the Christians, otherwise what was the necessity of establishing such a place so close to the church. Even the Patwari and the Revenue Inspector who are also Hindus are influenced by them and when they were approached the Patwari using his usual professional trick showed this Devi's place outside the Church yard by about one foot. A report of the incident of this particular has been given to the Basna Police Station.

In Palsabhari, Shri Shiv Dutt Sharma as he has already stated went into the church and preached his religion to a Christian audience on Sunday. This is definitely a desecration of the church and it has hurt the Christians very much. Would a Muslim be allowed to preach Islam in a Hindu temple or *vice versa*.

Our hospital in Jagdeeshpur has rendered services to the sick for over 20 years irrespective of caste and creed. We have never used our hospital as a bait to convert people, nor we have pressed the sick to change their faith. We serve them as they come and during this long period not a single person has become Christian in our hospital. Had we started the hospital with that motive, it would have been closed long ago.

During the former visit of the Committee to Jagdeeshpur, the honourable member Shri Gupta went into our hospital wards with one M. L. A. I was also with them. He collected first-hand information from the patients and I know none of them corroborated the charges which have been brought against our hospital, by the people before and by those who were examined here.

May I also add that the Indian church is independent of the Mission in policy, personnel and funds. It has its own constitution and it is registered according to the Society's Act.

The Mission has placed its work in the hands of Managing Committees Which consist of Indians and Missionaries both as they are elected and this work is also run according to its constitution.

S. STEPHEN, *Chairman,*
Indian Church Conference Jagdeeshpur.
24-7-55.

No. 29

Name-Dr. Mukerjee.
Occupation-Leprosy Specialist, Government Leper Asylum.
Address-Raipur.

The present Leper Asylum at Raipur formerly belonged to Mission to Lepers and was managed by a local Committee comprising the Commissioner of Division as Chairman and the Secretary used to be a foreign Missionary on behalf of the Mission to Lepers. They managed it about from 1904 to June 1947. It was taken over by Government in June 1947 with the approval of the Committee. At that time, there were 150 inmates including 70 men and 80 women.

On 11th October 1948, 77 Christian inmates presented an application to the Deputy Commissioner saying that they had been forcibly converted in the previous regime and that they wanted to revert to their old religion. In all, there were 89 Christian patients. The Deputy Commissioner deputed a senior Extra-Assistant Commissioner to enquire into the application and Rev. Seybold was also there at the time of enquiry. He was specially invited there. In course of the enquiry, each one of the applicants was asked whether any pressure was brought against him to present the application. Subsequently, at the instance of the signatories, an Arya Samajist preacher performed the Shuddhi. I have, before me original application signed by Videshi and find thumb impression of Videshi against S. No. 14. Along with the rest, Videshi was also reconverted by the Shuddhi. He continued to be an inmate till 22nd December 1949. Shuddhi ceremony was performed in December 1948.

He left the Asylum of his own accord and was not discharged by the authorities. Previous to that there were reports of misconduct and he was reported to be playing mischiefs against the rules of hospital. For this, he had been warned.

I have on my file a letter dated the 21st June 1949, from Shri Essabaggers and Shri Seybold to the address of the Deputy Commissioner, Raipur. In this letter names of all Christian inmates of the hospital have been given. The name of Videshi is not there because although he was an inmate then he had become a Hindu. If he has alleged that he was expelled from the Asylum because of his refusal to give up Christianity, the allegation is false.

At present, there are three Christian women inmates in the hospital.

As a Leprosy Specialist to Government, it is my duty to visit in-patient institutions and those institutions which treat patients in the out-door and also to attend to Government Leprosy work. I have visited all the institutions belonging to the Mission to Lepers in Madhya Pradesh. I keep on receiving reports from inmates that they are being continuously forced to become Christians and discrimination in treatment is also shown. Only yesterday, five inmates of the Rajnandgaon Leper Asylum came and stated that because of their refusal to embrace Christianity they have left the Asylum. I have not yet admitted them into the Raipur Asylum, unless antecedents were found.

To Rev. Gurbachansingh.- The Raipur Asylum was practically of the same type as the other Mission institutions like Chandkhuri, Shantipur and Champa. I say so because it was under the management of Mission to lepers. I was appointed as Superintendent of the Hospital. I took over charge within a month. I was one of the members of the former Committee. No account was presented to this Committee. I do not know whether accounts were audited or not. Never report was presented to the Committee. I was on the Committee for a year or so. I did not ask as a member of the Committee how this Asylum was run and why the report was not presented. I was co-opted as a member as a Specialist to look after the medical side. I was interested in technical part.

You had not come to see me in connection with the Shuddhi ceremony but in connection with the services and I had no talk with you in this matter, and you also did not talk to me about this. I was not present at the Shuddhi ceremony. There is a reference to this matter in the letter mentioned before. Before disciplinary action is taken against an inmate, proper enquiries are made. Written records are kept. We don't take their signatures or their thumb-impressions on explanations. I have not so far recorded the statements of five persons who came to me yesterday from the Rajnandgaon Mission Leper Asylum. I am not sure as to what they said is correct.

No. 30

Name-John Gardia.

Caste-Christian.

Occupation-Patel of Jalkot Basna, tahsil Mahasamund.

Jalkot has a population of about 60 families, out of which about ten families belong to Christians. I am elected Patel for the three years. I have my own land and I am also religious preacher. I do preaching work on behalf of the Mennonite Hindustani Church. My preaching work is chiefly confined to Basna although I visit other village's nearabout. I get Rs. 60 per month as pay for preaching from the Church. For preaching purposes, I collect Hindus in villages irrespective of caste or community and explain the implications of my own religion. I also hear from the others what they have to say about their respective religion. It is not correct that I decry Hindu Gods and Goddesses, I talk disparagingly of other religions. I know Shri Datta Sharma of Basna. He is also a pracharak. He is a great friend of mine. I have attended several of his lectures. He generally preaches that there is a danger of all Hindus becoming Christians and, therefore, to protect our nationality, it is necessary to reconvert those Hindus who have become Christians. He says that, if this is not done, India would be ruled by America or England, etc. Then, he calls Christians of the village and starts asking them why they had become Christians. On being told that they became converts of their free-will having been convinced of that religious faith, Shri Sharma tells them that Jesus is not God and talks disparagingly about Jesus Christ and Christian religion. He also with the help of villagers created atmosphere against Christians in several villages and they are being harassed. He says that he has been from Delhi. One Wasudeo Misra of Amapali had become a convert about three years ago. At the instance of Shri Datta Sharma, he was reconverted, and I was present at the Shuddhi ceremony. Promises of service were given to him but subsequently they were not fulfilled. I have accidentally come in possession of his post card, dated the 17th April 1955, which Wasudeo Mishra wrote to the Manager, Arya Sabha, Raipur, complaining that he was forcibly reconverted and promises of proper and service were given but not fulfilled. After reconversion, Wasudeo Misra has become without property and was for some time roaming here and there. His Christian-wife and two children were also not looked after by the Hindus. I also approached Shri Datta Sharma on behalf of Wasudeo to provide him with some means of livelihood but Sharmaji expressed his inability. Ultimately, Misra with his wife and children came and took residence with me. He repented and

approached Rev. J. Cardia to take him back but the Rev. said that Misra was not a Christian as he used to make all the statements before the Committee and that he would be taken back after they were convinced that his faith in Christ is true. We are Christians and love our country, viz., India. We would not go to any foreign power and will not allow the country to be ruled by the foreigners.

I was elected by all.

To Mr. T. L. Shrivastava.- Before a person is baptised, religious instructions are given to him for a year and baptism takes place only after we are satisfied that he has true faith in the Christian religion. During preaching, we only point out the good points and advantages of our religion and do not compare other religion to it. Jesus Christ can forgive him, if he repents.

No. 31

Name-S. N. Solomon.

Caste-Christian.

Occupation-Teacher in Mission High School, Dhamtari.

I am a teacher in Mission High School, Dhamtari, and Executive Secretary of Mennonite Church in Dhamtari. The Church has 5 or 6 primary schools, 2 middle schools, 1 high school, 1 hospital and 5 dispensaries and 1 leper home. We also have, at present, 6, 7 pracharaks. Preaching is done with the help of flannel, graph pictures, dramas, etc. Oral preaching is also done. Our sole aim is to depict the life of Jesus Christ. If, as a result of preaching, any one is convinced and believes the life of Jesus Christ and is willing voluntarily to embrace Christianity we take him in our fold. In course of our preaching, we do not criticise other religions, use no abusive language towards their gods and deities and take care that the sentiments of the other persons are not affected. Our preacher receives training in the Bible schools and we hold Bible normal conferences from time to time. So far as I am aware, none of our preachers has attempted to offend the religious feelings of any other religion. We take a special care about that. But the instances have come to my notice that non-Christians have objected our preaching mainly on the grounds that they would not like any Christian people although it may not relate to any other religion, As the Bible says that Jesus Christ is the only Saviour and, if the people are offended by the preachings of out fundamental rights, then I cannot help. I cannot say whether this preaching involves condemnation of other religions or not. About 2 years ago in a village Sihava Revenue Inspector Circle, a police constable threatened a Christian woman and asked her not to preach in the village.

I have long experience of Balodagahan village and heard statements made before the Committee by witnesses for the last two days. The allegations regarding the destruction of Satbani Devi, the destruction of Deogarh are not correct. Some people did take stones from a nallah adjoining the Devi but no Christian destroyed the Goddess. Similarly, Deogarh is still there and was not destroyed by the Christians. At present, the relations between Christians and non-Christians of Balodagahan have become tense because of the instigation of outsiders. Rashtriya Swayamsevak Sangh and the Arya Samajists are mostly concerned in this. During Easter Week, for a full week processions were taken on the streets of Dhamtari, shouting slogans against Christianity aria carrying placards against Christianity. Some booklets also were Distributed. In an area of about 200 square miles round Dhamtari, there are only 2,500 Christians including children. As a result of such activities on the part of non-Christians, we have become apprehensive.

To Mr. T. L. Shrivastava.- My complaint is that the slogan that the Christians should quit India is objectionable. The slogans are □Videshi Issai Bharat Chhoro, Videshi Missionary Bharat Chhoro□. At present, there are five American families and about three nurses working in the Mission. They are wholly supported by American money. Our propaganda is carried on with the aid of some subscription and some foreign aid. Foreign aid is spent for carrying on the educational work and Evangelistic work. Church does not contribute to the Evangelistic work. The proportion of expense on account of pracharak is very small.

No. 32

Name-Rev. S. Mahlan.

Caste-Christian.

Occupation-Pastor, St. Paul□s Church, Raipur.

Prior to one year, the relations between Christians and non-Christians were cordial but due to the activities of Rashtriya Swayamsevak Sangh and Arya Samajists, they have been disturbed, and strained. Arya Samajist preachers g6 in the rural areas of Raipur and indulge in abusing Christians and their religion by such slogans

that they are beef-eaters, horse-eaters, eating the flesh of their Guru, Jesus, etc., and that Jesus was born of adultery. I have myself heard such types of preachings on several occasions. They also take out processions shouting let Issais quit India. By Issai, they mean Indian Christians. I have in my possession some literature which is being distributed at the instance of Ved Prachar Samiti, Raipur, derogatory language against Christians and their religion has been used in the book which I produce before the Committee. They are likely to give offense to Christians. The Arya Samajists not only carry on propaganda against Christians but also Government. I file a copy of Bharat me Bhayankar Shad Yantra. I file another pamphlet entitled Issai Matki Alochana. In this, tenets religion have been misinterpreted. There is another pamphlet Issai Padriyose Prashna contains misinterpretation of our religious text, the. distribution of such leaflets has offended the feelings of Christians of Raipur. In pamphlet Padriyoko Khuli Chunouti, there is an attack on foreign missionary at page 14. In the following objectionable and insulting references on pages marked:-

Bibleki Vidhwankari Sanda,

Kuda ka Beta, Issai Mat Pol Prakash,

Issai Matoki Nissarata Pakhand our Anachar,

Kya Issa Khuda the.

To Rev. Ghurbachansingh.- St. Pauls Church, of which I am the pastor, is financially independent. It is the part of the United Church of North America, administratively, free from all control. It receives no aid from foreign country.

No. 33

Name-Dannial Francis.
Fathers name-J. Henry Francis.
Occupation-Social Welfare Secretary of the Gass Memorial Centre, Raipur, and Pastor of the United Church of Gass Memorial.

I am Social Welfare Secretary of the Cass Memorial Centre, Raipur, and also Pastor of the United Church of Gass Memorial.

This morning, I had gone to the Raipur Leper Asylum, where I met three Christian inmates. They told me that Shri Banerji, the Superintendent of the Asylum, had enquired of them whether they were being harassed and on their reply affirmative Banerji told them not to disclose this to any officer who might enquire.

No. 34

Name-S. Biwalkar.
Occupation-An electric worker.
Address-Raipur.

About three months ago, an Arya Samajist preacher was giving, a lecture in public near Imperial Bank at Raipur, in course of which he used insulting and abusive language towards Christ saying that Jesus Christ was a debauch and a loafer, and further that Christians will be turned out of India and are cheats. When I asked them not to use abusive language, they came and surrounded me. I told them that I was prepared to offer physical violence. I am an electric worker.

I also saw those Arya Samaj processions where they were shouting objectionable things.

Oral statement made before the Christian Missionary Activities Enquiry Committee.

CAMP BILASPUR
(25-7-1955)

No. 1

Name-Shri C. M. Ottalwar.
Occupation-Advocate, Bilaspur.

I am practising here since 1930. I am residing at Bilaspur, since 1918. I was in Congress up to 1946, which I

had given up because I was appointed as Public Prosecutor. Now from 1946 to 1952 I was Public Prosecutor. During the general elections of 1951, I had to tour extensively in the Takhatpur and Kota constituency. I came in direct contact with the Christian community at Pendra, during the said election. After 1952, I have been continuously touring in the villages and contacting people of various communities.

I have made special enquiries in Takhatpur area regarding the work of Christian organisation. When the Committee visited Takhatpur last, I had placed before it my impressions. On the basis of my enquiries I have drafted rough notes. The information placed before the Committee was based on this information. Thereafter, I elaborated the notes and have handed over the same to Shri J. P. Verma, Advocate.

I came across a number of persons who told me that they were converted because they were suffering from diseases and could not be treated unless they embraced Christianity. Some of the persons have appeared before the Committee also. The Mission runs a hospital at Takhatpur to which the conversion incident refers. Government had made a grant of Rs. 10,000 towards the construction pf the hospital on a site belonging to Muslim community and it was used as burial-ground.

I have come across four or five instances of young boys who came in contact with young Christian girls fell love with them and wanted to marry.

The Mission Authority would not agree to them without conversion to Christianity. These boys became Christians. Thereafter regular disputes in the village started and on many occasions 107, Cr. P. C., had to be passed by the authorities. Such orders were passed in Kewta Dabri and Notimpur, both of Mungeli tahsil. In these disputes and litigations, the Missionaries sided the Christian converts. This was the usual *modus operandi* of the Missionaries to convert people mainly to instigate the people specially Satnamis to start quarrels, disputes and litigations, then to help them ultimately to conversion.

There is a civil suit filed, involving a dispute between a Christian lady and a Muslim residing in Takhatpur. The allegation is said to be that this lady entered his house, did friendship and got some property from him and then at the time of marriage she insisted on being converted to Christianity. There are also police reports in connection with this incident. That Muslim gentleman told me that the woman was supported by the Christian Missionary.

Missionaries take advantage of famine conditions and other local calamities in particular villages. They render help and convert people. Many such converts are recently reconverted to their original faith but some continue to remain as converts,

At Takhatpur, Mission Authorities have recently started a programme similar to the Grow More Food and others of Government. I was told by some people yesterday that foreign aid had been received by the Missionaries for distribution of loans, etc., but it was only given to Christians although requests were made by non-Christians.

Mission Authorities carry on money-lending business. They give on simple receipts and take ornaments. There have been several instances where people became converts because they could not repay the loan. In the Takhatpur hospital, there is an underground cell in which pledged ornaments are kept in custody. I got this information from the goldsmiths of the locality.

Kewta Dabri is a small village in which there were disputes and litigations between Christian converts and Ratiram and Malguzar. After Ratiram's death, Madhao became convert and the disputes were then settled. Some Years ago, American tourist had visited Bilaspur and were taken by the Mission Authorities to Kewta Dabri although it is a small village which could normally attract no tourists. I was informed that the tourist gave visit to the Takhatpur Mission. Ratiram was a leader of the community of Satnamis and because of his relationship to his Guru Adamdas was held in highest esteem among the Satnami area. I have seen the mode of dress and social behaviour of converts after embracing Christianity. They are trained to adopt Western methods and Indian methods and culture are being looked down upon. Ratiram's son has published pamphlets and booklets stating that he became a convert voluntarily without any inducements from any one. The money that is spent here is alleged to be for propaganda against Communist but it is against Indianity. In the hospitals, Christian Prayers are offered and indoor patients are also asked to join. In their schools, non-Christians are not entertained as teachers. There is wide difference in the outlook of Indian Christians and Indian Missionaries who receive aid from foreign sources and are under the direct influence of foreign Missionaries. Therefore, I do not make any difference between Indian Missionary and foreign Missionary.

To Mr. A. B. Shinde.- I do not know whether the entire area covered by the Takhatpur hospital building was graveyard. The information which I have given is on the basis of the enquiries made by me and believed to be true. The hospital was firstly leper asylum. At the instance of the Missionaries, the Deputy Commissioner used his influence in acquiring the land. My impression is that in all these five cases the Mission is

concerned. I have no knowledge that Ratiram□s son has changed his name after conversion. I know of a school known as Chhattisgarh Madhyamic Shala. I do not know if there are Christian students or teachers in that school. I know some instance where people did not accept the temptation offered to them of sending them to America. I do not know of any case where a Hindu was offered the temptation of being sent to America on condition that he becomes a Christian and he was sent to America. By compulsion I mean that merely they are asked to attend the prayers. By compulsion means that the prayers are offered within the four walls. There is discrimination that Christian patients are treated free, whereas the non-Christian patients are charged. There is no other hospital in Takhatpur, and hence patients are required to go to the hospital. There is an ayurvedic hospital. From 1951 to 1954 my estimate is that above 500 people have been converted, out of which about 100 people must have been converted in hospitals during they were patients. Many of these were converted have now been reconverted. I say that Indian Missionary is an agent of foreign Missionary because he received his pay out of aid received from America. I give an instance of a gentleman like Rev. Massih. I would call Dr. Sukhnandan as an agent of foreign Missionary because he was educated at the cost of Mission. If a Hindu is working in a Mission institution he is less dangerous and he is less agent.

No. 2

Name-Rev. Maqbul Massih of Church of India (Disciples of Christ), Takhatpur.

My Christian name is Samuel Maqbul Massih. My father□s name is Rev. Warris Maqbul Massih. Originally, I come from Rajasthan, but now I became resident of Madhya Pradesh. My grandfather embraced Christianity. I am the Co-ordinator of Adhik Jiwan Yojna. This programme was started in October 1953, though I started working towards since January 1954. I am a paid employee. Prior to this I was in the charge of Mission work at Fosterpur a village nine miles west of Mungeli, on the road. This programme, as well as the work in Takhatpur, is under the Church of India (Disciples of Christ). The Mission at Fosterpur had a farm, primary school, preaching work in villages. For preaching work I had under me on the average 10 workers per year.

I also used to take part in the preaching work. The educational qualifications of preachers varied from the primary to matriculation. But every preacher was given a course of training in Bible School for three years□ duration. We used to start our preaching, in a village by singing hymns; people gathered and then we narrated a Bible story and explained the implications. In the course of our preaching, we never criticised other religions, and our preachings were very well received by the people. In many villages, the local villagers were no Christians and in others where there were Christians our gatherings used to be Christians as well as non-Christians. Occasionally, we used to stage dramas based on Christian stories and recite Yessu Bhajan. Hundreds of villagers of all communities used to attend our dramas and bhajans. The Bible recital used to be for about three hours in the manner in which they recite Bhagwat in villages. No non-Christian ever objected to our preachings, dramas in the Bible and there was never any incident. During the 12 years of association with the work about 100 persons in all including children were converted. About half of them reverted to their own Satnami faith afterwards. The reconversion was not due to any movement but because of family and other circumstances. Before a person is baptised, he is put to teaching for nearly a month, and full enquiries are made, if he wishes to be a Christian voluntarily. Even at the time of baptism, he is asked question to that effect before a gathering which on almost all occasions includes Christians. Occasionally, many persons used to visit me expressing intention to become Christian asking for financial and other help. I would not accept such persons and say that I was interested only in those who wanted to become Christians willingly and as a result of having faith in the religion. I would generally warn them of the dangers of becoming the Christians and the family excommunication and other persecutions to which they may be put. Baptisms used to take place. It is not that people by becoming converts ordinarily gain materially. I have heard Mr. Ottalwar□s statement and say that the charges made by him are absolutely baseless. We offered no allurements and no promises for converting people. A recent case of excommunication from a Christian family was because she went and lived as a mistress of a Hindu boy. Even if she had gone and lived as a mistress of a Christian youth also the same punishment would have followed because our religion does not permit such illegitimate connection.

The Mission does not connive at a case in which a Christian girl tries to allure a non-Christian boy with a view to convert him.

When the Committee visited Takhatpur last, I gave a detailed statement regarding the Abundant Life Programme of which I am a worker. The statement made by Mr. Ottalwar that no portion of the Abundant Life Programme money being used to distribute to Christians or non-Christians is false. Last time when I stated before the Committee at Takhatpur. I did not say that the main interest of starting the programme was to build defence against Communist. What I meant to convey to the Committee was that poverty and

ignorance were the means which gave rise to the Communism and to raise the conditions which favour Communism and that is why the Abundant Life Programme was to raise the standard of the people and thereby to remove poverty and ignorance. In the committee of management there is no non-Christian at present. But the village programmes undertaken by us are in association with non-Christians. In 1952, a World Convention of the Disciples of Life was held in Australia and on their return some of the delegates passed through India. They visited the centres in Madhya Pradesh, where their Mission was working and in pursuance of the programme some of the delegates went to Takhatpur also and visited several villages including Kewta Dabri. They visited about 10 villages near Takhatpur. Some of us, who were sent by the Mission to America, have not gone on account of any allurement. I was myself educated throughout in Government Colleges and went as a delegate to England. I was not sent to America by the Mission, secured a fellowship under which I was in America for two years. The next time I visited America on the invitation from an American University to act as a visiting Professor.

There is a World Organisation of Protestant Christians known as World Council which is also related to the International Council.

To Mr. Gurbachansingh.- A delegate from India from our Churches went to Australia, where the members of Disciples from America assembled. The delegate was Dr. M. Solomon of Bilaspur. The Christian fellowship transcends all creeds, caste or nationality.

To Mr. J. P. Verma.- Mr. Renald is the treasurer for the whole of the Bilaspur district. He is an American. All previous treasurers were Americans. We get all our finances from him, as are required from time to time. The bulk of money is received from America. There is an American lady working at Takhatpur and her name is E. Shreve. She works in the women section. She is a treasurer. The money is received by her and through her we get money. Mr. McGavaran was her predecessor in office. Miss Elliot is the manager of the Burgess High School. She is an American. Miss Elliot was also Principal before going to America. Before her, Miss Ennis, who was a Canadian, was a Principal. Dr. M. Solomon, who is the Medical Superintendent of Jackson Memorial Hospital, Dr. H. H. Nicholson, who had been the Superintendent before. She works under Dr. Solomon. I do not know what salary the American lady gets. Before she went on furlough, Dr. Solomon was working as her assistant. This arrangement was made in 1953-55. Reports of our work are sent to the Head Mission in America to the Mission Office in America. Audit of accounts of our income and expenditure is done. Our Auditor is an approved auditor. Our account in Fosterpur was not audited in Fosterpur. The Abundant Programme is confined to my area within the jurisdiction of our Mission. It is not spread all over the district mostly because of our Mission does not cover the entire district, and secondly, because this area was selected by the Mission in consultation with me. Takhatpur is the central village round which the programme is carried on.

We selected this area because some of our people who might receive the help who are living there and because it was known to us. By our people I mean to say Christians. In the paid staff there are no non-Christians. In the primary school of Fosterpur, there is non-Christian teacher. There is one American by name Salmonson who looks after the farm. He succeeded me there. The expense of the Bible School is done by the Church. I cannot say when the girl was excommunicated and for how long she has been associating with him. She was not excommunicated in my presence. Among the converts, the illiterate people are in great majority and from those classes which are known to be Satnamis and Chamars.

Ishucharan is one of the pracharaks and he has got sister by name Premibai. All audit is done at Jabalpur and every month all vouchers are sent for audit. The accounts were never audited in my presence.

The fellowship which I obtained for going to America is from Hardford Seminary Foundation which is a religious body. In America, I joined the School of Religion of the Butler University. There is no basement under the hospital but there is one under the office and it is quite open. There is a lessening of foreign control over the Churches here, and I welcome for it. But it does not mean if it implies the stopping of interchange of Christian people of other countries and if it implies mutual aid in resources and personnel, and experiences of Christian people from the world. I would welcome full control by Indian although I would have no objection to receive foreigners as guests. The Church is now entirely under control of the Indians who administer it through a committee known by the body. Out of 5,000 total membership, there are 25 Missionaries. It is possible that Missionaries are not elected. The money that comes from outside is spent in India and we administer it entirely. The foreign Missionaries are paid entirely by the Foreign Boards directly.

I have been a member of the Congress party and I was a member of the Bilaspur Congress Committee.

No. 3

Name-Shantilal Gopal.

Father□s name-Janaklal Gopal.

Occupation-Medical Practitioner of Champa.

Address-Resident of Janjgir.

I am practising medicine at Champa. Janjgir is four miles from Champa. That place is of Dr. Bowman. His wife also is employed in hospital. She is an American. The head sister is by name Hislop. She is also American. Whenever Dr. Bowman goes on furlough to America he hands over his charge to an American sister but not to Dr. Mathai who is Indian. There is a leper asylum at Champa. The Medical Officer-in-Charge of it is American by name Dr. Thesson. Before, the Superintendent of the hospital was Mr. Jenson, also an American. There is an American Missionary at Janjgir. I don□t know his name. There is a lady Missionary by name Miss Birthhalter. Non-Christian patients have to pay the cost of medicines and no receipts are passed but Christian patients are treated free. The concessions which are accorded to the poor Christians is denied to the poor Hindus.

They have intimated the authorities that there is a charitable hospital and that there they can take imported medicines free of duties but they charge from patients. I have come across five or six cases in the last three or four years. I know that non-Christian patients have to pay, whereas Christians are treated free in the hospital.

I based my statement on the information received from the patients. I mean some of them and not all. That I often meet Dr. Mathai. I do not know that Dr. Bowman went two years ago. I know that he went on leave in 1942-46. Spirituous medicines, and tinctures are received duty free. I do riot know the source from where it comes. I do not know whether they pay the price of the medicine. To the best of my knowledge, no receipts are issued. I protested to Dr. Bowman once but he replied that there was no system of issuing receipts. The permit exempting the duties is countersigned by the Civil Surgeon. I visited Dr. Mathai at his house only once. Twice I met him at the hospital. I did not ask him as to the behaviour of Missionaries nowadays. The dead body of a Mohammedan was detained in the hospital, pending settlement of dues. But the dead body was allowed to go.

No. 4

Name-Dr. Theodore.

Caste-Christian.

Occupation-Medical Practitioner.

Address-Champa.

I carry on a Nursing Home at Champa. I am a member of Congress for the last 24 years. I was a member of she Congress Medical Mission from 1946. I was the first President of the Municipal Committee in Champa on Congress ticket. I am the senior Vice-President of Champa Municipal Committee on Congress. I am a member of the District Congress Committee at present. I have been living in Champa for the last 25 years and I know everything about Champa. I know the working of the Champa hospital and whole town. To the best of my personal knowledge, I can say that there was no discrimination made between Christian and non-Christian patients in Champa in any medical institution. At Champa hospital they issue receipts for fees charged for in-patients and also for registration when out-patient comes. It is 2 annas per head and that is charged both the communities without any discrimination. They are charged with for medicines (both). Medicines are very expensive, and the hospital charges the Christians and non-Christians equally. I am a member of the Christian Church at Champa. I was the President of the Church Conference but not now. Irrespective of whether a person is Indian or foreigner, he is elected by the conference. I was one of, the conveners of the constituent body which framed the constitution. When last time Dr. Bowman went on leave in 1952 I know that Dr. Mathai took charge of his office. I cannot say about 1942 or 1946 as I was in Army. I have not passed any medical examination but I am a registered medical practitioner. I am registered medical practitioner in Homeopathy. The Nursing Home was opened by my wife and I was the proprietor. Since 1935 my connection with the Champa is not so close. To the best of my recollection, Dr. Bowman was in charge of the hospital. I am not positive for Dr. Bowman. In 1946, Mrs. Wristler was at Jagdishpur. I have no recollection of Mrs. Wristler coming to Champa and attending the hospital in 1946. In my presence, no receipt was given to any Christian but I know receipts were issued. A Christian casually showed me his receipt. He was an indoor patient. The outdoor patients do not get any receipt for medicine for which they pay. Dr. Shantilal has business dealing with medical hospital but I have not. There are two Presidents of the Hospital Committee who act alternatively. In the constitution it is not expressly stated but it is understood. Between the two the senior man acts its President, There was no Committee when my wife was working in the hospital. The constitution is written. There are two conferences-one is Church Conference and the other is Missionary Conference. In the Missionary Conference, there are all American Missionaries and some

Delegates from Indian Christians. In the Church Conference, there may be foreign members who are elected by the body of the members of the Church. It is my inference from the constitution that Dr. Mathai worked in the office of Dr. Bowman in his absence on leave. I did not see any specific order. I was never accused of any defalcation by the Christian Mandali. At the last General Elections I fought as independent candidate against all parties.

(26-7-1955)

No. 5

Name-Mukund.
Father□s name-Keshao Chitale.
Caste-Brahmin.
Occupation-Advocate, Bilaspur.
Address-Bilaspur.

I started my practice in 1917, in Mungeli, and I shifted to Bilaspur in 1929. Since 1951, I am doing Chamber practice. I was Chairman of the District Council for two years and member for five years. I was for 12 years member of the Co-operative Bank and as such I had to go to village in the course of my work. The Missions in Bilaspur district run hospitals, churches and educational institutions. Besides, preaching work in village is also being done.

In course of their preaching they explain the implications of Christ and illiterate villagers slowly get an impression that Jesus Christ is the Saviour as they represent the Bible as Yissu Bhagwat, as stated by Rev. Maqbul Massih. In the month of April last I heard in the verandah of my house an Indian Christian preacher, who is an employee of the local Public Works Department, accompanied by few ladies giving a lecture in a public place near the Rest-house. He first started singing with the help of musical instrument and when people collected he started preaching in course of which he referred to the superiority of Christian religion over Hindu religion. He said that Hindus worship many Gods and that their Gods were only stones, that in Christianity if one asked forgiveness he would be released of sins, otherwise in other religion man has to suffer the consequences of his good and bad acts. There was a crowd of about 150 persons mostly consisting of non-Christians. As I felt that obstruction to public traffic was being brought and order was being affected, I complained of this fact to the Deputy Commissioner. He criticised the lives of Ram and Krishna, in a way offensive to Hindu sentiments.

On the 15th August 1948 or 1949 two girls, students of the Mission School, came to me and said that the national flag has not been hoisted in the school building. I sent a note to the Divisional Superintendent of Education and the District Inspectress of the Schools who presumably went and settled the matter. They informed me later that the American lady Missionary in charge of the Institute interpreted the Government circular in a particular manner and, therefore, the flag was not hoisted, but when the Divisional Superintendent of Education explained to her the correct implication, the flag was hoisted.

Some of the non-Christian teachers employed in the Mission School have met me and complained to me about their non-confirmation on some grounds or other. They told me that they were not being confirmed because it would facilitate removal of them from service. In their schools, attendance at Christian Prayer at the commencement of each day is compulsory for non-Christian employees and the students. No punishment is given for non-attendance but displeasure of the authorities is incurred. This refers to the Mission High School on the jail Road.

I am of opinion that the influx of foreign money and personnel for Missionary purposes should be stopped. I object to the foreign Missionaries being invited as guests, I have no objections to preaching by Indian Christians within limits.

To Shri J. P. Verma.- I am of opinion that preaching of religion should be within limit. I object to Christianity being preached in public places. No other religion is preached in such a way.

To Mr. A. B. Shinde.- The P. W. D. Clerk was preaching from a raised platform and, therefore, was visible to me from my verandah although several persons had surrounded him. I came to know subsequently that he was a P. W. D. employee. There was no quarrel or violence. I do not want to disclose the names of those non-Christian teachers who came and complained to me as they might be victimised by the Mission authorities. There are only three non-Christian teachers, out of whom two had come to me. Those teachers gave me information. The headmaster is an Indian Christian by name Mr. Scott. They came about a month back to complain. I did not consider it necessary to bring the complaint of non-Christian teachers to the

notice of Government. I did not ask them why they were complaining.

As I do not want foreign Missionaries to come to India and preach Christianity so I would not like Indian Missionary going to foreign countries to preach Hinduism. I do not object to foreign money coming to India for purposes other than Missionary work. I had no occasion to hear preaching by the adherent of any other religion in a public place in a provocative manner.

No. 6

Name-Mahant Anjordas.
Father’s name-Deodas.
Caste-Satnami.
Occupation-Cultivation.
Address-Deoli, tahsil Mungeli.

I am a Mahant of Satnamis community. I am Member of the State Legislative Assembly. I am a member of the Congress party. I knew Mahant Ratiramji of Kewata-Dabri. He was my uncle, and I was frequently visiting him. There were about 15 or 20 families of Satnamis residing in the village.

About four or five years ago, I had been called by Ratiram to his village Kewta-Dabri to settle the dispute of a local Satnami who, at the instance of Christian Missionary had started eating meat and drinking liquor. This is not permissible according to the rules of our community. I do not now remember the name of that Satnami. But I along with Ratiram went to his house. The Padrisahab of Takhatpur who was a foreigner came there. In presence of all I asked him why he had taken to meat-eating and liquor to which he replied that he would continue to do so, that he would become a Christian and referring to us he said that we shall also have to become Christian. Along with that Satnami there were about ten other Satnamis who had taken to meat-eating and drinking. We threatened to ex-communicate them, on which they started abusing Ratiram and subsequently they became Christian. About four or five years after they had become Christian, Ratiram called me to the villa-e again saying that the new converts had been threatening to assault and kill the other Satnamis unless they became Christian. I reached the village in the morning and in the afternoon the foreign Missionary from Takhatpur reached the village along with ten other persons. When I asked the converts why they were threatening others they said they have now become Christians and were not afraid of even and so would like other Satnamis to become Christians also. The foreign Missionary also requested Ratiram to become a Christian saying that there was no harm in his being converted as such. Ratiram reported the matter to the police and subsequently sent applications to the Deputy Commissioner, District Superintendent of Police and the Chief Minister. Proceedings under section 107, Criminal Procedure Code, were started against the foreign Missionary and the local converts but about that time Ratiram died. Within a year of Ratiram’s death his son Madhao became a Christian. I do not know why he became a Christian. After the death of Ratiram the proceedings under section 107 were automatically terminated.

About two years ago, I had once heard Christian preaching being done under the leadership of one foreign Missionary accompanied by some Indian Christians. The preaching was started by foreign Missionary in Hindi and thus followed by the rest. In course of the entire preaching they generally used abusive language towards Hindu Gods, like Ram, Krishna, Mahadeo, etc., and spoke very little of their religion. Some references made to Hindu Gods were like these: “That Ram was not real son of Dashrath, that Krishna was a debauch having committed adultery with number of women, that Mahadeo was a naked person giving to smoking Ganja and Bhang and therefore such Gods were of no consequence.” They exhorted the audience to embrace Christianity and to achieve Salvation. They said that if they became Christian, their sons and daughters will receive education, will be appointed teachers and nurses and also get high posts, like Tahsildar and Deputy Commissioners.

The following type of reference was made in regard to the first Guru of Satnamis Guru Ghasidas.

That Guru Ghasidas on his way to Puri happened to meet a foreign Missionary at Kattak, who explained the implications of Christian religion to Ghasidas who became convict of it. That Ghasidas became a Christian and on return started his Panth, called “Satyanam Truth”. A book containing a similar description has been publisher and widely circulated amongst the Satnamis. On such type of preaching many Satnamis have become Christians. It is not true that Mahant Ghasidas had become a Christian. He was throughout an orthodox, a Satnami Hindu. Ghasidas was born in 1720. I have heard this type of preaching at several places including some fairs.

To Mr. Gurbachansingh.- Many Satnamis may be secretly drinking liquor and eating meat. At Kewta-Dabri, I saw the party of Satnamis taking liquor, etc., along with the foreign Missionary for about two to three hours. I

tried to persuade them not to indulge in such vices. But they did not listen to us. Ratiram was also-with me. They were exhilarated but not intoxicated. In reply to my persuasions they would talk in a hoarse voice. Besides, myself and Ratiram there was no other Satnami who had gone to talk to them. Besides talking rudely, they did not use any violence towards us. Those Satnamis, after conversion to Christianity, continue to take liquor. I did not know that the foreign Missionary taking liquor but the pracharaks who accompanied him were drinking liquor. I never had any occasion to take meals with any Christian. It is not correct that during election times I had stayed for two days with Rev. Missih at Fosterpur or taken meals with him. At the party referred to above. I had myself seen liquor bottles being used.

I do not know how exactly the proceedings under section 107 terminated after the death of Ratiram. The preaching that he heard at Dadh took place four or five years ago. I had no occasion to hear such type of preaching. I have seen the pamphlet and read it. It is stated therein that Ghasidas became a follower of Christian religion. My eyesight is spoiled and therefore, I can't point out the passage now.

I had no occasion to hear preaching done by any other religionist. To my knowledge, about a thousand Satnamis became converts after the story was circulated. I do not know how many Satnamis actually read the book containing the story of Ghasidas. Many Satnamis who are in possession of the book but have not read it. There are only about two per cent literate Satnamis. I do not know whether the Christians do any good act. When I go out on tour, Christians conceal themselves. I know Dr. Sukhnandan of Mungeli who runs an eye hospital there. He is a popular doctor but it is said that he treats only those patients who pay him his charges. I know Dr. Hiralal of Majgaon. In their preaching the Missionaries do not preach drinking. I have not read any literature on Christian religion.

No. 7

Name-Shri B. D. Sukhnandan.

Father's name--Sukhnandan.

Caste-Christian.

Occupation-Medical Superintendent of the Mission Hospital at Mungeli.

Address-Mungeli.

I am Medical Superintendent of the Mission Hospital at Mungeli. It belongs to the Disciples of Christ. I am a Fellow of the College of Physician and Surgery, Bombay. I am a graduate of Miraj Medical School. I have got Postgraduate Diploma in American University of Pensilyania.

In the calendar year 1954, 5,192 general patients and 2,685 eye-patients received treatment from this hospital. More than 80 per cent of the patients who visited hospital were non-Christians. We run a special leprosy out-door clinics at the hospital which function twice a week. In 1954, about 65 patients received continuous treatment and on each visit each patient used to be supplied free one seer of rice. We supplied free of charges spectacles to 357 eye-patients. No glasses are supplied to poor patients without discrimination of castes as majority of them were non-Christians. Three hundred and fifty-seven glasses were supplied free, from January 1954-55. They come from America. These glasses are supplied to the hospitals from America and are intended for free distribution amongst the needy. Last year, we supplied free glasses to 12 Christians and 70 Hindus. We occasionally charge Rs. 2 to Rs. 3 per pair of glasses depending upon the type of frame used as service charge to cover part of the expenditure incurred by us on payment of duty at Bombay and classification, etc., of the glasses. During the last rainy season, we did free vision testing of about 8,000 students and 134 teachers of Janapada schools in Mungeli tahsil. Practically everyone was non-Christian. We incurred an expenditure of about Rs. 693 on the stiff engaged for the vision test. It was done at the instance of Janapada Sabha, Mungeli.

Last year, our Touring Eye-camps were responsible for 1,000 eye operations, in 11 Eye-camps. We incurred expenditure of about Rs. 4,500. The benefit of this service is received by the Hindus in the rural areas. Before our hospital work commences, we have a prayer, and similarly in the Eye-camps also before starting work we used to gather for prayers. We attended the prayers as well as the staff and the patients. Although we do not preach but we do explain the implications of our prayers to the effect that we are merely instruments in the hands of God and that real healing is done by God alone. Poor in-patients in the hospital are supplied free food. We do not get any grant from Government. Amongst the 120 in-patients in the hospital yesterdays only five were Christians. The staff is entirely Christian, except the menials. No pracharaks are employed by the hospital. It is not a fact that discrimination is shown to Christians in our work. In making payments we charge both from Christians as well as non-Christians according to rules. It is not correct that eligible Christians are treated free, whereas non-Christians are charged. Hardly 15 per cent are paying cases in our hospital. Out-patients, visiting our hospital, are required to pay annas two per visit,

irrespective of whether they are Christians or non-Christians. I have brought with me a number of receipts which are issued to out-patients when they pay annas two. Bouting examination of the blood and urine, etc., and supplies of medicine to all patients is done free, the only charges being levied annas two. We get Rs. 4,800 per year from America from the Church of Disciples, America. These are by way of donation. The total expenditure last year was about Rs. 83,000 and the income from all sources was about Rs. 79,000. Thus, we ran into a deficit of about Rs. 7,000. The figure of income does not include the grant of about Rs. 4,000 from America. Church of India gave Rs. 3,000 for the care of poor Christians. We do not receive any grant from any Hindu religious or charitable organisation. Dr. Rambo is the only foreigner and he gets salary from home. We have six doctors. We hold Christian prayers in the wards generally in the morning. No objection has so far been raised to the holding of such prayers. There are no pracharaks in Mungeli, nor any conversion.

To Shri J. P. Verma.- The final authority for accepting conditional gifts from Hindus is the Executive Committee of the Church of India. About two or three years ago the non-Christians of Mungeli and neighbouring tracts had accused us of converting people through our hospital and, therefore, we had collected figures of Christian and non-Christian patients served by us. The religion of a patient is not mentioned in our receipts. It is possible from our register to obtain information about the religion of a particular patient and it was on the basis of these records that information religionwise was collected by our staff about three years ago. My parents were Christians when I was born. Prior to conversion my father belonged to Kathia community. First time I went with private expense and second time at the expense of the Mission to America. My wife is a medical social worker in hospital. She receives her pay out of the Hospital Fund. There is a Chapel in the compound of the hospital and every member of the staff is required to conduct prayers on turn. The notes which I have with me here are on the basis on which I have made a statement are drawn from the records of the hospital. But it truly represents substance. There are portraits of Mahatma Gandhi, Nehru and religious people. Expenses on Eye-camps are incurred from separate funds which consist of contribution made through our Church in America and charitable institutions, like the Tata Church and Standard Oil Company. Accounts are audited by Chartered Accountants. The prayer is in the name of Jesus. Among the menials, there are no non-Christians except sweepers. There is no Christian at Mungeli who works as a sweeper. Neither poor Christians nor poor Hindus are charged the admission charges of annas two. Within the Mission Compound, one foreign lady (American) resides. She visits in-patients in the hospital. She visits only Christian patients, specially women. She does not preach in the ward. Dr. Rambo has opened the school and dispensary at Khuria. If a non-Christian were to offer his own prayer according to his religion, I have no objection. I visited some non-Missionary hospital in America and there also prayers are offered by the staff as well. That is the prayer for healing.

No. 8

Name-Beni Madhao.

Father□s name-Ratiram.

Caste-Christian.

Age-35 years.

Address-Kewata-dabri.

I was ex-Malguzar of Kewata-dabri. I became a Christian in November 1952. I read the Bible and voluntarily became a Christian. No inducement was offered to me to become a Christian nor was any allurement held out to me for coins, to America. I cannot desire of going to America as I do not know English. There are Christians in my village for the last 13 to 14 years. Before 14 years, there used to be disputes between my father Ratiram and the tenants who were not Christians then. There was a proceeding under section 107, Cr. P. C., after, there were Christians. In that proceeding were involved seven Christians and five Satnamis. My father was also included in it. The case was compounded. My father was alive, when the case was compounded. He was then an in-patient in Takhatpur hospital.

I know Mahant Anjordas. About 10 years before, he used to visit but he has not visited during the last 10 years. He had borrowed a loan of Rs. 130 from my father and when on demand he did not pay, my father filed a suit against him on account of which he did not visit. Before I became a Christian, I had on several occasions heard preaching of pracharaks. No such incident as narrated by Mahant Anjordas, about the party of Christian foreign Missionaries and Satnamis ever took place in my place. Christians forbid drinking liquor and smoking. After conversion, my name was not changed nor have I changed my dress. My living in home is exactly as it was before.

To Shri J. P. Verma.- My father Ratiram, was a Member of Legislative Council and wielding great influence. After his death, I became Christian. Even during the life-time of my father, I had been thinking of becoming a Christian, but due to respect for old man, I had to obey his instructions not to become Christian. I was first

drawn towards Christianity on hearing the preaching of a blind preacher who used to visit our place about five years ago. Thereafter too many preachers keep on visiting our village. I had purchased a Hindi Bible for Rs. three, I have studied up to 4th Hindi class. I do not know how many chapters Bible contains and from what story it begins. I do not know with what story the Bible ends. I cannot recite any verse from the Bible. I do not know Lord's Prayer. Rangiya became a Christian sometime after the termination of the Second World War. When Rangiya had become Christian, the World War had not commenced. I do not know when the World War began and when ended. I was also made a party in the proceedings under section 107, Cr. P. C., which were filed before Thakur, Extra-Assistant Commissioner. Rangiya and other Christians had complained that we were committing breach of the peace. My father signed the compromise deed in the Takhatpur Hospital. The document was sent to him by the Court for signature. Mr father did not file a suit to recover Rs. 130 from Anjordas. It is not correct that the Church which was constructed in village two and three years prior to the death of my father was constructed on the land of Tungan. It is close to his house. Tungan does not live in that village now. The land was purchased by Rangiya from Dawang. I built a bungalow after my father's death. By bungalow, I mean a house. My second wife had also become a Christian along with me.

No. 9

Name-Tilak.
Father's name-Mansaram.
Caste-Aryasamaj.
Occupation-
Address-Chapa.

About six or seven years ago my wife contacted leprosy and I took her to the Chapa Leper Asylum and admitted her there. After about three years when I went to take her back Shri Warner, a foreign Missionary in charge of the Asylum told that she had become a Christian and that I should take her back only if I embraced Christianity. He also said (Shri Warner), that he would purchase a sewing machine for me to enable me to work as a tailor and construct the house for me after which he would send my wife and perform another marriage if I became a Christian. On account of this I became a Christian but Shri Warner did not fulfil his promise. When I realised that the promises had not been kept I told my wife to get ourselves reconverted to Hinduism but she did not agree. In consequence we had a quarrel. Shri Theodore, of Chapa, having come to know of this quarrel came to my house one day and assaulted me. The case has been started. Dr. Theodore complained to the authorities that I gave beating to my wife and hence I was arrested. Originally my caste was Teli. My caste people are not admitting me to caste.

To Rev. Gurbachansingh.- There were other persons present when Shri Warner had asked me to become a Christian before he would allow my wife to the discharge from asylum. I visited asylum twice in three years. There may be 600 to 700 patients in the asylum. I do not know how many were Christians amongst them. My baptism took place about a month after Warner had promised that on becoming a Christian a house would be built for me and a machine would be purchased. During the period of one month I was given no house, working as a labourer and Padrisaheb used to give me religious instructions. I was not at all convinced by the religious instructions given to me. But in order to get my wife and the house, etc., I agreed to become a Christian. I continued to remain a Christian for six and seven months after baptism. When I decided to give up Christianity and was removed from house I married another woman. My Christian wife does not live with me. I was never informed by the Mandali that I have been excommunicated. After assaulting me and causing injuries, Theodore took me to station-house and got me arrested. I had informed the Station-House Officer that Theodore had assaulted me and I also pointed out my injuries to him. Pannalal, Sub-Inspector, sent me to the hospital for medical examination. In the case ultimately I was bound over.

No. 10

Name-Bhakla.
Caste-Satnami.
Address-Chapa.

I was an inmate of the Mission Leper Asylum at Chapa. On being admitted, the asylum authorities took away my *Ramayan* and gave me a Bible to read. The Foreign Missionary in-charge, the pastor and the Mukadam, etc., used to tell me often to become Christian.

To Mr. Shinde.- I know reading *Ramayan* and *Bhagwat* though I did not go to school. I can read Hindi. The *Ramayan* which had contained nine Chapters including *Lav-Kush*. (He was asked to read a newspaper Sawadhan and he could read it.) I was an inmate five to six years. I was not discharged by the asylum actually but as I could not follow the Christian wav of life of the asylum and hence could not give up my religion so I left the asylum. I left it of my own accord. I know Nanu and Thakur. I know Karibai. I came to know her after discharge of Kari. Now that woman Kari is with me. She is my wife. I married her about five years ago. I married her after I left hospital after two months. After I was admitted into the Leper Home, my first wife left me and married another person. After two years staying in the asylum, I did not like their life.

No. 11

Names-(1) Nanu Rajdan, Issai of Chapa Ghogranala. (2) Bartu Sukra, Issai, Chapa.

Both state as follows:

We both know Bhakla, the previous witness. Along with Bhakla, one Mst. Kari was also-an inmate. It had become known that Bhakla, was carrying illicit intimacy with Kari. Even when Bhakla was an inmate of the asylum, he had constructed a house at Ghogranala, which adjoins the asylum. The Foreign Missionary in-charge used o advice Bhakla, to behave in a proper manner, because he had his wife already living. Once, Bhakla went away on leave and did not return to asylum. According to the rules of the asylum, misbehaviour with women was not allowed. When we joined the asylum, we were not Christians; during our stay there, we became Christians. We became Christians of our own accord, and not because of any force or promise given to us by the asylum doctor. No such promises are given, or force used. When we contacted the disease, members of our family turned us out. We were received in the asylum, given proper treatment and we have been looked after by the foreign Missionaries and other Christians working there. I had purchased a Bible for one rupee (small Bible) and when we read the contents and saw the life of the Christian Missionaries we were attracted towards their religion and so became converts voluntarily. Even now we are Christians. Nanu says he nowadays stays in Ghogranala, outside the Leper Asylum. Ghogranala is a settlement of leprosy patients. In all, there may be about 700 or, 800 persons. Some of them were former inmates of Chapa Leper Asylum and others are from various other asylums of the State as well as outside like Baitalpur, etc. Four or five persons out of the 800 mentioned are Christians. I left the asylum after I was declared non-infective. There are others, who have run away from their homes for some reason or the other or with women. These persons still suffer from the disease. I do not know of any special reasons. Those who are still suffering from the disease have run away from the Leper Home. Government have appointed a Doctor who gives treatment to the patients in the settlement under a tree. Such patients, who become dangerously ill, are sent to the Chapa Leper Asylum. Others are treated by the Government doctors.

To Shri J. P. Verma.- On being discharged from the Leper Home we occasionally work as paid labourer on the Mission land My brother, Dindayal, has got a house built for me at Ghogranala. I was about 10 or 11 years old when I got the disease: I had a younger brother and no father. My mothers father took me to the Leper Asylum at Chapa and got me admitted there. Dindayal is not a Christian. Baratu lives in Leper Asylum. I am illiterate. Baratu says he is illiterate and was told about the Christian religion by the Missionaries and other pracharaks who used to come for preaching. In course of the preaching. the Sahab used to refer to Krishna, as having kept a number of wives and we used to listen. The Sahab asked Nanu, also to become a Christian. During the time Kari was in the asylum, we could not (I Barati) know. Kari left the asylum of her own accord and she was not discharged as cured. Reading of *Ramayan* is not prohibited in the Leper Home. Many persons do read *Ramayan* although I had not actually seen them reading. Nanu, occasionally receives treatment from Leper Asylum. Mission has not helped. Prayers are held in the Leper Home and both Christian and non-Christian patients remain present.

(27-7-1955)

No. 12

Name-Jankiprasad.
Fathers name-Narayan.
Occupation-Tailor.
Address-Tarbhar, Bilaspur.

I was in-patient in Pendra Sanatorium. I was on the paying bed. I was in poor financial circumstances. Dr. Thomas used to tell me if you become a Christian it would be easy for me to get free bed. In the same manner the American ladies used to tell me. The free beds used to be allotted to the Christian patients when

they were vacant. After 7 months having moved through the Deputy Commissioner, I got a free bed. The American ladies used to distribute Christian tracts. Once she found me reading *Ramayan* and warned me that if I were to read *Ramayan* my health would deteriorate and that I had no right to read *Ramayan* in the hospital and that I would not get peace of mind thereby. The collective prayers are held in a week in church and those who can move about are asked to join the prayer. No Hindu is permitted to observe the Hindu festival. Ordinarily, the patients should go to bed at 9 p.m. according to rule but a month before the Christmas rehearsals of dramas are done and the patients are asked to attend them up to 11. All these dramas relate to the life of Christ.

To Mr. A. B. Shinde.- The ward in which I was living, there were 20 beds. All the 20 beds were full. In that ward, except one, all were non-Christians. They were all paying beds. I cannot say definitely whether all were paying beds. I came to know there were 40 free beds allotted by Government. Some free beds are reserved for Christians but the number I do not know. The Christian doctor said free beds are allotted under orders of Government and had asked my brother to apply to Deputy Commissioner as suggested by the Christian Doctor. I do not know what orders were passed.

I also attended the Christian dramas. To avoid the displeasure of the medical officers in-charge we were compelled to attend the dramas. Even medicine was refused some times. When the sisters would come and explain to us that because of our refusal to follow their religion such troubles would be given and therefore they would advice us to accept Christianity. This type of treatment continued till I got a free bed. I never made any complaint to the governing body. I was discharged from the Sanatorium in April 1952. I also attended some prayers in the Church. The prayers used to be in the name of Christ for the welfare of all the patients.

No. 13

Name-Nandlal Dube.

Father□s name-Sunderlal Dube.

Occupation-Teacher.

Address-Sakti.

For three and half years up to 1951 I was teacher in Mission Boy□s High School, Bilaspur. Prayers or Bible classes used to be held every day after roll call was taken and absentees, were fined one anna. Prayers used to be in the name of Christ. In respect of pay and training Christians were preferred to non-Christians. The fees of poor Christian students was paid by the management of the different Missions. 10 per cent freeships prescribed were awarded to non-Christians. There were 4 or 5 non-Christian teachers in school and none of us was allowed to join provident fund scheme. The rules of the scheme were not supplied to me in spite of my demand. Because I got a better job I resigned. Occasionally, American missionaries used to come and deliver lectures to boys in course of which the American culture was taught. I do not know of any conversion of a non-Christian or a student of the school as a result of such activities. Prayers used to be held during the school hours and in the beginning.

To Mr. A. B. Shinde.- I came to Bilaspur as a refugee from Western Pakistan. I am not a trained teacher and I have got about 22 years teaching experience. I am now getting Rs. 105 as basic pay and Rs. 138 including dearness allowance in the Municipal Committee, Sakti, as teacher. The Mission High School classes at Chatapara were started recently, and it was not recognised. The school during winter is held at 10-45 a.m. The teaching is started at 11 o□clock as in other school. After 11 a.m. there was no prayer. Students used to assemble in their respective class-room where roll call was taken and thereafter they all proceeded to the verandah where prayer was held. One Misra, who was a teacher in the same school, joined B. T. Classes but I do not know whether his name was recommended by the school or whether be applied direct. Mr. Misra was a Hindu. Mr. James was sent from the school management for B. T.

No. 14

Name-Tularam.

Father□s name-John.

Caste-Christian.

Address-Lata.

Prior to my conversion in 1947 I was a Satnami and doing cultivation and business and earning Rs. 150 per month on an average. Although I was not a Mahant I was regarded as a leader of the community. I have

studied up to 2nd primary standard.

I became a Christian for the following reasons:-

(1) In the school at the time I was being treated by the teacher cruelly like an animal.

(2) I used to be addressed contemptuously as belonging to the Chamar community. That was done by the Hindu teacher. In my childhood I used to hear from the elders of my community that Satnami belonged to a distant community from Hindus and that instead of uttering the name of Ram they should utter Satnam. But in actual practice I found that all customs and manners exhibit the same as those of Hindus but we Satnamis were being treated badly and not given equal status. I, therefore, felt that I could not become a Hindu. I , therefore, started enquiries about other religions and wanted to know something about Islam but as the books were in Urdu I could not read. I also tried to gather information of Kabir Panthi but that sect did not appeal to me. Once I had gone to Takhatpur market where copies of Hindi Bible were being sold. I purchased one book and studied it for one year. One important feature influenced my mind, namely, that it preached social equality amongst all men. When I had further gone towards this religion I sent round verbal intimation to my community members saving that I propose to embrace Christianity at a subsequent day and if they could point out a better way of life in my own faith they should attend and convince me accordingly. No foreign or Indian Missionary ever gave me any allurement or promise or temptation of material gain to induce me to embrace Christianity. At present, I am working as a Pastor in Christian community in and round my village. I receive Rs. 82 per month as salary, paid to me by our Christian Mandali only (by disciples of Christ Church). There are 4 pracharaks within a radius of 6 miles. In course of my preaching neither I nor my other pracharaks ever criticised Hindu, religion. Before I became a Christian although I had respect for the Hindu religion I understood that religion encourage caste and status and the teachings there made Hindus treat Satnamis in the manner described above. These aspects of that religion I did not like. From the behaviour of the Hindus I understood that their religion must be teaching like that. When I do the preaching now I do not tell the circumstances in which I became a Christian.

To the Committee.- In my preaching I do not compare the Satnami religion. After I became a convert about 150 more Satnamis embraced Christianity. Satnamis who come in contact with us compare our way of life after Christianity with their own and those who are impressed express their intention of becoming Christians. After the intention is expressed religious instructions are given for a period ranging from 3 months to 6 months at the end of which it is decided whether he voluntarily and sincerely wishes to become a Christian or not. Only when we are convinced the baptism takes place. No individual is given religious instruction or baptism unless his wife also attends instructions along with him. 'Therefore, conversion of husband and wife takes place together. As regards their minor children they are treated as Christians but are not baptised unless they attain majority. I did not know either Brahmasamaj or Aryasamaj. I assumed the name of Tularam Paul. I never heard people preaching that Ghasidas ever embraced Christianity. Ordinarily, names are not changed on Baptism. Paul has been only added to my name but my name is not changed. I have not been trained as pastor, nor as a pracharak.

To Shri J. P. Verma.- There is a committee constituted to manage the church at my place during the last 3 years. Rev. Maqbul Massih is the President of the Committee. Mr. Philip Sahadeo is the Treasurer. There is a Joint Secretary but I do not know his name. The Church Mandali is known as Christ Mandali and it has got its constitution in writing. The centre of my Mandali is at Takhatpur, under which are comprised Jarhagaon, Lata and other villages. Thai Mandali owns at Jarhagaon, schools, hospital, fields, etc., and land. I do not know the source of the money, which is required for managing of all the expenses. I am a preacher since 1953. Then I at once became a circle preacher. In 1935-36. I had started a case of adultery against a Satnami of Sonbandha. It is not true that the Padri of Takhatpur helped me in that litigation, and went to the other Satnami's house and forcibly got her. It is not also true that I became a Christian on account of this help. I divorced my wife because she would not agree to become Christian with me. My second wife agreed to become Christian and is with me. I have got 7 children, my daughter is a trained teacher and is in service and one son is pracharak and others are being educated in Mission schools. I bear their expenses. A Christian of Pithora village has written a booklet on the life of urn Ghasidas. I have read that book known as Satnam.

No. 15

Name-Tungan.
Father's name-Vishram.
Caste-Satnami.
Age-35 years.
Residence-Bhilai.

I had land at Kewtadabri where I resided before I came to Bhilai. Rangya□s house in Kewtadabri adjoins mine. The Christian Missionaries of Takhatpur used to visit his house and partake of meat and liquor. I objected to the same because it is not allowed in our community. Mahant Ratiram also objected to this several times but the Missionary nor Rangya listened to them. This went on for nearly a year when Ratiram told Rangya and others that they would be ex-communicated. Within a day or two they became Christians. This happened about 5 or 6 years ago. Prior to this their was no Christian in that village. Mahant Anjordas used to visit our village on several occasions when Ratiram was alive. He attended the funeral and death ceremonies of Ratiram. Rangya and others used to quarrel with me and threatened me to become Christian. Myself and one more Ratiram were the only non-Christians Satnami left in the village. Because of their quarrels in the village I had to leave that village and take up shelter in the neighbouring village. On the site of my land they have constructed a church and have also taken possession of my other land. I had no quarrel with Ratiram.

To Rev. Maqbul Massih.- I do not know whether Ratiram had filed a suit against my brother under section 500, I. P. C., nor did I know if Ratiram had forcibly taken manure from my brother□s place, in regard to the suit regarding the possession of my land by the Missionaries. I had filed a case before Naya Panchyat the but it was dismissed with cost. I do not know whether I was required to pay the cost. After I left the village I continued to be in possession of my house site where I used to tie my cattle. It is not correct that the then Malguzar had taken possession of that site. I had seen a foreign Missionary visiting Rangya□s house often but I did not see him taking liquor there.

No. 16

Name-G. N. James.

Father□s name-N. G. James.

Occupation-Private business.

Residence-Bilaspur.

I am a member of Independent Church of Christ, which has no connection with the Mission. I have also started a church in the Railway Colony of English-speaking people. When I came to know of the visit of the Committee to Bilaspur, I made enquiries regarding the harassment of Christians by Government officials. Five persons gave me information which was given in writing and I filed copies thereof. The originals are with Rev. Massih. I got complaints from Christian friends being harassed by Government. I asked them to get the statements of those persons who were harassed. I asked them to give and that in case they gave them the original statements should be given to Rev. Massih and that a copy be sent to me. I got the copy from Missih. Mr. Massih gave both the copies, the original and the I returned the original to Mr. Massih and kept the copy. In the copies are neither the details nor the persons harassed.

No. 17

Name-Jhangul.

Father□s name-Tularam.

Caste-Satnami.

Residence-Chapa.

Four-five years ago I had taken my younger brother to Dr. Rambo of the Mission Hospital, Mungeli. Dr. Rambo said that I would have to spend a huge amount on the treatment of my brother and when I expressed my inability to bear that much expenditure Dr. Rambo said that my brother should become a Christian and then he would be treated and cured early. I got my brother Jhadu admitted into the hospital and went home to arrange fir funds. When I returned after 2-3 days my brother Jhadu told me that he had become a Christian. He is still a Christian.

To Rev. Maqbul Massih.- When I cook my brother, he was not dangerously ill.

No. 18

Name-Jiwarakhan.

Father□s name-Siria.

Caste-Sarathi.

Residence-Mungeli.

About seven years my cousin Pakla contacted leprosy and so I took him to Mungeli Hospital and showed him to Dr. Hiralal who is a Christian. After Hiralal said that my brother and his son became a Christian, Pakla would be given treatment free for leprosy. We did not agree and so I came back. I brought Pakla also with me. Ale was taken subsequently in my absence to Baitalpur Mission Home and when I went to the Leper Home I was informed that my cousin had embraced Christianity together with his son. They continue to be Christians even now.

To Rev. Massih.- At that time leprosy patients used to be treated at Mungeli. There was no separate Leper Home at Mungeli. Leprosy patients used to go to Mungeli Hospital to enquire about admissions into the Baitalpur Leper Home. I did not know then there was a nearer Leper Home at Jarhagaon than at Baitalpur. Pakla is dead and his son is working at Bilaspur. I have not met him for 3-4 years.

No. 19

Name-Ramashankar.
Father's name-Baldeoprasad
Occupation-Cultivator.
Address-Takhatpur.

I am member of Takhatpur Gram Panchayat and Nyaya Panchayat. I am Mandaleshwar of Congress. I was canvassing for Congress candidate for the general elections. When I approached the members of the Christian community for vote they said that they would be guided by Father McGavaran. When I approached him he said that the Christian would vote for the Congress because it is our policy to support the Government in power that the Christians would vote for the candidate according to his instruction. I had taken Kodu Satnami to the Leper Asylum at Jathagaon and requested McGavaran to admit him in the hospital. He said that he would admit him if he became a Christian. In 1953, I had taken a cholera patient to the Mission Hospital at Takhatpur. The patient's name was Ambikaprasad. The Lady Dr. in charge by name Mrs. Lal said that she would not admit the patient unless he embraced the Christianity as the hospital is meant for Christians only. I was at Mungeli. I was living at Mungeli off and on and visiting Mungeli Hospital for nearly eight months. There, I came to know that while the hospital authorities levied charges from every Hindu, rich or poor, and they did not charge the Christians whether rich or poor. An American lady used to often visit the hospital, meet the patients asking them to pray in the name of Lord Jesus for their recovery and that they should become Christians. In 1951, there was an extensive fire in the village Jharonga. Tahsildar and Thanedar and other officers appeared on the scene as also Rev. McGavaran had come. As the people assembled there, Rev. McGavaran addressed them that if the people become Christians they would readily receive help from the Mission and America. Sub-Inspector Shri Sharma was present at that time. McGavaran said that he would give help ten times as much as Government would give. I heard these words myself.

To Mr. Shinde.- There are more than 100 voters in Takhatpur. I know that McGavaran was the head of the Mission. I approached him after having the Christian population of Bandha, Guma and Sonbandha and Takhatpur. From all places, they said that they would vote according to the advice of McGavaran. I have passed Middle School Examination. I do not know that cholera patient is not admitted into the hospital. Although I knew that there were Hindu patients admitted into the hospital I was surprised to find that the hospital was meant for merely Christians. As I took her words and believed her, I took away the patient. I do not know whether there are any Hindus in the Jarhagaon Leprosy Hospital.

No. 20

Name-Bajrangprasad Murarka.
Father's name-Badrinarayan Prasad.
Caste-Hindu.
Occupation-Doctor.
Residence-Bilaspur.

I am Provincial Secretary of All-India Licentiate Practitioners. I am a Medical Practitioner at Bilaspur. I am filing certified copy of statement of P.W. 3 in a case before the Magistrate, First Class, and three pamphlets entitled "Satyanami Panth", "Satguru Khoj", and "Chandralila Sadhunika Wrutant"

No. 21

Name-M. M. Scott.
Father's name-H. Scott.
Caste-Christian.
Occupation-Headmaster of Mission High School.
Residence-Bilaspur.

I am Headmaster, Mission High School, Bilaspur. Our school opens in winter at 10-50 a.m. and the classes start at 11 a.m. Attendance is taken when the classes start. Prayers are not compulsory for anyone in school and it is not correct that attendance is taken before prayer. Absentees are not fined anna one for absence in prayers. At present, we have five non-Christian members of the staff and during 1948 to 1951 the number was six. The scales of pay for Christian as well as non-Christian teachers are the same and it is not true that we give different scales to non-Christian teachers. Out of the non-Christian teachers, three are confirmed. We have a provident fund scheme which is open to all members of the staff including the temporary one. On 22nd October 1954, two non-Christian teachers were asked to become subscribers for this fund but they refused to subscribe. I have a written letter to them. Nandlal was a teacher in the school under me for one year. During that time he did not apply for joining provident fund scheme, 1950-51. He got an increment from Rs. 80 to Rs. 85 in my time during 1951. There are no Christian teachers in other educational institutions of Bilaspur. We have no Bible classes. Only Moral Classes are held between 10-50 a.m. and 11 a.m. After the moral lessons, we have prayer. Moral instructions are given both by Christian as well as non-Christian teachers. Prayer is held by the Christians. Except those students who come to school late, all others attend the Moral Classes and the Prayer. It is absolutely false that students first gather in the respective class-room, attendance taken and then are required to assemble in the verandah for moral instruction and prayer.

To Shri J. P. Verma.- There are Christian teachers in Municipal schools.

No. 22

Name-Mahipatsingh.
Father's name-Sarvasukhsingh Kshatriya.
Address-Pendra.

I am in the employ of the ex-Zamindar Pendra. In 1948, I visited village Karhani, in connection with my work. There a group of students saluted me by saying 'Bhandagi'. I asked them whether they were Hindus or not and told them to utter the name of Ram while offering salutation. They had informed me that their Christian teacher in school had taught them to say Bhandagi and not Jay Ramji. A few days later I was told that those boys were dismissed from the school because they started saying Jairamjiki.

To Mr. Shinde.- The school in the village was a Christian school. I told them to offer Jairamjiki, because Bhandagi was not a Hindu form of salutation. When the teacher rusticated the boys I requested the teacher not to do so. The whole school was closed that day.

No. 23

Name-Shioprasad Ojha.
Father's name-Ramkishore.
Occupation-Grain business.
Caste-Hindu.
Address-Mungeli.

In 1948 I was Secretary of the Mungeli Town Congress Committee. I am now a member. The Pastor by name S. L. Ramju had sent me a complaint regarding the prayer congregation to be held to mourn the death of Gandhiji. He sent it to me in my capacity as the Secretary of the Congress Committee. There was a meeting in the Church which was attended by many persons including Lal, Maqbul Massih and others. At that meeting these people used disrespectful words about Gandhiji. That is how it was complained to me. I made an enquiry. I found that the utterance of these disrespectful words to be correct, after enquiry. The Minister of the Church by name Ramju was dismissed because he made report to the Congress Committee

and Police. I file the pastor's report as well as my enquiry report.

Rev. Maqbul Massih.- Disciplinary action was taken by the Congress on me. Now I again joined Congress.

No. 24

Name-Sadaram.
Father's name-Kejha.
Caste-Satnami.
Address-Talam.

About 10 years ago at the instance of a foreign Missionary and other pracharak of Fosterpur village I had embraced Christianity. They had told me that if I became a Christian they would give me English education, would purchase land for me and get me married. So I became a Christian. I remained a Christian for four months but the promises given were not fulfilled. I, therefore, came back to my own religion.

To Mr. A. B. Shinde.- If someone were to tempt me with money, etc., now to become a Muslim I won't change my religion as now I am a grownup person. When I became a Christian I was young lad of 14 years.

Before I went to War, I was 22 years.

No. 25

Name-Kalamprasad.
Father's name-Gaokaranprasad.
Caste-Satnami.
Age-45.
Address-Fosterpur (Nagopahali).

I am Patel of Nagopahali. There is a well in the village which was being used by all. That is adjacent to the main road. Rev. Solomanson, a Missionary (American Missionary), prohibited people from using the well and put a fencing. When I protested on behalf of the public he said that he was not bound by the Indian laws. Then we applied to the Tahsildar for this. On enquiry Solomanson was fined Rs. 30. I file a copy of application and order.

No. 26

Name-Odhoji Gujrathi.
Caste-Mistri.
Address-Pendra Road.

About three or four years ago I had taken up carpenter's work at Pendra where I was running a furnitureshop. I came in contact with a Christian girl who was studying in the Suman Khetan Christian School. I felt attracted towards her and she used to take me to her residence where her widowed mother lived. Her widowed mother and the pracharaks several times asked me to become a Christian and said if I embraced Christianity I would got married to that girl and then property would also be given to me. I refused to become a convert and left Pendra village. I shifted to Katni, where the girl came to me after about three months and started living with me as my mistress. After two years later I came to Pendra Road and lived in the house of my mistress's mother. I had come for the treatment of leg ailment. There also the pastor and the other pracharak used to visit my room and objected to the photographs of Hindu gods and deities hung there. They spoke contemptuously of those Gods and deities. On 25th August 1954, the Christians of Jyotipur assaulted me and used violence against me. They removed Rs. 200 from my person. Apprehending further danger I shifted to village Pendra Road from Jyotipur. I had reported the matter to the police but after four months I was informed that the final report had been sent.

To Mr. A. B. Shinde.- She was not a Suman Khetan Boarder.

No. 27

(29-7-1955)

Name.-Ramkrishna Pande.
Father□s name-Kunjbiharilal Pande.
Occupation-journalist.
Address-Bilaspur.

I am a journalist for the last 15 years. I have information concerning the activities of Christian Missionaries in the Bilaspur district. I have already submitted memorandum before the committee. In the year 1948-49, an agitation had been started at the instance of Missionaries of Korba amongst the local inhabitants of Korba Zamindari on account of which general defiance of authorities prevailed. A process server was assaulted and during an enquiry the police had to open fire. Case had been started against the Korba Zamindari people and when I gave information to the police that the local report had been at the instigation by the Missionaries of Korba. The case was withdrawn. The Missionaries were P. H. Kolhajhar and Paul Evangel. They were foreign American Missionaries working in the area.

To Mr. A. B. Shinde.- The information about the part played by the foreign Missionaries in this incident had been given to me in writing. The Missionaries told the people that they had become rulers of that area and could recover taxes from outside the people who come. The people were Hindus, i.e., Scheduled Tribes.

Statements□ made before the Christian Missionary Activities Enquiry Committee.

RAIGARH

(28-7-1955)

No. 1

Name-Shankardatta Shastri.
Father□s name-Rambadan Misra
Caste-Brahmin.
Age-45 years.
Address-Dharamjaigarh.

I am the Rajpurohit of the Dharamjaigarh Raj. For services rendered to the Raj family, our family was granted two villages Mafi named Amli Digra and Sarasmar (Lakshmipur). These villages were originally inhabited by Uraons and other Adivasis. Till 1939, there was no Christian in these villages.

One Bulchu Uraon had taken up residence in our village from Mangarpur. He wanted financial help to put up an embankment in a neighbouring village, but I objected and asked him to have an embankment in the village in which he resided. He, therefore, left the village and took up residence at Ludeg. He complained to the foreign Missionary Padri at Ludeg and one day the Padri came to our village and asked me why I was troubling Bulchu and others by not allowing them money for putting up an embankment. He also said that he would advance loan and help Uraons for the embankment. The Padri was a foreigner and had a beard. I do not know his name. Money was advanced to Bulchu in consequence of which he and his family were made Christians. I know that he had been made a Christian because of the loan advanced to him as it has become an open secret in the area that foreign Missionaries make converts by advancing such loans. After Bulchu□s conversion, foreign Missionaries started visiting our village regularly. After some time it was widely circulated that Christians were not troubled by ghosts, etc. As a result of their efforts almost the entire village of Lakshmipur (Saras) was converted to Christianity. At that time the then Ruler of Dharamjaigarh was a minor and the Estate was under superintendence. When the Ruler assumed Gaddi, I complained to him about the manner in which the whole village and other villages had been converted I do not know whether any enquiry was made but after some time an Act was passed which prevented change of faith induced by force, fraud, promises, etc. This Act was widely notified and entries in the Wajib-ul-urj was made.

Although I had no occasion personally to hear a foreign Missionary preaching, I have several times heard the preachings of Indian Missionary. They say that the rule of foreigner would again be spread in India and, therefore, people should not be afraid of becoming Christians. I too worship Hindu Gods and Goddesses and pamphlets containing contemptuous references to Hindu beliefs and religion, are widely circulated. I have seen foreign Missionaries, their families as well as Indian Missionaries distributing such leaflets in fairs, etc.

To Mr. A. B. Shinde.- Bulchu was not given any money by the Missionaries in my presence. It is my inference because he was demanding money from me. I was not present at the time of Bulchu□s conversion but I know he and his family had become Christians, and had seen them living like a Christian. After Bulchu and because of him others also became Christians. They were all Uraons. Although I did not know the exact amount advanced to each, I know certain that all the people who were converted had been

given money. I have knowledge that these Missionaries advanced loans to Uraons and when they are not in a position to repay on account of mounting heavy interest they are asked to become Christians and told that the amount would not be recovered. They thus become Christians. They hide the facts. When I asked some of the converts whether they receive the monetary help they would continue and reply in the negative. "Sadgurukhoj" besides "Chandra kalasadhuni Wrutant" are some of the pamphlets which are distributed. I have some in my possession but have not brought here today.

No. 2

Name-Dharamdeo Tripathi.

Father's name-Ramaotar Tripathi,

Address-Sureshpur.

Age-42 years.

I work as a Purohit for about 35 villages around Pathalgaon. I am a cultivator also. In course of my visits to villages people had come and told me about the activities of Christians and Christian Missionaries. I had been told by them that they became Christians because they had borrowed money from the Missionaries which they could not repay. Others had told me that it is being preached that foreign rule would again be established in India. At village Baniagaon and certain other villages, a big gathering of foreign and Indian Missionaries was held in course of which a red liquid was circulated amongst the audience of Uraons who tasted it. According to Uraon customs, food prepared by non-Uraons is not permitted.

I have also beard prayers held in Churches. Although I have not gone inside. I have heard prayers, etc., from near distance. Shouts of "Jharkhand ki Jai" are uttered along with "Prabhu ki jai", and pamphlets advocating Jharkhand are also distributed, I have beard this in various churches 5 to 7 times last year. I beard this in the churches of Pathalgaon, Baniagaon. Ludeg and Mahadeodang. I cannot name the Mission to which these churches belong.

To Mr. A. B. Shinde.- They say that "this is Hindu raj and if we get majority, our own raj will rule". "Jharkhand ki jai" is uttered inside churches and also outside when meetings are held. I am in possession of pamphlets about Jharkhand. They were distributed by the Christians. All Christians support the demand for Jharkhand. I have not brought them with me but I can produce them. Their propaganda is chat this is Hindu Raj and they would like to have an independent state of Christian Uraons and they go on instigating the Christian Uraons also. I have myself heard foreign Missionaries also making propaganda for Jharkhand in this manner. I did not give any counter-lecture.

No. 3.

Name-Hisamuddin Siddiqui.

Father's name-Taj Muhammad.

Address-Ludeg.

I am Chairman. Hindu Scheduled Caste and Tribes Welfare Organization; this institution has been started only recently but I am doing social work for the last twenty years or so. In the year 1933-34, grain prices had gone down considerably and people had become very poor; land revenue had to be recovered by force. Taking advantage of this situation, Father Galaghar, a foreign Missionary, belonging to the Roman Catholic Mission of Tapkara, sent word to all people in the former State of Udaipur that those who wanted money could borrow the same from the Mission authorities. As a result of this widespread offer, several persons of Udaipur State went to Tapkara in the hope of getting monetary assistance. Seventy or eighty persons of village Ludeg had gone for the loans: on return, they informed me that they were given varying loans on condition that they would become Christians. The people who went were mostly Uraons although some of other community had also gone; those who had been given loans were asked to remove their *Choti*. I had heard of the experience of Christian converts in Jashpur State and, therefore, felt alarmed at this widespread conversions of Uraons on promise of loans. etc. I, therefore, called a gathering of elders and told them the danger of large number of Uraons becoming Christians. We presented an application to Murphy, I.C.S., who was then the Political Agent stating that conversions were being purchased. Murphy visited Ludeg and conducted an enquiry. Nearly six or seven persons deposed before him that they got money from the Missionaries and so became Christians and there were some who said that because they did not agree to become Christians they were not given loans. Murphy was also a Roman Catholic and the Mission at Tapkara which had organised this was also a Roman Catholic Mission. When Murphy was convinced of the truth of our allegations, Father Galaghar was transferred to some other Mission. Activities of that Mission

were prohibited in Dharamjaigarh State. It was also ordered that foreign Missionaries would not enter the State without permission of the Government and would not stay for more than 48 hours. After these orders were passed, the Christian authorities were ready to open the schools, etc., in villages situated on the border of Udaipur State but within the Jashpur State territory. Those persons of Udaipur State who had borrowed loans from the foreign Missionaries at Tapkara sent their children to such schools. Missionaries continued to visit villages in Udaipur State after permission to take part in the funeral ceremony, etc., and those occasions they did propaganda and advanced loans. They also used to attend patients who were seriously ill.

When the Udaipur State was merged with Madhya Pradesh, Rev. Tigga of Jashpur entered Udaipur and remained there in defiance of the previous orders. As the previous orders had not been cancelled, Rev. Tigga was arrested and was in confinement for seven days. When the previous Act and Orders passed were repealed, the activities of Missionaries were expanded. A bungalow constructed in Ludeg, distribution of milk prepared out of imported powder was started and money-lending continued. The old methods of preaching and making converts were continued. As a result thereof there was a large number of conversions soon after integration, although in the last two years, the numbers have gone down. Foreign Missionaries of the Roman Catholic Mission act as their recruiting agents for tea gardens in Andaman and Assam and also for timber sawing in Andaman. Some Christian families were sent and on return after a year or so, they brought good and attractive articles and clothes. On seeing that their Uraon relatives naturally enquired of them how they could obtain those articles and were told to become Christians. They were told that unless they became Christians the foreign Missionaries would not send them.

On 25-10-1954, a big procession of Christians was taken out in village Ludeg and it was given out that a reception for the visit of the Dutch Ambassador to Ludeg was being arranged. The procession went to the Church and I was also present there. As I did not see any Government officer present, I wanted t6 verify the information about the Ambassador or his visit, and was told that an Ambassador of Holland had arrived. Lectures were delivered and the foreign visitor also delivered the lecture. The Cardinal and other foreign Missionaries also delivered lecture. The topic was "Jharkhand". The foreign Missionary said that the Uraons should unite and demand a separate Jharkhand province as in d the present set-up no justice was being done and they suffered from various difficulties in recruitment in services, etc. On behalf of Patel of Ludeg, I have been entrusted with the job of making entries in the village book of visitor's statistics. In that book names and addresses of outside visitors have also to be entered. I sent the book to the Missionary in charge, Ludeg Mission, with a request to enter the names and addresses of all the visitors and return it after entering the names of three foreigners whereas six persons had come. I, therefore, wrote a letter to him requesting that the names and addresses given be also entered and details about the Dutch Ambassador whose visit-had been publicised be entered. On my written request, Father Cardinal endorsed as follows:-

> "These persons enjoy diplomatic immunity which is admitted by all Governments".

This endorsement was not signed by him. The matter was reported to the higher authorities and I have sent the originals to them. I file the pamphlet as "Jharkhand Git".

To Mr. A. B. Shinde.- I do not know whether Muslims are Ahile-Kitab (believing in the same book). I have my own cultivation and do social work in an honorary capacity. Islam makes no restrictions about dress. When the Committee toured Udaipur State last year I could not appear being ill. I have submitted a reply to the Questionnaire.

No. 4

Name-Hiradhandas.

Father's name-Ujardandas Panka of Ludeg.

Last year, I constructed a house in Bade Gontiapara of Ludeg. Formerly, I was living in another *para*. This new construction adjoins that of Karlu's, a Christian. When I started construction he asked me not to do so and said if I built up a house in that locality I would have to become Christian. I did not listen to and since then I am being troubled in every way. My new house is on my own land.

I reported the matter to the Police and a case has been started against Padri Cardinal and six other Christians. The case is pending.

No. 5

Name-Vidyadhar Khuntiya.

Father□s name-Pitabal Khuntiya.

Address-Ludeg.

During the depression of 1933-34, a foreign Missionary of Tapkara called number of villagers of my village, advanced loans to them, cut their *Chotis* and converted them as Christians. After intergration Rev. Tigga in defiance of the existing order visited Ludeg and on my report he was prosecuted and sentenced. When the old laws were repealed Missionary Activities in Udaipur were expanded considerably. The Christian Missionaries of Ludeg carry on propaganda in favour of Jharkhand.

Immediately after the merger of the States with Madhya Pradesh, the demand for Jharkhand was intensified. I was Vice-President of the District Congress Committee, Udaipur. Report were given to me that 300 families of non-Christians from Jashpur area t their original villages because of threats given b the Missionaries that on Jharkhand being established they would either have to become Christians or lose their property. I was also informed that 150 such families left the Jashpur area and settled in Udaipur and 300 from Surguja. The result of my enquiries was communicated to the higher authorities and official enquiry was also made. The Chief Minister of Madhya Pradesh himself toured that area. At Kunkuri Camp, black flags were shown to the Chief Minister by the Christians. I was not present at the time.

No. 6

Name-Ghunu.

Father□s name-Pillai.

Caste-Uraon.

Address-Ludeg.

Several years ago I had borrowed Rs. 6 from a foreign Missionary of Tapkara. He would not give the loan, unless I got my *Choti* cut. I became a Christian. I became a Christian and got Rs. 6. The next year I repaid Rs. 12 including interest and became a Uraon again. When I was reconverted, Karlus, Christian teacher, Ludeg, started harassing me in many ways. He was always asking me to become a Christian and to send my children to the Christian school. When I did not agree Karlus said that he would falsely involve me in a case and get me imprisoned. Last year, I was falsely implicated in a case by Karlus but fortunately I was acquitted. I had to incur an expenditure.

To Mr. A. B. Shinde.- It was about 15 years ago that a loan of Rs. 6 was given to me.

No. 7

Name-Ratanram Yadao.

Father□s name-Bhagatram Yadao Mahakut.

Address-Illah, P.O. Pathalgaon (Udaipur).

In 1948 soon after the merger of the former States in Madhya Pradesh, an agitation had been started by the Missionaries of Ranchi and Jashpur and that Jashpur and Udaipur States should merge with Bihar. Meetings used to be held and I had attended one of such meetings at Jashpur. It was addressed by Joel Lakra and also by some foreign Missionaries of Ranchi, Gholeng and other places. Lakra and the foreign Missionaries told the audience that their demand for the merger of Jashpur and Udaipur with Bihar should be made.

Foreign Missionaries act as recruiting agents and I know of some instances in which Uraons had been recruited and sent to Assam. I once met Father D□Souza, a foreign Missionary, to request him not to send Punaram, a relation of mine, but I was threatened and asked to go back by the foreign Missionary. Punaram has not yet come back from Assam.

I am at present Vice-President of the Tahsil Congress Committee, Udaipur, and a Janapada member. I visit several villages where we have our schools. Christians do not send their children to our schools.

I have in my possession today a few receipts of loan transactions and I am filing them.

No. 8

Name-Rathoram.

Father□s name-Kesbo.
Address-Mahakul, Kudekelagharjiya.

I am patel of Kudekela. About 2 years ago the Christian Missionaries of the village had encroached on land and constructed a church. I reported the matter to the Revenue authority and they were asked to dismantle it. The foreign Missionary of Ludeg came to my house, entered my verandah and gave various threats to me for having reported the matter. A few months after demolition of the church the Missionaries have again taken possession of the land. I have informed the Revenue Inspector with the map prepared,

No. 9

Name-Sadhuram Agarwal.
Father□s name-Parmanand Agarwal.
Address-Pathalgaon.

No. 10

Name-Manghuram Dundhalram.
Residence-Reda.

About 8 or 9 years ago some members of my family had become Christian. Although they were persuading me also to embrace Christianity, I did not agree. The foreign Missionary in that area always told me that if I became a Christian I would get a literate wife and that he would appoint me a pracharak of the area. On account of this promise, I became Christian and I was appointed pracharak. Then I was married with the Christian girl. I worked as pracharak for 2 years, and then got myself reconverted. After I got myself reconverted, my wife ran away from my house. I repaid the debt incurred by my father from the foreign Missionary at Tapkara. Father Bulkans and Michel Munsi and others come to me and tell me that foreign rule will soon be established in India and therefore I will be severely punished. I did not become a Christian again. Those Uraons who had become Christians as a result of my preaching were reconverted after I became a Hindu.

To Mr. A. B. Shinde.- When I was a pracharak I used to tell other Uraons that by becoming Christians they would become better citizens, better educated and will follow a good religion.

No. 11

Name-Majhiram.
Father□s name-Hamira.
Caste-Uraon.
Residence-Tilanga.

There are about 20 families of Christians in my village. Foreign and Indian Missionaries come to this village for preaching. They tell us that their rule will soon be established and that we will get other advantages it we became Christians.

To Mr. A. B. Shinde.- I know that the present Government is Congress Government.

No. 12

Name-Ganjhuram.
Father□s name-Kayaluram.
Caste-Uraon.
Residence-Mudekela.

Last year about 10 or 15 Christians of 4 or 5 neighbouring villages came to my village and asked me to call a meeting and to advise the people to become Christians. They told me that they had been sent by the Padrisahab to tell the villagers to become Christians otherwise they will not be allowed to remain in village. They also threatened to dismiss me from my office of Patel.

No. 13

Name-Shrimati Raju.
Husband's name-Ramsairam.
Residence-Ludeg.

I was one of the two wives of Rasai. Bharatsai, my step son, had become a Christian. Ramsai turned him out of the house and gave him property, as his share. Ramsai died before 4 years. Bharatsai took me to the bungalow of the Padri. He is a foreign Missionary. The Father asked me to get converted to Christianity but I refused. On my return to house, Bharatsai asked me to turn out of the house. Then he cut away my crops and removed. He does so even now. He is harassing me by ploughing my crop. As he does not allow me to cultivate my field, I maintain myself by labour.

No. 14

Name-Soma.
Father's name-Goti.
Caste-Uraon.
Age-45.
Residence-Sahaspur.

About 10 years ago I became converted to Christianity. A foreign Missionary Padri of Tapkara told me that on my conversion my children would be educated and that I would be happier. I could not attend the Church for 2 months about 4 years ago. When I went to cultivate my field with my brother he was attacked four Christians. They also beat me. They discharged an arrow at me as a result of which I sustained an injury on back. My brother was in the hospital for 21 days and I for 8 days. Our assailants were prosecuted and convicted and sentenced to imprisonment. Then the foreign Padrisaheb had come to me to induce me to become Christian. Father said that it was my choice to become Christian or not.

To Mr. Shinde.- I remained as Christian for 10 years. I was a Hindu at the time of the assault. I did not like to continue as Christian.

No. 15

Name-Somraram.
Father's name-Agnuram.
Caste-Uraon.
Age-29.
Residence-Mouza Barjore.

In my village there are 20 Christian families and 8 Hindu families. I am a Hindu when the Hindus were celebrating the festival of 'Karama', the Christians objected to it. They uprooted the tree round which the people were dancing and performing *puja*. They asked us to have the 'Karmas' performed elsewhere, i.e., somewhere outside the village. We tried to argue with them saying that it was our ancient custom and our forefathers were observing it from old times. As we did not show any resentment there was no occasion for breach of peace. We replanted the uprooted branch of the tree, and danced round the tree, at the same place.

To Mr. A. B. Shinde.- The Christian residents of the village had embraced Christianity 10 years ago. At their instance the 'Karma' was stopped until 1954 when we resumed it and when there was a dispute. This year we had performed the 'Karma' at the same place.

No. 16

Name-Budhu.
Father's name-Lohra.
Age-45.
Residence-Tilanga.

About 15 or 16 years ago a foreign Padri had come to my village and induced my father to go to Tapkara. He got converted to Christianity there and brought Rs. 12 from the Missionary. After my father's death which was about 6 years later I returned the amount. My father had repaid Rs. 6 and a balance of Rs. 6 left but I had to pay to Rs. 12. My deceased brother's daughter was living with me and I was supporting her. My brother and his wife were Christians. I arranged the marriage of my brother's daughter with a Hindu boy. Hearing this, foreign Missionary and pracharaks came and scolded me asking me not to give the girl to a Hindu. She could only be given to Christian. The girl was married to a Hindu and I was inflicted a penalty of Rs. 40 by the Christians. I could not pay the amount so they removed my bullocks. They also demanded their panchayat fees and in lieu of that they removed two of my goats.

No. 17

Name-Dhupsahai.
Father's name-Gunda.
Caste-Uraon.
Residence-Redegaon.

About 10 years ago the foreign Missionary and his Munshi came to my village and said that those who are in need of money may take money from him. My father took a loan of Rs. 100 from the Missionary. The Missionary went away and returned after a month and a half and demanded back his money from my father. My father said he could not repay it, as he was poor. Then the Missionary said that he must pay otherwise he should become a Christian. My father subsequently became a Christian as he could not pay. He also asked me from my father and took me away. I was taught in the school and remained a Christian for sometime, then subsequently I left the Christianity and became a Hindu. As I and my father became Hindus, the Missionary demanded back his money. We paid him Rs. 118. He also demanded expenses of my education. We have not paid that. In 1952, there was an Election. The Missionary wanted that I should vote for the Praia Party. When I declined to do so, he threatened me that he would recover the amount that was spent on my education and threatened.

A Christian boy came to my village and wanted to marry a Hindu girl. We said that you are a Christian and how can we give our girl to a christian. He went away. After some time he came again and said that he had become Hindu. Believing, we gave him a girl in marriage. Subsequently after marriage it was discovered that he was a Christian. We had also taken in writing from him that he had become Hindu.

No. 18

Name-Punaram.
Father's name-Suna.
Caste-Uraon.
Residence-Balajhardeopur.

I had received a written message from our leader, Ranchi, for the purpose of conveying this message to the neighbouring Uraons in 1952. I took it and went to some villages and informed them. In that were written that we should do some things 'and should not do certain others. That we were not Christians, and should not follow this religion. On that, certain Missionaries began to tell me why I was doing like this. You are criticising our religion you will be seen when we have our Raj in Jharkhand and you will be sent to Kalapani.

I am filing two leaflets.

NOTE:-Letters of request had been received by the following:-

(1) Rev. Cardinal, s/o John, Lureg.
(2) Shri Gabriel, s/o Boda, Lureg.
(3) Shri Michael Lakra, s/o Samuel, Lureg.
(4) Shri Carolus Kujur, s/o Lokaria, Lureg.
(5) Shri John Kerketa, s/o Etwa, Pitha Ama.
(6) Rev. L. Berge, Roman Catholic Ashram, Bandhiakhar.
(7) Shri Baldeo Topo, Bandhiakhar.
(8) Rev. Tirkey.

Their names were called. They were absent.

(29-7-1955)

No. 19

Name-Shri Kashiprasad Misra.
Father's name-Matadin Misra.
Caste-Brahmin.
Age-51.
Occupation-P. W. D. Contractor. Dharamjaygarh.

I was formerly member of the Legislative Assembly, and Chairman of the Janpad Sabha. Udaipur. I am a P. W. D. contractor. I have settled in Dharamjaygarh since 1927. In connection with my work I am required to tour in interior in almost important villages of the Udaipur Sub-Division. Formerly, Missionaries were not allowed to make converts in the Udaipur State. Attempts were made in 1930 and in 1934-35 through the help of local officials and foreign officers of the Political Department but could not succeed. In 1935-36, enquiries were made into the activities of Missionaries by Col. Murphy and Col. Meek, Ranchi.

In the year 1948, soon after the integration of the Udaipur State with Madhya Pradesh, Rev. Tigga visited Ludeg from Tapkara (Jashpur State) in defiance of the old State Law, which was even then in force. He was prosecuted and convicted.

After the acquittal in appeal of Rev. Tigga, the foreign Missionaries of Tapkara appointed pracharaks in almost every village of Udaipur State, where Uraons live. These pracharaks gave instructions to children of Uraons and asked them not to attend schools run by the Janpad. In my capacity as Chairman, Janpad Sabha, several complaints of this type reached me. On the 26th May 1956, I, along with then Additional District Magistrate, went to village Khamar to enquire into a similar report. There was a Janpad school at Khamar but the pracharak Geda Uraon had started school in a neighbouring village Putukachar about a mile away from Khamar. On being asked, the pracharak said that he had instructions from the Father of Tapkara and therefore he would not give up his activities of not permitting Uraon children to go to the Janpad school. Whatever reports of this type were received by us were sent to higher authorities with the result of enquiry. After the merger and the appointment of pracharaks in every village, there must have been about 3,000 converts. The main activities in Udaipur is of the Roman Catholic Mission of Jashpur although the Lutheran Mission also have some activities. Recently, the American Evangelic Mission has started work.

In 1948, one Julius Tigga of Ranchi had come to me to seek my co-operation for the Jharkhand movement but I declined to co-operate. The Mission have also appointed in each village a Kotwar to keep watch on the activities of converts so that they may not come in contact with other non-Christians.

To Mr. A. B. Shinde.- The Kotwar works like Police Intelligence Officer. Pracharak gets Rs. 30 a month and Kotwar gets Rs. 17 per mensem. In course of my enquiry I have found that Uraons become Christians because of promise of lands and allurement. Most of the Uraons in Udaipur had been advanced loans in 1934-35 and those who did not become Christians were required to return with huge interest. In 1953-54, people have paid Rs. 40 in return of the original loan of Rs. 6. It is not true that on becoming Christians the financial or other conditions of the individual improve. In most cases the promises given are not fulfilled after conversion. Those who are educated in the school they become intelligent and self-conscious. So far as I am aware the Lutheren Mission has not distributed loans in Udaipur State. After 1948-49 we opened about 80 new schools in Udaipur, before that we could not do any social welfare work because it was a State regime and the Ruler was a. minor.

No. 20

Name-Chutia.
Father's name-Khaira.
Caste-Uraon.
Residence-Dharamjaygarh.

About 3 years ago I borrowed Rs. 6 from Tapkara Missionaries and got my *choti* cut as a sign of embracing Christianity. But I did not want to be a Christian. Then the Missionary told me that I will have to pay the amount with interest and I had to pay Rs. 39 in the year 1954. Now I am a Hindu.

To Mr. A. B. Shinde.- There was no formal baptism and so I had not become a Christian. The loan was without any writing.

No. 21

Name-Bodhu Pachgi Uraon of Dharamjaygarh.

About 2 years ago I borrowed Rs. 7 but I was actually paid Rs. 6-2-0 and annas 14 were deducted. The Missionary said I won't get the loan unless I got my *choti* cut. After finding that I did not continue to remain Christian with my *choti* cut I was demanded the payment of loan with heavy interest. I repaid Rs. 12 but that it would not satisfy the loan. Rs. 20 are still demanded. I am filing the receipt passed by the Missionary for Rs. 12. In that it is written that Rs. 20 have still to be recovered.

The loan had been advanced to us by the foreign Missionary Tapkara and receipts are given by various pracharaks.

Nos. 22, 23, 24 and 25

Name-

(22) Jhulna Pachgi of Dharamjaygarh.
(23) Jone Soma of Nakna.
(24) Kharah Dokra of Ludeg.
(25) Ghatku Meher of Mudawalla and others as per list.

They say the same story as about the payments of loans and cutting of choti.

No. 26

Name-Mst. Retlo, w/o Punu
Address-Tirso village.

Last Year a foreign Missionary with some pracharaks came to my village and asked me and my children to become Christians. I am a widow. I did not agree and therefore the Missionary ordered the people to destroy my dhan crop which was done. There is only one family of Christian who had taken up residence and built house on my land, and he has forcibly taken possession thereof.

To Mr. A. B. Shinde.- The Father who had come had a beard but I cannot say what complexion he had.

No. 27

Name-Saina.
Father's name-Anandram.
Residence and Occupation-Chowkidar of Kot.

I am a kotwar of village Kota. My duty is to enter names of those who visit from outside. Foreign and Indian Missionaries visit our village often but when I ask them their names, etc., they do not disclose. Domandas Kotwar of Raimed has also come with me.

To Mr. A. B. Shinde.- I informed the Station-house Officer of the above incident. I do not know whether my report was taken down by the Station-House Officer.

No. 28

Name-Shiriram.
Father's name-Badeitwa.
Residence-Birimdega.

About 3 years ago, some Missionaries including two Sisters and some pracharaks came to my village and

took up residence in my house, in my absence. No one had permitted them to do so. When I returned there assembled some persons in the house and started preaching. They asked me, to become a Christian, saying that Christianity was better religion than Hindu religion, that I will be given education and will be appointed as a pracharak. But I refused. Subsequently, some of them went to the village Sarana (sacred place of worship) and cut trees. Cutting of sacred trees is not allowed in our religion.

The matter was reported to the police and other authorities. Whenever the Sisters and other pracharaks visited our village they would say that our sacred place has already been defiled and we should become Christians otherwise when their rule would be established we would be seriously punished.

To Mr. A. B. Shinde.- At present there is British rule.

No. 29

Name-Bhadwa.
Father's name-Lachhu.
Residence-Sukrapara.

Year before last, I had been to Mission hospital at Bania. The Padri was inside the hospital. The pracharak offered me Rs. 5 and said if I become a Christian then only I would get medicine. I refused and came away.

No. 30

Name-Doniram.
Father's name-Bhado Raut.
Residerce-Pakhnakot.

A Christian girl, who was formerly Uraon, fell in love with a Hindu Uraon young man. The pracharak gave beating to the boy saying why he should marry a Christian girl. This happened in this year. The assailant was prosecuted and fined.

No. 31

[Included in Bilaspur District (See No. 27)]

No. 32

Name-Shri Manbodhprasad Choube.
Occupation-President, District Congress Committee, Raigarh.

(Not examined as his information was hearsay.)

Oral Statements made before Christian Missionary Activities Enquiry Committee.

JASHPUR

(22-11-1955)

No. 1

Name-Gustav.
Father's name-Simal Dular.
Caste-Uraon.
Age-
Occupation-Cultivation.
Address-Jogbaila, Police Station Narayanpur.

I am a Christian. I am a born Christian and belong to the Roman Catholic Church. From 1948 to 1952 I worked as a teacher in an Adiwasi School run by the Tribal Welfare Department. The local Christians outcast me because I worked in that school. When I lost my child, the local Christians did not attend the funeral. In the year 1952, I lost my wife and when my father went to ask the local Christians to attend the

funeral they refused saying that I had been outcast because I had worked in the Tribal Welfare Department Adiwasi School. The dead body of my wife was lying for 2 days. I asked the village pracharak who is the Mukhiya (leader) of the Christians to perform the funeral rites but he declined saying that I had been outcast. Ultimately, I had to send word to some non-Christians in the neighbouring village Ghutmunda who came and the funeral rites were performed. The dead body was not allowed to be buried in the Christian graveyard and I had to bury it at some distance there from. When they had outcast me, they had prevented me from attending the Church.

There are 40 or 45 families of Christians in the village and 4 or 5 non-Christians. There is a Church and a Padri lives there. Ultimately, I was forced to give up my teacher's job and was admitted in the caste after giving the customary feast. I had to incur about Rs. 60 or :Rs. 70 expenditure in providing one and half maunds of rice, and a goat and a pig. I have not been given any alternate job. I left the school last year.

To Mr. Shinde.- I am a Christian even now and attend Church. I was outcast in the year 1951. My wife died on Friday and the burial took place on Sunday afternoon. The place where my wife was buried was at a distance of about half a mile from my house and I can show the spot to the Committee, if they visit my village. The land where she was buried belongs to me. The people of my community only asked me to give up the Adiwasi School's job and would not give me any other employment. I gave the feast to the Christians, as it is a custom amongst Christians. A similar custom is followed amongst non-Christian Uraons also. I do not know anything about Jharkhand.

No. 2

Name-Kamiel Kerketta.

Father's name-Cora.

Caste-Uraon.

Age-20.

Occupation-cultivator.

Address-Ghutmunda, Police Station Narayanpur, Jashpur tahsil.

I passed fourth Hindi standard from the Adiwasi school of the Tribal Welfare Department at Ghutmunda and thereafter went to Kiradi Middle School which is also run by the Tribal Welfare Department. One day when we were playing football in the evening, a foreign Missionary Padri of Ginabahar passed by and talked to me saying that I should give up attending the Tribal Welfare Department School and threatened to ex-communicate me saying that I would not be allowed to join the prayers in Church and that marriage and funeral ceremonies will not be performed by them. I am a born Christian and my parents are also Christians. I had to give up the school then. I started my cultivation. I did not join the Ginabahar Mission School, because I could not afford the expenses being poor. I was getting a stipend and feeding charges at Kiradi School. I was the only Christian student in Kiradi.

To Mr. Shinde.- I do not know the name of the foreign Missionary Padri who had threatened me to leave the school. I was at one time a student in the Ginabahar Mission School which I had left, because I could not afford to pay the fees and rice. The Father did not know me from before. When I was playing football I had worn a cross round my neck from which he could have known that I was a Christian. The necklace is worn under the underwear. I was wearing a underwear (*ganji*) while playing football. I am a Christian even at present. I have not been ex-communicated.

No. 3

Name-Bahula.

Father's name-Gansu.

Caste-Lohar.

Occupation-Blacksmith.

Address-Ameratoli.

Prior to one year I war, living in my village Siktatoli. The majority of inhabitants of the village are Christians. A foreign Padri who had a beard came to the village and told me that unless I became a Christian the other Christians of the village would not give me work. I refused to become a Christian and therefore the Christians stopped giving me work, would not allow me to fetch water from the well and otherwise socially bycotted me. I, therefore, had to leave the village and have taken residence in another village. They have now brought another blacksmith who has promised to become a. Christian. He has not so fat been

converted.

To Mr. Shinde.- It was about 2 years back that they brought another blacksmith. Siktatoli is my ancestral village where I lived since my birth.

No. 4

Name-Stanishlans.
Father's name-Bahara Birsai.
Caste-Uraon.
Occupation-Cultivator.
Address-Ameratoli.

I am a Christian. There are about 28 or 30 Christian families in the village and about 15 or 16 non-Christian families. I attend Gholeng Mission for prayers. After prayers, the foreign Missionaries of Gholeng, preach against Hindu religion and state that Adivasis and Christians were still slaves and will be free only after they got Jharkhand. This preaching takes place sometimes in the Prayer Hall in the Church and sometimes outside also. I myself heard this type of preaching.

To Mr. Shinde.- By Jharkhand is meant the rule of the Adivasis. At present it is Hindu Raj and not English Raj (to the question whether it is a Indian Raj or English Raj). When the Padri preaches like this I do not like this as a Christian. Sansari Uraons who are. Hindus do not make a demand of Jharkhand.

No. 5

Name-Kunjbihari Sal.
Father's name-Galindarsai.
Caste-Rautia.
Occupation-Cultivator.
Address-Deobora, Police Station Narayanpur.

About 2 years back in the month of Jeth, i.e., April-May, the Christians of the village enacted a drama. In that drama Boko Sardar's part was played by a Christian boy and Boko Sardar was shown asking Christians to become reconverts to Hindus and the Christians flatly refused to become Hindus. The drama later proceeded to show Hindu deity of stones being worshipped by boys playing the part of Hindus and being kicked and insulted by those playing the part of Christians. Also in that drama was shown a *Hanuman* being worshipped by Hindus and ridiculed by Christians. I had myself seen the drama being performed, and I was distressed to witness it. The audience consisted mostly of Christians. As we were only five-six Hindus, we did not protest for fear of creating a quarrel.

To Mr. Shinde.- There are about 16 or 17 families of Hindus in the village and about 15 of Christians. The drama was staged on a piece of ground, about half-a-mile from the village. It was staged at night time. Even now, there has been no quarrel in the village due to the incident. About 40 to 50 Christians residing in other villages had come to see the drama. I do not know whether any Minister had come to Jashpur on mass-contact tour.

No. 6

Name-Benidharsai.
Father's name-Janaksai.
Caste-Raoutia.
Occupation-
Age-25.
Address-Lodhma, Police Station Narayanpur.

About 2 years ago Christians of Lodhma and Ambachuwa villages had staged a drama in our village. It was arranged by the Christian pracharak of Lodhma. The first scene in the drama related to a criticism of the Hindu custom of visiting religious places and in the second scene Sant Tukdoji was shown as having visited Jashpur from Nagpur and swindling money from villagers.

To Shri Shinde- The first scene started with a chorus, the words of which I do not know, followed by a speech by the pracharak about Hindu places of pilgrimage. We were about 5 Hindus present and when we did not like the scenes we left the place. There are about 40 families of Hindus and 26 of Christians in my village. Hindus of Lodhma do not stage dramas.

No. 7

Name-Bodaram.
Father□s name-Temuram.
Caste-Uraon.
Age-18.
Occupation-Student.
Address-Ara village in Jashpur tahsil.

I studied the primary classes in the Mission school at Patratoli. When I was in that school Father Bulkans and a pracharak came and told the boys that the top-knot on my head and that of other Hindu students, viz, Ituram, did not look nice and should be cut. The boys surrounded me and Ituram, and cut our *Chundhis*, i.e., top-knots. We both failed in the fourth standard but as they wanted to make us Christians, Father Bulkans did not allow us to leave the school and promoted us to the fifth standard. I passed the fifth standard and then left the school because they were asking me to become Christian and I was afraid that they will some day make me a Christian. I sought admission in the Tribal Welfare School at Ara and when I demanded a certificate from Father Bulkans of having passed the fourth primary standard he gave a letter to me addressed to the teacher of the, Mission School asking the latter to issue a certificate. I gave that letter to the Tribal Welfare Department School teacher and must be in their possession. In the Mission School my name was recorded as Boda Kunjur.

To Mr. Shinde.- My choti was cut about six years ago when I was in the third standard. Even now I do not keep choti because I do not like it.

No. 8

Name-Lallu.
Father□s name-Joha.
Caste-Uraon.
Occupation-Cultivation.
Address-Kesara, Police Station Jashpur.

I am Panch of the Kesra Adiwasi School. This school is being run by the Tribal Welfare Department. It was once noted that six or seven boys of village Kelakona were absent for about 3 months continuously. I and others visited the village to make enquiries and asked the parents and they said that the children were sent regularly and they were surprised to know why they were not attending school. I called the children and asked them the reason. They said that they had once met some Missionary sisters who had told them not to go to the Adiwasi School where they might encounter a ghost and instead go to Ghogra Mission School which they were attending. I do not know whether the boys told me about the Sisters being Indians or foreigners. The children further told me that after joining the Ghogra School their *Chundhis* were cut.

To Mr. Shinde.- I studied up to the first Hindi standard privately and can sign my name. Kesra is 2 miles from Kelakona and Ghogra Mission School is nearer than Kelakona. I did not myself go to the Ghogra School to verify the statement of the boys. There were only 7 boys from Kelakona in the Kesra School and they have left the school.

No. 9

Name-Mangu.
Father□s name-Baijnath.
Caste-Chik.
Occupation-Weaver.
Address-Jokari, Police Station Narayanpur.

At village Bhandri there is a grain bank organised by the Ginabahtr Mission authority. I had gone to take loan of rice from the bank but was Fold that orders of the Saheb were not to give grain till I got my choti, cut, even though I was willing to give usual subscription. As I did not agree to get my choti cut I was not given loan.

To Shri Shinde.- This happened about a year ago. I am slightly bald for the last two to three years.

No. 10

Name-Arjunsingh.
Father□s name-Thakur Baldeosingh.
Occupation-Cultivation.
Address-Jashpur.

I was a Member of the Jashpur Janpad Sabha, and also a member of the District Congress Committee. Sometime before 18th May 1953, villagers of Karadiri Tigra had come to me and complained that they had been sent to Andaman for working on the tea gardens by the Ambakona Mission authorities, that they used to send money for their families through the Mission authorities and had found on return that the money was not handed over to their respective families and when they demanded it back from the Mission authorities they were asked to become Christians first. I advised them to make a complaint to the authorities. On 18th May 1953, when I was going to Manora village, I met a foreign Missionary whose name I do not know but who is popularly known as Paltania Saheb. He asked me why I was getting complaints from villagers for being sent to authorities and he abused me. I had reported 'the matter to the police.

To Shri Shinde.- The Father did not know me from before, but he knew that I was a Janpad member and a Congress worker. He had attended some meetings of the Janpad Sabha where he had seen me. I was not acquainted with the Father but I had known before the incident that he was a Missionary. The Missionaries act as recruiting agents for Andaman labours. I do not know whether the Government has appointed them. He uttered abuses like Damn, bloody, Sala, etc. No one else was present. The Police did make an enquiry but I do not know what action is taken. I have not filed a complaint in court.

No. 11

Name-Themni.
Father□s name-Chitho.
Caste-Uraon Hindu.
Address-Timarla, Police Station Jashpur.

Uraons regard themselves as Hindus. Timarla village has about 60 Christian and about 6 or 7 non-Christian families. The Christians have been telling me since long to become a Christian and on my refusal they harass me by all means. They forcibly cut my crops and tell me how long I will remain without being a Christian because there are only 3 or 4 non-Christian families left in the village. I had reported the matter to the Police and those Christians who had forcibly cut my crop were fined by the Court but still they have not given up cutting my crops. A foreign Missionary also visits our village and tells us that our Hinduism will not last more than two days and therefore we should become Christians.

To Shri Shinde.- There are only Sansari Uraons and Christian Uraons. Sansari Uraons are Hindus. (To the question asked what is Hindu Dharma) the witness replied that it is Sansari Hindu. Timarla is my ancestral village. Besides removing our crops the Christians harass me in other ways also as per example by not providing agricultural labour, and instigating my labour to leave my service. They are harassing me for the last four years. I reported the mater once only. The Christians in the village are living there for a long time and I do not know when they became Christians.

No. 12

Name-Ramakant.
Father□s name-Keshao Deshpande.
Caste-Brahman.
Occupation-Pleader.
Address-Jashpur.

I am at Jashpurnagar since 1948. I came here in the capacity of District Organiser under the Tribal Welfare Department and worked in this capacity till 1952. When I came here I was entrusted by the Government the work of looking after the welfare of the Tribal and to organise welfare activities. One of the main activities was organising of schools. Then I head to organise Co-operative Societies and to do some construction work like approach roads, wells, etc. As soon as our working was started here, I experienced a vehement opposition from the Christian Missions working here and it seemed to me that they were not in favour of Government starting welfare activities for the Tribal people. The Missions were Roman Catholics and Lutherans. So far as the activities were concerned, I found that the Missions claimed to have about 80 schools of theirs but all of them unrecognised. During the State regime, about 33 schools of theirs were recognised by the State organisation under certain conditions but later on even during the State regime the State Administration found that the Missions had committed some breach of conditions on account of this the very recognition of the schools was withdrawn. Except one Lutheran school, the other Roman Catholic schools were 33 in number. Even during the State regime, it was detected by the Administration that the Missionaries were utilising the schools for converting Tribal boys and girls. These are primary boys. Hence the State Administration enforced a condition that the Missions should maintain a register showing how many students were converted to Christianity and what material benefits were offered to them. During his verification by Mr. Menon, who was the last Diwan of this State, he has stated in his report that the columns of conversion and offering of material benefits were kept blank by the Missions though hundreds of boys and girls were converted. I had to make intensive tours for organising the activities of the Department. I had to encounter bitter opposition from the Mission as soon as a school organised and teachers started their work and number of reports were received by me in which the teachers and the people of the villages had complained to me that the Missions were instigating she Christian people of the village even to assault the teachers and boys of the Welfare schools. In some cases actual assaults were made and in few cases reports were received. That the Christians instigated by the Missionaries forcibly trespassed the school premises and started hooliganism. So far as other activities are concerned, I had to take the Cinema Operator with me to show pictures to the people. Everywhere I experienced that whenever a cinema show was declared the Missions were taking precautions that, no Christian of their fold would attend the show. I have seen personally Missionaries and pracharaks standing on the roadside and dissuading people from attending the functions of out Department. Generally, I have seen that it is the policy of the Mission not to permit any of their adherents to participate even in the social functions of the non-Christians. There are specific instructions, as a matter of fact, that Adivasi Schools or any school which is not Missionary is a school of infields and that participation in the social function of the non-Christians would amount to a sin. In the appendix, which I have attached to the answers to the Questionnaire of the Committee, I have given documentary evidence, like magazines run by the Missions, in which the instruction of Lord Bishop are published. Then I found that Missionaries are trying to control over all temporal affairs of the adherents of the church including political. Number of Christians have told me that during prayer hours they are given political instructions. During the last General Elections I have personally seen foreign Missionary belonging to the Roman Catholic Mission canvassing on behalf of the Praja Socialist Party. The paid pracharaks of the Mission I have seen canvassing and working as polling agents. Similarly, I have seen the Lutheran Missionaries working for the Jharkhand party. According to my verification of the situation I am convinced that so far as the move for Jharkhand is concerned the Catholics and Lutherans are one. The only difference lies in that the Catholics want to achieve the same goal with their own policy. The Catholics want to conceal their identity with the Jharkhand movement. The Catholic Missions have what they call a Catholic Sabha which is an appendix of the Mission, the President of this Catholic Sabha Shri Ignus Beck is the General Secretary of the Jharkhand party. Similarly, certain Catholic members of the Church like Johan Ekka are the members of the local working committee of the Jharkhand party. That the Catholic Sabha of Ranchi and Jashpur are the same. The Archbishop of the Catholic Mission in Ranchi is the Archbishop for Ambikapur and Raigarh. The Missions have been trying to gain a political control over the people of this place through whatever agency they can. Formerly, they tried to get this control through the Congress organisation but finding that perhaps they could not get control unless they had worked as sincere Congressmen for some years they left the organisation and organised the Praja Socialist Party with affiliation of theirs is only a make believe device but inside the intention is the same, i.e., to organise politically the people for Jharkhand movement. Now perhaps finding that they could not well succeed in their aim through the Praja Socialist Party they are trying to take up the move of joining the Congress again. In this area, leaders of Jharkhand Party like Jaipalsingh and others come and address meetings. In one of the last meetings, Shri Jaipalsingh used a very indecent language against our Chief Minister and our Prime Minister.
People are always being provoked to oppose the Hindu community. The very working of the Missions begins from creating hatred in the mind of the Adivasis against their own Hindu bretheren but belonging to other sections of the Hindu social structure the Missionaries want the non-Christian Aboriginals of this place to treat themselves as non-Hindus and in this direction they always approach them for creating this feeling in them. So far as Christians are concerned, they want to show that converts to Christianity are superior to the non-converted Tribals of this place. In this direction they have got a very skilfull invention and that invention dates back about 50 to 60 years back that they have designated non-Christian Tribals as Sansars. By this

they want to impress on the Tribals that so long as they win remain non-Christians, they will he only wordly people with no hope of Salvation. The Uraons have a deep-rooted pride in being called as Uraons and despite the fact that they were converted they would not compromise with this name. Hence the Missions had to compromise and while calling them as Christians they allowed them to call themselves as Uraons also. To encounter this difficulty though the Christian community does not claim to have any sub-communities the Missions of this place have permitted the converts to call themselves as Uraons. There is always an anxiety in the minds of the Missionaries to see that the converts are nit excluded from the category of Tribals so that the Uraon may feel that he is deprived of his Uraonship. The Christian Missions are anxious to have the recognition of their institution by the Government not because they would gain any monetary advantages as such but because they think that their activities would be safer under the name of recognised schools by the Government. The Missions have crores of rupees with them and they do not depend for their existence on tiny aids from the Government.

2. In 1908, the Christian Missions started an association called Christian Association, later on, in 1914, they merged this into another organisation called Unnati Samaj. Even though their whole aim was to consolidate the Christian converts they found that the name Christian Association was coming in their way and also in order to win the sympathy of the non-Christian Tribals they termed it as □Unnati Samaj□. In 1922, through the agency of this Samaj, the Missionaries started a rebellion against the Raja of this place. During this rebellion, one of the Christian converts was declared to be belonging to the original dynasty of the Kings of this place. In that name the rebellion was controlled with the aid of Military. During the State regime the Raja of this place having correctly smelt their mischief was strongly protesting against their establishing the Missions here and there are instances that the Missions have constructed churches encroaching upon the Government lands. Even now during the present Government, the Missionaries are encroaching upon Government land and constructing buildings. For instance, the Loyola High School of Kunkuri is constructed on the Government reserved forest land without sanction. Very recently, proceedings were started in the Court of Tahsildar, and the Tahsildar passed an order that the land should be vacated. The Mission authorities have made a confession of this fact during the proceedings. They did not file any appeal against this order and when the time of limitation of appeal got expired, i.e., about 4 months after all of a sudden they filed a revision petition in the Court of the Sub-Divisional Officer who pending hearing passed an order staying execution of the Order of the Tahsildar. Similarly, in village Duldula, the Missionaries have constructed a chapel on agricultural land belonging to one Christian. The agricultural land could not be diverted for non-agricultural purposes without the sanction of the Deputy Commissioner, having constructed this building and realising the implications of this so late they have now presented an application before the Tahsildar that permission be given for constructing a building over this agricultural plot and the Court is given to understand that no building is existing there despite the fact that the building is there. There were some cases where the Christians instigated by the Missionaries have desecrated places of worship of Hindus. Similarly, there have been cases in the courts about forcible conversions and I would request the Committee to send for the records. Certain Christians of this place have given me a copy of a printed booklet published by the Catholic Sabha of Raigarh district in the form of a reply to the Questionnaire of this Committee. In this booklet, they have used the most contemptuous language. The persons, who handed over this booklet to me have told me on their personal knowledge. Though a Catholic Missionary has declared that they are not participating in the proceedings of the Committee all the same this booklet is being circulated by them amongst the Tribal converts in order to create a feelings of mistrust against the committee and the Government. Vernacular translations of this booklet are read out to the Tribal people.

I have submitted a written statement in reply to the Questionnaire. I have also filed some 148 documents.

The idea of Jharkhand is on the lines of Pakistan. To this end, the Missionaries have been trying and before Pakistan was created they had close associations with the Muslim League. I filed one issue of Jharkhand in which it has been admitted by one of the leaders of Jharkhand party that substantial financial aid was given by Mr. Surhawarthy. Similarly, Jaipalsingh in his own Presidential Address in 1939 has declared that all the Christian Missions are in the Jharkhand movement and a document relating to this has also been filed. Similarly, the leaders of the Jharkhand party were in league with the Momin rally of Bihar. The □Abua Jharkhand□, which is the organ of the Jharkhand party till one year back, was being published by the G.E.L. Church Press of Ranchi. The Session of 1947 of the Jharkhand party of the Adivasi Mahasabha was held in the premises of G.E.L. Church, Ranchi.

The President of the G.E.L. Church is the General Secretary of the Adivasi Mahasabha, of which Jharkhand party is a part. More information on the point may be found in the documents which I have filed with my replies. I am filing a copy of the Jharkhand news, dated the 1st September 1946, edited by J.C. Haywert.

In 1936, the Catholic Sabha of Ranchi which had its branches in Jashpur merged its identity with the Adivasi Mahasabha and this Adivasi Mahasabha is thus an amalgamated picture of □Unnati Samaj□ and Catholic Sabha of the Catholic Mission.

While the schools buildings of the Adivasi Department were under construction, the foreign Missionaries organised the Christian labourers not to co-operate with the construction work and there was lot of difficulty to be encountered to find labour.

The Forest Department, which was entrusted with this work of construction, made reports of this to the Sub-Divisional Officer who along with me on the 2nd November 1949 went to Tapkara. The foreign Missionaries of the Tapkara Mission were called by the Sub-Divisional Officer and questioned about it. During this talk those Missionaries promised that after that they would allow the Christian labour to co-operate in the construction work and this too when the Sub-Divisional Officer had administered a strong snub to them. During the Social Education Camps, which were held at the instance of Government, the Missionaries had debarred the Christian Tribals for Participating in these camps and they were debarred from responding to the slogan "Jai Hind". This I came to now during my tours when I questioned some of the Christians as to why they were not saying "Jai Hind".

To Me. Shinde.- I have not met Joel Lakra. I From their own papers I say that Joel Lakra is the Secretary of the Adivasi Mahasabha. I have not got any paper. Joel Lakra belongs to the Jharkhand party. Till about a year ago I had heard that he was Secretary of the Adivasi Sabha. I do not know whether he continues now.- That paper gave the names of the office-bearers of the Adivasi Mahasabha and I read Joel Lakra's name as Secretary. Before coming to Jashpur, I was practising as a Pleader at Nagpur. I resigned the Tribal Welfare job in 1952 if my own free-will. I belong to no political party. The word "Jharkhand" literally means land of the forest. The word "Uroans" was originally Omram. The Uraons are worshipper of Ram. When a Uraon calls himself a Sansari he means that he is a Hindu. I do not know if the originators of the "Unnati Samaj" movement were Rai Sahab Bandiram Uraon and Rungtu Uraon. But I know that the real sponsors are Missionaries. I do not know Rai Sahab Bandiram Uraon and Rungtu Uraon are Christians. Jaipalsingh came here about seven months back and stayed at the Gholeng Mission. I was informed that he stayed here for two days. If I am told by the counsel Shri Shinde that Jaipalsingh came to Jashpur on 29th May 1955 and stayed at the Rest House, all that I can say is that this may be correct but my statement that about 7 or 8 months back Jaipalsingh came and stayed at the Gholeng Mission, is correct. The Uraons are bound by the Hindu Law of Inheritance. Some persons connected with the Missions have told me that the Missions operating in the area maintain records of con versions made. I have however not myself seen any such record. My information about the conversions in the schools is based on my intensive tours as District Organiser, Tribal Welfare Department, and enquiries made by me from innumerable villagers, parents and guardians. Although I cannot give the approximate total number of such conversions I can assert that hundreds of such children have been converted. The process of conversions is initially performed by cutting the top-knots followed by compulsory attendance at prayers and teachings of the Ten Commandments. I do not know what other ceremonies were performed by the Missionaries for further conversion. Several parents told me that the children were baptised. "Baptism" is locally described by such vernacular terms as *pavitra pani chhidk-snan karaya*. The word "Tribal" means a Hindu. On conversion, a person would cease to be a Tribal. I have personally no occasion to be present at any meeting of the Missionary where Hindu religion was being criticised. The "Unnati Samaj" started in 1914. I got this information from Gazetteer. In 1922, there was a rebellion against the Raja of Jashpur. It was an open rebellion with arms orgainised by the Christian at the instigation of the Missionaries. I have gathered this information from various reports and other sources. When the Ministers came to Jashpur on mass contact tours I informed them the activities of Missionaries in this area. When I said yesterday that Jharkhand was being demanded on the lines of Pakistan I was referring to their demand for a separate State, independent of the Indian Union. The Missionaries want to secure political power through foreign aid and therefore have created this demand for a separate independent state. The Lutheran Mission in Jashpur is controlled by foreign Missionaries. Before its merger in 1936 with the Adivasi Mahasabha, the "Unnati Samaj" was working towards the creation of a separate Independent State. I do not know whether they demanded Jharkhand. Although in those days the British Government was in power the demand of the "Unnati Samaj" was for a separate independent State when India would get Independence. This was similar to the demand of the Muslim League for Pakistan. Gharbandhu is the official organ of the Gossner Evangelical Mission. (Shri Lakra admits). It is not my opinion that on changing the religion, person cease to be an Indian.

No. 13

(23-11-1955)

Name-Havla.
Father's name-Khakri.
Caste-Uraon.
Occupation-Cultivation.

Address-Nimgaon, Police Station Jashpurnagar.

About a year back, I wanted to enlist myself as a labourer for Andaman and, therefore, went to the Father of Gholeng Mission whose name I do not know. On being told that I was a Sansari Uraon, he refused to enlist me saying that he would enlist only Christians and that, if I wanted to go to Andaman, I should become a Christian. My other two companions Dhibru and Pandu became Christians and were sent, but as I did not agree to become a Christian, I was not sent.

No. 14

Name-Durga Misra.
Father□s name-Narayan Misra.
Caste-Brahmin.
Address-Nimgaon (Jashpur).

About two months back, I had gone to the Gholang Mission to get milk-powder which I was told was being supplied. The Father told me that milk and milk-powder was distributed only to Christians and not to Hindus and, therefore, he declined to supply the milk-powder.

To Shri A. B. Shinde.- I have never tasted milk prepared out of milk-powder. Milk-powder is being distributed for about a year. I do not know whether other Hindus have been given milk-powder or not.

No. 15

Name-Patras Tapo.
Father□s name-Sanichar.
Caste-Uraon.
Address-Sitanga.

I am a pracharak of the Lutheran Mission since 1949. I am resident of Jashpur since birth. Our Mission has one Middle School and three Primary Schools which have not yet been recognised by Government. The schools have not been recognised because they are Christian schools. Christian boys are not admitted in the Government High School, Jashpurnagar. If some are admitted, they are not given scholarships. There was no rebellion in Jashpur but since 1920 the Adivasis had been complaining against the system of *bigar* for which they were being harassed and beaten by the State officials and authorities. When the harassment grew to intense, several rayats assembled and went to the Raja to make a complaint. The Diwan was deputed to make enquiries, but he too did not render justice. Therefore, the Political Department authorities at Raipur were approached. Being enraged on account of this move, the Raja and his men went to the villages and assaulted Adivasis. Several were killed and firing had to be resorted to. Telegrams were sent to the Political Agent who came to Jashpur and stopped harassment by the State authorities. The Raja was deposed and the State was taken under superintendence. In course of these assaults even the foreign Missionaries were beaten by the Raja□s men. One Missionary was killed also. By non-recognition I mean that students passing out of the Middle School are not admitted in the Government School. Primary and Middle Schools examination of our schools are conducted at Jashpurnagar a long with Government examination. I am not aware of the rules of Government for recognition of Primary and Middle Schools. Our schools were not recognised daring the former State regime. I do not know the rules of Government regarding the grant of scholarships to Adivasi boys.

To Shri R. K. Deshpande.- I do not know how many Christian boys are studying in the Government High School, Jashpur. I had brought my own son last year for being admitted into the Government High School and the headmaster said that there was no accommodation in the Government Hostel. Hence, I say that Christian boys are not admitted in the schools. He was admitted to the School and not to the Hostel. Even now he comes to attend the school from my village. None of the Christian students of the Government High Schools has told me that he is not getting scholarship. I was also one of the of rayats who complained against harassment by the Raja. Thousands persons had gone to the Raja to make demands. I was prosecuted in a Court and sentenced to five years□ imprisonment for taking part in the demand. I was prosecuted and convicted under section 124, Indian Penal Code, My appeal before the Political Agent was rejected.

No. 16

Name-Kairo.
Father’s name-Bolo.
Caste-Uraon.
Address-Bhilwadi.

Once, when I had gone to witness the Christian *jalsa*, the pracharak of the Mission asked me which side I had cast a vote. On my reply that I had cast my vote in the ‘Suraj Chhap’ box, he caught hold of me and took me inside the Girjaghar and tied me down with rope. A few persons of the village came there and got me rescued. These persons asked the pracharak as to why he had done this on which the pracharak said that he had done this under the orders of the Father of the Mission, at Gholeng. I made a report of this to the Police, as a consequence of which criminal proceedings were started and the pracharak was convicted to pay a fine. Prior to this incident, the White Father of the Gholeng Mission had come to my village and had asked me to become Christian. When I replied to him that I would not become a Christian, he got irritated and went away.

To Shri Shinde.-The foreign Missionary who visited my village had a beard. He was accompanied by another foreign Missionary. There was no Indian Missionary with them. They first came to the house of the Panch who is a Hindu and the Panch had called me and others to assemble. It was in presence of the Panch that the foreign Missionaries told me to embrace Christianity. On that occasion the foreign Missionaries neither beat me nor threatened me to beat.

No. 17

Name-Dubrajsikhar.
Father’s name-Jitnathsikhar.
Occupation-Cultivation.
Address-Ameratoli.

About two years back, the foreign Missionary of the Gholeng Mission visited the house of one Padur Bhagat who was then seriously ill. Padur Bhagat requested the foreign Missionary to give him some medicine so that he would he cured but the foreign Missionary told him that he would not give him medicine till he became a Christian. On this Padur Bhagat in the hope that he could save his own life agreed to become Christian, after his recovery. But the Missionary insisted on his becoming a Christian before treatment. As a result, Padur Bhagat agreed to this also and, in pursuance of this, the Missionary cut his *Chundhi* and sprinkled some water. After taking the medicine of the Missionary for about four or five days, Padur Bhagat died.

To Shri Shinde.- I was present when the Father visited Padur Bhagat’s Place. He did not repeat any *Mantra* loudly.

No. 18

Name-Masat.
Father’s name-Dashrath.
Address-Jukari.

I am a Baiga of Jukari. The Christian persons of my village defiled the place of Hindu worship by cutting away the Sarana trees. I along with other persons of the village were felt hurt on account of this act. I have reported the matter to the Tahsildar. These persons cut away the trees after saying that they had already driven away our Gods and that because we were worshipping ghosts.

To Shri Shinde.-In my village the greater number are Sansaris. There are 12 families of Christies in my village. Cutting down of the ‘Sarana’ trees was done by the Christians of Kantara village. The names of the people who cut the trees are Chaitu, etc. They cut the trees for five hours.

No. 19

Name-Sukhu.
Father’s name-Tunia.
Caste-Uraon Sansar.

Occupation-Cultivation.

Address-Sakardir.

In my village the majority are Christians. Foreign Missionary, one day, came and asked me to become a Christian telling me that I should fall in line of the majority but I refused. He said that I will see the consequences in near future. Then the Christians began to trouble me. They stopped the village blacksmith to do my work. They also stopped me taking water from their well. Then, I had to bring water from a long distance.

To Shri Shinde.- There are Sansaris about 10 and Christians about 20 families. I am the only Uraon Hindu, while the other Hindus in village are not Uraons. Those Hindus are not baptised by Christians.

No. 20

Name-Ramanuj Saraswati.

Guru's name-Jagat Guru Shankaracharya.

I have been working in this area for the last one and half years. I am the founder of the All-India Ganatantra Democratic Party. It was a political party. In connection with the work of that party I had to move in Chhota-Nagpur, Bihar and Orissa and coming in contact with Missionaries and others. Our political party included Christians as well as Hindus. While the foreign Missionaries profess to be non-political, I found that they have some political aims. At the last General Elections, Pandit Jawaharlal's visit to Ranchi was awaited. While all the parties wanted to welcome him the Jharkhand party declined to welcome on the ground that the foreign Missionaries were opposed to welcome him. They even went to the length of disturbing the meeting addressed by Pandit Jawaharlal Nehru. The disturbance was mostly from Christian members of the Jharkhand party. The Christians who had not joined in disturbing Pandit Jawaharlal's meeting were excommunicated by the Missionaries. One of them was Eliajhar John. Those who were excommunicated were Roman Catholics as well as Lutherans and they said they were dependent on the foreign Mission and they could not go against the Missionaries. This was what the Christians generally said. I learn from Christians that the Missionaries wanted to increase the number of Christians so that their case for separate state for Jharkhand, i.e., Issaisthan might become strong. There were many Christians who did not agree with this idea and they reverted to Hinduism.

I performed their Shudh ceremony and I have with me this record of large number of Christians who were reconverted to Hinduism. The Missionaries oppose idol worship and ridicule the Hindu Gods. I hand over these two pamphlets entitled, "Sevaka Samarthya" and "Muktika Marg". This kind of preaching offends the sentiments of Hindus. I have opened an Ashram at Kunkuri. The Missionaries of Tapkara and Kunkuri along with certain Christians raised a dispute which is now pending in Court. I have opened an Ayurvedic dispensary and a gymnasiums for physical culture and a school is cinder construction. This has provoked some Christians to assault me and they assaulted me and the case is pending in Court. The buildings are erected on land purchased in the name of the Ashram. I file "Jharkhand Geet" and also file "Catholic Teaching". Hundreds of people have approached me with different complaints against the foreign Missionaries. Such complaints included inducements, harassment, cutting of topknots, changing of names, abduction, etc.

To Rev. Lakra.- I have no objection to the Indian Christian Padri to take part in politics, but only when his action or policy is anti-national, I object to it. I do not remember the name of the Chairman of the Reception Committee organised to accord welcome for the visit of Pandit Nehru to Ranchi. I did not see you (Rev. Lakra). I do not know that you were the Chairman of the Reception Committee. Among the foreign Missionaries, there are Belgiums, Americans, and Germans and Dutch. They all behave in the same fashion.

No. 21

Name-Rameshwar Pd. Sharma.

Father's name-Ganpati Sharma.

Address-Sanjari Balod, Durg district.

I came this side from Durg from Balod on 13th January 1955. I wanted to enquire into the reports which I had, viz., the movement for a separate State called "Jharkhand" and the Missionary activities for mass conversions. Prakasha Datta of Gass Memorial Hostel, Raipur, had given me a letter of introduction addressed to Jagdish Tirkey who is Secretary of the Jharkhand party at Jashpur. When the States Reorganisation Commission visited Ranchi I along with Jagdish Tirkey and several others went there. From

January onwards I took-part in addressing meetings, etc., and when I could secure the confidence of Jagdish Tirkey and others of the Jharkhand party I was appointed a member of the Working Committee of that party. I have three letters in my possession signed by Jagdish Tirkey, Secretary, in which my position as a member of the Working Committee has been stated. On the 29th May, Jaipalsingh visited Jashpur. He actually arrived on the night of 28th and stayed in the bungalow of Gholeng Mission. On the 29th, he came to Jashpur and stayed in the rest-house. To arrange reception to Shri Jaipalsingh I contacted some Roman Catholic Christians but they said that unless their leader, viz., the Father of Gholeng Mission directed them they would not take part in the reception arrangement. Accordingly, a day previous to the arrival of Shri Jaipalsingh I met Father of Gholeng Mission at Gholeng and requested him to direct the Catholics to join the reception. Father Verilas of the Gholeng Mission collected some people in the Church and asked them to join the reception which was being arranged by us for Shri Jaipalsingh.

I continued to work for the party and got more and more confidence of the members. About one and half months back I went to Ginabahar and interviewed the Bishop Sevrin. I had been to him to request him to lend support to the Jharkhand party. Although I had known that the foreign Missionaries and other Catholics were secretly supporting the movement for Jharkhand, I went to Bishop Sevrin to request him to extend his support openly. Bishop Sevrin told me that his policy was like that of late Mr. Jinha when he claimed separation of Sindh from Bombay which ultimately led to the creation of a separate State of Pakistan. I told him that further division of the country would not be tolerated by the Government of India and that people could get Pakistan because of the British Rule. To this, Bishop Sevrin replied by saying that I was in politics but a child and that I should not regard Christians and Missionaries as having without support; that they have the support of European nations, that the majority of independent nations were Christians and that the United Nations Organisation also had a majority of Christian nations. When 13 foreigners were arrested in China, a great hue-and-cry was raised in the U. N. O. I told Bishop Sevrin that these days when every nation is working for peace any armed assistance was out of the question. To this, Bishop Sevrin replied saying that history showed that whenever Christians wanted help it was forthcoming and whatever type of help was required was available. I asked Bishop Sevrin pointedly whether he hoped that a further division of the country on the lines of Pakistan would ever be possible. To this, Bishop Sevrin replied that having witnessed the Partition of 1947, such a doubt should not have arisen.

When the Prime Minister of India Pandit Nehru had gone to Rome and met the Pope, I had an occasion to talk to Father Bulkans. In course of our talk, Father Bulkans referred to the said visit and said that it was a proof of the greatness of the Pope which necessitated a visit by Pandit Nehru to him, otherwise India could never hope to secure foreign aid from European nations for its development programme, nor would it get milk-powder and ghee for distribution.

In course of our propaganda work wherever we went in the Jashpur area we stayed in the Lutheran Churches, called meetings there and that gave instructions to our local workers in those Churches. The Roman Catholics of Jashpur do not openly support the movement although secretly they work for it.

To Rev. Lakra.- Nil.

No. 22

(*Examined in camera*).

Oral Statement made before the Christian Missionary Activities Enquiry Committee.

JABALPUR

(8-8-1955)

No. 1

Name-Vidyavati Gaikwad.

Father□s name-Gangadhar Gaikwad.

Age-16 years.

Address-Narbada Road, Jabalpur.

I, my sisters and brothers studied in Johnson Girls□ School, Howbagh, Jabalpur, from Primary up to Matric Class. I passed my Matriculation from there. Bible is taught in Primary classes compulsorily. It is also taught in the Middle and High Schools. Students need not attend the Bible class. Morning prayer is compulsory for all from the Primary to the High School standards. The prayer is a Christian Prayer. All Saturdays and Sundays are observed as holidays for the whole school. I don□t know why the school is closed on these days. In my time non-Christian boarders also used to go to the Churches for prayer. They

were only one or two in number. The boarders have also to go compulsorily for prayers in Churches on Sundays. Sometimes our teachers in the School used to go in numbers and groups on Saturdays for preaching outside Jabalpur.

During Christmas we used to be asked to bring some clothes for distribution amongst poor children. Though there was no compulsion, some influence used to be exerted on us. These clothes used to be distributed to poor boys and girls, both Christians and non-Christians, without any distinction.

There was a drama played in the school on the 13th August 1954 in celebration of the Independence Day. During the course of the drama, the four quarters of the world were represented by four directional winds which brought their flags, one representing Pakistan, another representing England, third America and the fourth representing India, i.e., the Indian National Flag. After some dialogue, the Indian Flag was hoisted. Then, after sometime, some sound was heard from behind the stage and then one holy person came and she said “We wish that there should be peace in the whole world”. Then a girl came with a flag having the sign of the Cross. Then that flag was hoisted on the top of all the other flags. This would bring peace in the world and it would be hoisted all over the world. I and other Hindu girls felt that this was a disrespect to our National Flag. Neither I nor any other girl raised any objection to that.

To Shri A. B. Shinde.- I do not know what is Rashtriya Prayer. I know prayer is a song. By Christian prayer, I mean that it included recitals from the Bible and Christian Hymns and Parables from the Bible. In the prayer, peace and progress of no particular community was prayed for. It was for the whole of humanity. By “influence” mentioned in my deposition above is meant that it might be intended that all the poor children should get clothes and so they were asked to be brought by us.

That the teachers used to go on Saturdays to preach is not my personal knowledge but it is my information. The girl carrying the flag of Cross, they said, was the symbol of peace and the girl carrying it was a small and short one and she was made to stand on a stool.

A cutting from “Nava-Bharat” of Jabalpur, dated 17-8-54, is produced by the witness, and presented to the Committee.

No. 2

Name-Miss Zillah Soule.

Age-45 years.

Occupation-Principal, Training College, Howbagh, Jabalpur.

In 1954, I was officiating as Principal of the Johnson Girls’ High School, in which Vidyavati Gaikwad (P.W.1) was a student from Kindergarten to Matriculation. Ordinarily, we have holidays on Saturdays. That is not on any religious grounds. but just to accommodate the hostel girls for their weekly cleaning, washing, etc. We belong to the Methodist Church, in which Saturday has no special significance.

2. We have our Bible classes during the last period, after regular school hours. They are not compulsory for any girl, even for the Christian girls. Whenever I pray, I pray in the name of Jesus; but this is not true or necessary for other teachers, including Christian teachers. Some pray in the name of God and not in the name of Christ. The non-Christian teachers don’t attend our prayer, but the students do, and there is a special reason for it. It is because in this hour, which is called the Assembly Hour, we read out the announcement of the day’s programme of the school. It is thus in their interest to attend. Last year, one Muslim teacher used to attend and take her turn in leading the prayer. Notices put on the notice-board are not generally read by all. Hence the daily announcement at the Assembly is necessary.

3. We had our Independence Day Programme unanimously approved by the Staff Committee in which every member of the staff was present. This included two Hindu and one Muslim teachers. They approved the programme. The draft of the play intended to be staged was also put up before them and they unanimously approved of its being played. Then I entrusted this to a teacher to coach the girls taking part in the drama. The whole thing was reduced to writing and I am handing over to the Committee a copy of it. When an article appeared in the press and an enquiry was made by the District Inspectress of Schools, I had presented one copy to her. The statement made in the press is incorrect and there is no truth in it. It was far from our intention. In fact, I was terribly shocked at the article in the press, to belittle the National Flag. Although I was not present on the day when the drama was actually played, as I was in Bombay on that day, I bad seen the rehearsals of the drama before it was actually played and to me there was nothing in it which could be interpreted as hurting the National feelings of anybody.

To Shri B. S. Bakshi.-

4. Our total expenditure last year was about 102 thousand rupees. (This is subject to correction.) Our deficit was about 13 to 15 thousand last year. This was met by a donation from the American Methodist Church. In previous years our deficits were larger and so the Methodist Church used to donate larger amounts. Building donations are separately made. The building donation to us was about 3 to 4 lakhs of rupees, between 1949-1951. This donation was mainly a result of my efforts. My Mission is affiliated to the International Missionary Council, U.S.A. I may be making a mistake in this. Therefore, I prefer to say that I cannot answer the question. Our Christian teachers voluntarily do preaching work for 5 to 15 days in a year. This is confined to visiting Christian women in the villages and we have no intention to preach to non-Christians.

5. The idea of bringing the Pakistan Flag in that drama was merely to cultivate a feeling of friendliness with the neighbouring countries. I am aware of the military pact between America and Pakistan and also of the fact that public opinion in India is against that pact, but I feel that the tendency to create ill-feeling between the two countries is not healthy. On the contrary, the creation of friendly feelings in the two countries among the little children is desirable and that was the object in my mind when I wanted the Pakistan Flag to be hoisted in the drama. All the flags except our National Flag were merely paper flags. The original script of drama that was passed at the staff meeting of the school has been sent to the Education Department, and the copy handed over by me now, is a true copy of it.

No. 3

Name-Janardhan Shankarlal.

Age-14 years.

Occupation-Student, Mahakoshal High School.

I was a student of the Christian Mission High School for two years during 1953 and 1954 in the Seventh and Eighth classes. In the first period, on alternate days, the Bible used to be taught to all students. We used to recite on the next alternate day what was taught to us on the previous alternate day and also further lesson used to be given. Attendance used to be taken during the Bible period. Absence in the Bible period amounted to absence from class, as attendance was taken before that. A student who did not prepare his lessons of the Bible class used to be punished.

2. One Ganesh Prasad, a co-student of mine had brought me a paper in which it was written that no force was used on Hindu students to attend the Bible classes in the school. Ganesh Prasad asked me to sign, it. I refused and said that it was not true. He said that if I did not sign it I would have to suffer the consequences. I said I would not mind it. Then he went away. After some days when once I was on my way to school. Ganesh Prasad ran past me but I saved myself by shifting away. Then, while I was sitting, he gave me a blow by his knee. I connect these actions on his part with my' refusal to sign the paper he had brought as there was no other reason for him to behave with me in that manner. Ganesh Prasad is Hindu. I became unconscious by his blow. I could not attend to my class and was taken home. Nothing was done by the school authorities against Ganesh Prasad. Ganesh Prasad is older and stronger than myself. I have left the school and am now studying at Mahakoshal High School, Jabalpur.

No. 4

Name-Shankarlal.

Father's name-Narayanji.

Age-40 years.

Occupation-Hotel-keeper.

Address-Andherdeo, Jabalpur.

I am the father of Janardan Prasad who was formerly reading in Christian Mission High School. He used to tell me that the Bible was compulsory and that in plays (dramas) Hindu Gods and deities were scantly referred to. I asked him not to bother about all those things and attend to his studies properly. There was a meeting in this connection presided over by Shri Oak, Headmaster, Mahakoshal High School. There, I told about the things happening in the Mission School and that our Hindu boys should not be compelled to learn the Bible and to take part in dramas villifying our religion. There, it was resolved that Shri Bernard should be approached and apprised of all these matters. I, with some other guardians of Hindu boys, met Shri Bernard

and related all this to him. He took down our statements. Nothing happened afterwards.

2. One day, my son complained to me that he was being asked to take part of a female in a drama in the school. I asked him not to do so. But, he was nervous and afraid of pressure. He, therefore, without my knowledge took some girls apparels from his mother and played the part in the school.

3. One day, when I was in hotel, Amarkumar Ghosh, a student of that school, came to me and informed me that my son was hit by Ganesh Prasad and was brought in my house in senseless condition. I immediately rushed to my house and found that it was really so. After some effort my son came to senses. I enquired of him as to what had happened. But he had not fully recovered from the pain and was complaining of pain in the head and could not reply to my questions. I reported the matter to the police. The next day I went to the Headmaster of his school and reported the matter to him. He called his class teacher and the boy Ganesh Prasad, as the class teacher said he had not heard about it. The class teacher said that my son was weeping and, when questioned, did not answer anything, he, therefore, in allowed Amarkumar to take him home. Amarkumar had told me that the boy was complaining of some pain, that he told the teacher that he was not well and he would take him home whatever might be the result. Amarkumar then brought him to our house. The Headmaster questioned Ganesh Prasad. He told him that he was coming running and fell upon my son. On this, the Headmaster wrote something, put it in an envelope and gave it to Ganesh Prasad to hand it over to his father. My son had contradicted Ganesh Prasad that his falling while running was not a fact. The fact was that he did not sign the paper and that Ganesh Prasad had threatened him with serious consequences. Ganesh Prasad tore the letter. I was informed of it by other boys. Nothing has happened so far. To my knowledge, no punishment was given to Ganesh Prasad and no further action was taken. My son continued to read in the school for about four months after that incident.

To Shri A. B. Shinde-

4. I sent my son to the Christ Mission School on the information that the teaching there is good. When we went and reported to Shri Bernard, we did not make any report to the school authority. This happened in about August or September of 1953 or so. After this I never enquired from my son whether the Bible teaching was stopped or not, nor did I enquire from Shri Bernard.

5. My son was reading in the Mahakoshal High School in Fifth and Sixth classes. I withdrew him from that school and got him admitted in the Mission School as some other co-students of his also joined the Mission School and my son insisted to follow them. My son studied in Seventh and Eighth classes in Mission High School. In respect of change of school, I allowed him to do what he liked.

No. 5

Name-Beohar, Rajendra Singh.
Fathers name-Beohar, Raghubirsingh.
Age-54 years.
Occupation-Landlord.
Address-Beoharbagh, Jabalpur.

I had extensive malguzari villages in Mandla and Jabalpur districts inhabited mostly by Gonds. My villages were mostly in the Jungle areas in Niwas and Mandla tahsils. They are mostly inhabited by Scheduled Castes and Scheduled Tribes, namely, Gonds, Bhils, Baigas and Kunkas, etc. I had various occasions to go that side. Narayanganj was and is my headquarters for that area, where I go and reside several times in a year. I have given my written reply to the questionnaire and there I have given, in short, activities of Christian Missionaries and their methods.

2. I was President of the Mahakoshal Branch of the All-India Harijan Sewak Sangh and, therefore, also, I took special interest in finding out their conditions. I was the Vice-President of the Vanwasi Sewa Mandal started in Mandla and which has now spread all over India. In my enquiries, I found that the mode of conversion to Christianity was by giving inducement, for instance, giving of loans and then telling the debtor that, if he became a Christian, his debt would be written off, boys would be given free education and even books. The Mission working was Apostolic Prefecture, Roman Catholic Mission. I have direct knowledge of these incidents. I met several pupil teachers who told me the stories. The Missionaries had opened several Primary Schools and there was one Normal School opened by them at Sijhora, about 40 miles in the interior from Mandla. There, only Seventh standard passed students could be admitted if they came from other schools or Government and District Councils. But they had obtained the facilities of admitting to the Normal School, their men even if they had not passed the Seventh standard. I had occasions to meet many such who had not passed the Seventh standard and who bad come out of the Normal School and become

teachers in Primary Schools run by Missionaries. The Mission School teachers used to do preaching work also. During the whole period of my visits and enquiries, I did not come across any case in which a man had become Christian out of conviction. All cases that came to my notice and information were cases of conversion due to reasons other than conviction, as mentioned above.

3. Some of the teachers in Sijhora were of tender age, about 15 or so. At the moment I can give the name of one person who was resident of my village Maharajpur. His name is Lalaram, by caste Dheemar. I owned 40 villages in Mandla and about 40 villages in Jabalpur district. Their area was larger in jungli tracts than in other parts. In my capacity mentioned above, I had occasions to tour that area with Thakkar Bapa. The teachers employed in Mission Primary Schools were mostly Christians. The attitude of Christians towards our Harijan Sewak Sangh and Vanwasi Sewa Mandal was that they thought we were their rivals and they did not welcome our work. They were hostile to the Sangh and Mandal.

4. It was as a result of exposure by Dr. Elwin and Thakkar Bapa, and questions put by me in the Madhya Pradesh Legislative Assembly that the Normal School at Sijhora was taken over by Government. I have been a Member of the State Assembly for a number of years.

5. I had my grandson in the Christ Church School and its Hostel. I withdrew him, both from the School and the Hostel, because I came to know that attendance in the Church and learning of the Bible was compulsory there as a measure of discipline. In the Hostel, before going to bed, the students had to kneel down and pray Christian prayer. I drew attention of the Headmaster of that school to Article 28 of the Constitution. To that, he said, it was not compulsory and was as a matter of discipline.

6. I have answered the Committee's Question No. 19 and would like to bring to the notice of the Committee the book entitled "What has religion done for mankind?", published by Watchtower Bible and Tract Society, Inc. International Bible Students' Association, Brooklyn, New York, U. S. A. This is on behalf of Jehowa's witnesses who have a Mission working at Jabalpur also.

7. With reference to the Committee's Question No. 96, I would like to bring to the notice of the Committee Article 25 (2) (a) of the Constitution. I would like to express my opinion to the Committee that in the backward tracts, suitable measures be taken by the State so that the Backward Tribes may be protected and be not led away to change their ancestral religion on account of their backward and economic conditions. I would answer to one of the questions regarding conversion and its effect on the security of the State as follows. I have no objection to conversion by conviction. Conversion by inducement is bad as I have already said before. But, conversion with a view to increase number and by means other than conviction is fraught with great danger to the future security of the State, as it is likely to create a tendency to remand a separate and independent State on the basis of religion. No such large-scale conversions are taking place in the open areas now.

(9-8-1955)

8. If the Madhya Pradesh Trust Act applies to any charitable, public, educational or other institution it should also apply to such institutions of Christians. If the present Act does not cover any institution of the Christians that Act should be so modified as to apply to them also. And, under the present Act, if it applies to them, no exemptions should be granted for filing of returns as also to others.

To Shri A. B. Shinde-

9. My grandson was reading in the Model High School before he joined the Christ Church High School. As he could not pull on there with his studies and he was weak in many subjects, he was put in the Christ Church School. Shri R. P. Guru, a teacher of the school, with whom I have friendly relations, said that if I put my grandson in the Christ Church High School, he would be under his direct supervision and that was the main reason why I put him there. Although I thought the School as worst. I put him there on the undertaking of Shri Guru. I did not give anything in writing as that was not necessary when I withdrew my grandson. But before actual withdrawal I had sent a letter objecting to the Bible teaching and Church attendance of my grandson. The admission form was not filled by me. It was filled by my son. I withdrew my grandson from the School at my instance and with the consent of my son. (A letter, dated 14-1-53 written by the father of the child was shown to the witness and he was asked whether it was written by his son. He said that it was written by his son asking for transfer certificate.) Without seeing my letter, which I request you to produce, I cannot say how long after that (even approximately) I withdrew my grandson from the school. I don't remember when I withdrew my grandson. The letter, dated 24-9-51, was written by me. But it was never replied. (A copy of this letter is also produced by the school authorities.) I would not question the date 31-12-52 as the date when my grandson left the school. The reason why I waited so long after my letter, dated 24-9-51, was that I waited for things to improve and also told several times to Shri Guru. I see that in No. 11 of the admission form my son had written "no" to the question "Do You claim exemption from religious instructions?". I note that my son in No. 6 of the same form has written "private study" in answer to the

question name of the last school in which studied while the child had studied at the Model High School for some months.

10. The Harijan Sewak Sangh started working in the province about the year 1932 or 1933 and Vanwasi Sewa Mandal about 8 or 10 years after. I personally started several schools in the locality both before and after the Harijan Sewak Sangh started its work. I also gave land for Vidya Mandir before the Harijan Sewak Sangh started functioning. I started 3 or 4 schools before the Harijan Sewak Sangh started, and two hostels for poor boys in Narayanganj add Niwas. I can supply their dates if you desire them. But I will have to refer to my records which are not here.

11. The persons who reported to me that they became Christians because of inducements and allurements and financial help did not speak to me that they were subsequently cheated. No case of cheating came to my knowledge. There were different categories of people. Some who became teachers became materially better off after conversion. In case of others to whom allurements and inducements were given and became Christians their material conditions did not improve. In some cases the promises given were also not fulfilled.

12. If we encourage tendencies of religious fanaticism, there is danger of demanding separate Theocratic States.

No. 6

(9-8-1955)

Name-J. E. Robinson.

Father s name-G. E. Robinson.

Occupation-Headmaster, Christ Church High School, Jabalpur.

Ours is a Government-aided institution and we follow different Codes. It is an Anglo-Indian School. Formerly since a long time our school had to admit only up to 50 per cent non-European and non-Anglo-Indian students, if they sought admission. Now that has been enlarged and we cannot refuse admission to any non-European and non-Anglo-Indian. Our school receives Government aid and the remaining expenditure is met by fees and endowments and scholarships. This school belongs to the Church of India, Burma and Ceylon. The head of that church, is the Metropolitan Bishop Mukerjee of Calcutta. The number of Christian teachers is six, and that of nonChristian teachers is also six. There are 58 Christian and 145 Hindu students. The non-Christian teachers were and have been serving for a long time, one is as old as of 30 years. The pay and other facilities given to Christian and non-Christian teachers are the same. We have English medium and pupils come from well-to-do families.

2. I know Ramprakash Sinha, who was in my school from 2-8-51 to 31-12-52. The date of issuing transfer certificate was later than 31-12-52.

3. We prepare students for Senior Cambridge and the Bible is taught as an optional subject. We do not teach the Bible to those who have not taken it as a subject. By question No. 11 in the admission form we do not mean religious instructions being given to any student but we mean to ensure that if a student takes Bible as a subject for examination, his guardian has no objection to it.

4. There are prayers every day at the beginning of the school. Announcements of the day s programme are made at the end of the prayers. It is not compulsory for every student to be present at the prayers. But it is compulsory for them to attend at the time of announcements. We have hostel accommodation where non-Christian boys are also admitted. Their number is 32 Christians and 44 non-Christians. They get up at 6 o clock and have to pray silently for five minutes near their beds. It is not a conducted prayer and each one can pray as he likes. At night, however, there is a conducted prayer which is also not compulsory, but everybody attends it. The prayer is in an Anglican form which is adopted in our school, and is meant only for Anglicans. We did not reply to Beohar Ramprakash Sinha s grand-father's letter as I had to deal with the boy's father who was the recognized guardian. I, therefore, met the father and explained him the situation. He said that he had no objection to his son attending the church services on Sundays in the evening. This I noted on Shri Beohar Rajendrasingh s letter. I do not remember if I showed Beohar Rajendrasingh s letter to his son. The implication contained in the letter that the hostel Superintendent compels the non-Christian boys to attend the church is not correct.

To Shri Bakshi-

5. We do not get any help from outside, barring two scholarships meant for Anglo-Indian students amounting to Rs. 13 each per month. There is no differential treatment from our side in the matter of admissions,

scholarships, and freeships among Anglo-Indian, Christian or non-Christian students. After I received the letter from Beohar Rajendrasingh, I asked Shri Guru to explain the position to the boy□s father. The reason why I asked Shri Guru was that it was through him that the boy was admitted to the school. I met the father. I cannot say if I had called him or not. I did not take anything in writing from the father of the boy when he said that he had no objection because I took it as a gentleman□s word. There is no date on my comments (in red ink) on Beohar Rajendrasingh□s letter. I can only say that I forgot to put date there. It must be shortly after the receipt of the letter. Since his father did not object, the boy continued to attend the church but I cannot say how long.

6. To the question whether there had been any non-Christian headmaster in the school, Shri Shinde objects as irrelevant. Sardar Bakshi insists that the question be put and it is relevant. I allow it. The answer is that there has been, non-Christian headmaster of the school so far. It is a Christian school.

No. 7

JABALPUR
(9-8-1955)

Name-Daduram.

Father□s name-Sobha.

Caste-Gond.

Occupation-Agriculturist.

Address-Naighai, tahsil Jabalpur.

Age-50 years.

I am Gond by caste and was a Choukidar in the service of Shri Toudon, Thekedar, Railway Station, Jabalpur. The Christians, Hansa, Peter and Mohan, used to come to me and tell me that I should become their Gurubhai, meaning thereby Christian and that I would be better off and would be given some money also. After some time one Padri by name Albert came to me and took me, my wife and my son in a motor car to a church and there we were baptised. My Choti was also cut. They asked me to come to the church every Sunday. They said □Tum Girja men adhe hakdar rahhonge□. When I went to my village and told my villagers the story they said that I had become a Christian and, therefore, they would have no caste connections with me. The Christian Padri did not give the promised help. Therefore, and as I heard that Arya Samaj can reconvert me to Hinduism, I went to Arya Samaj of Gorakhpur (Jabalpur) and became reconverted to Hinduism.

To Shri A. B. Shinde-

I was a Gond and follow Gondi Dharma. I became a Christian by □Lalach□ (allurement) but I would not change my religion now if such an offer were made to me. The information about Arya Samaj doing reconversion work was given by Arya Samaj Pracharak.

No. 8

(9-8-1955)

Name-Jalimsingh.

Father□s name-Sheo Bux.

Occupation-Carpenter, G.C.F., Jabalpur.

Age-28 years.

The counsel for Christians, Shri A. B. Shinde, objects to the examination of the witness. Shri Bakshi says that he can be examined as he is an important witness disclosing relevant matter. As a matter of compromise and agreement between Shri Bakshi and Shri Shinde, it is decided that Shri Jalimsingh should give his statement in writing to which both the counsels have no objection. This is allowed.

No. 9

Name-J. B. Hulasirai.

Father□s name-H. W. Hulasirai.

Occupation-Minister of the Methodist Church of Southern Asia.

Address-Civil Lines, Jabalpur.

Age-46 years.

I am the District Superintendent of Methodist Church of Southern Asia. (Shri Bakshi, on the analogy of the previous witness Jalimsingh, objects to his examination.) We had a Conference here technically called the Institute of Youth Directors of Southern Asia and it lasted for a week during April 1955. Two delegates from Pakistan had also come to attend it. After meetings of the Institute were over, Shri Joshi, A.S.P., Jabalpur, came to me and asked me whether there was such a conference I said "Yes." He then asked me the names and addresses of all the members that had attended the meeting. I gave him the names and addresses of the two Pakistani delegates as also two American Missionaries one from Bombay and one from Delhi who had come. But I refused to give the names of others as they were all from India and Indian Nationals. This is all so far as Shri Joshi, A.S.P., is concerned. I call this as harassment, because one community, to my mind, is singled out for such enquiries. I have received a report from Bergi from one of my workers that enquiries regarding our activities were made from him also. By "our activities" I mean activities of Indian Christians.

2. I have Cot in my hand a booklet entitled "Arya Mitra". I have marked passages in it, which are objectionable, specially where the Arya Samaj programme is given. The portion on page seven gives what they want to do. I have marked it. This booklet is styled "Arya Mitra-Isai Mat Samikshank" and is published from Lucknow. The table of contents is given at the beginning of it. I am handing over the book to the Committee.

3. During my 22 years work in several places in Madhya Pradesh. I have found relations among Hindus, Christians and Mohammadans very cordial. It is only recently since about a year or two that we have found opposition to our work and malicious propaganda against our community by Arya Samajists.

To Shri Bakshi-

4. When I refused to give to Shri Joshi the names of delegates from India he agreed that I should give him the names of foreigners only. The Methodist Church has no headquarters in the world on international basis. All non-Catholic Churches are federated into the World Council of Churches with their Headquarter at Geneva.

5. I did not enquire from the Sub-Inspector of Police, Bergi, as to what he had enquired from Prabhu Charandas and why. (Page 42 of the Directory of Churches and Missions in India and Pakistan 1951 edition shown to him.) These are the aims and objects of the National Christian Council of which the Methodist Church is a member. We subscribe to the aims and objects given therein. I also endorse what is written there as regards the head offices of the above Council at New York and England. There are foreign Missionaries of my Church working in Jabalpur. I cannot give their number now but I can give a list tomorrow. The foreign Missionaries are here on invitation from the Church in India but they are paid by the Church in. America. They can also be sent away by the Church of India. We keep a record of conversions made through our Churches, but I cannot just now give the number of conversions since 1947. I will furnish the list to the Committee after some days. (The certificate of baptism filed by Jalimsingh, shown to him.) The certificate is from our Mission. The Arya Samaj is here since I was a child studying here in school.

6. Prabhucharandas is one of our workers at Bergi. His educational qualifications are not high but as a worker he is very good. Although our ultimate aim is to convert every body to Christianity as Commissioned by Our Lord, we do not convert persons coming to us by inducement or with any other ulterior motive.

No. 10

(10-8-1955)

Name-R. J. Macwan.

Father's name-Zinnabhai Macwan.

Occupation-Teacher in Leonard Theological College, Jabalpur.

Address-Leonard Theological College, Jabalpur.

Age-60 years.

I am a Professor in the Leonard Theological College, where Christian students are trained for Christian ministerial work. I associate myself with activities of general welfare of the people, for instance, in distributing milk-powder, contributing to flood relief fund, to Narad Memorial. About milk-powder, it is distributed from the railway station to various agencies irrespective of caste, creed or religion. We contributed during 1954 to the Prime Minister's Bihar Relief Fund, and Rs. 101 to Narad Memorial Fund.

2. We sent from time to time three batches of volunteers from among our students to Bihar to help construction of houses and schools. (Witness was assisted in reply by Dr. Thomas, Registrar of the College.)

3. There is no truth in the allegation that in the distribution of milk-powder any partiality is shown to the Christian agencies. There is no truth in the allegation which is maliciously brought against us that milk-powder is distributed only to the Christians or Christian Doctors.

To Shri Bakshi-

4. We had started a centre for social service at Bergi, but it has been discontinued since last year as Bharat Sewak Samaj started working there and we felt that there was no need for us to continue as they were doing the same work. We used to distribute one or two barrels of milk-powder in a year according to the quantity received by us. The choice of Bergi was not for the reason that it had any Christian population or it bad any predominantly backward population.

5. Our students come from various Churches in India and their expenses are met by the respective Churches or individuals or bodies that sent them. Government of India pays the expenses of two Koreans. The co-operating Churches, about seven in number, meet the salaries of the staff. There are seven foreign nationals, mostly Americans in the college.

6. (To the question by Shri Bakshi, "What is the total amount of expenditure in your college?" Shri A. B. Shinde objects. The question being allowed the witness answers). "I cannot answer this question off-hand. It is not possible for me to say even approximately the figure of the last year."

7. In teaching comparative religion, we present other religions to our students in an appreciative manner and not in derogative manner.

No. 11

Name-Laxminarayan.
Father's name-Rajaram.
Occupation-Fitter, Gun Carriage Factory, Jabalpur.
Address-Gun Carriage Factory Quarters, Jabalpur.
Age-28 years.

To Shri A. B. Shinde-

I file a statement in writing. The girls' school is a Mission School and not Government school. Apart from the building and some monetary help given by the factory the school is run by the Missionary. No control so far as teaching and education is concerned, is of the factory.

No. 12

Name-F. M. P. Singh.
Father's name-Phoolsingh.
Occupation-Headmaster, Christian High School, Jabalpur.
Address-401, Napier Town, Jabalpur.
Age-39 years.

The Christian High School is run by two Churches-Methodist and Disciples. This school was started in 1930.

2. From 1930 till 20th September 1954 there was no complaint against the school and no trouble arose. Teaching of the Bible and Prayer were compulsory for all students and no trouble arose before September 1954. From 23rd September 1954 compulsory Bible teaching has been abolished. We are holding the prayer as before. The Bible teaching is compulsory for the Christian students. The Bible teaching was abolished because of the trouble. The trouble arose not only on account of Bible teaching but also for other reasons. Now the prayer, which is sung is that of a general form and not of a Christian form. In this general prayer, we do not pray in the name of Christ but we pray in the name of God. A copy of a text of this prayer is submitted before the committee. This draft is in use since 23rd September 1954. The former prayer used to be ex tempore but it did not materially differ from this prayer except that it ended in the name of Jesus Christ. The five reasons for the trouble in the school are-

(1) suspension of a teacher,

(2) the teaching of the Bible,
(3) amount of amalgamated fund,
(4) alleged biased attitude of management against Hindu teachers and students, and
(5) alleged non-admission of non-Christians in the hostel.

One Saraf, a teacher in our school, was suspended for instigating the boys to indiscipline and strike. Shri Saraf, was on the staff for 10 years from 1944 to l7th September 1954. He distributed copies of the three typed sheets (shown to the Committee) and he was actually caught red-handed distributing these. Of the three sheets, two are addressed to Shri Martin, the Manager of the School, the third one is not addressed to any one. I will file copies of all the three sheets. Shri Saraf, was suspended on 17th September 1954 for six days and an enquiry was held by the Director of Public Instruction. I am submitting a copy of his report to the Committee. The Director upheld the decision of the school in suspending Shri Saraf, and told him that in case he resigns, no action be taken by us against him. We adopted the modifications proposed by the Director of Public Instruction.

3. There are at present nine Hindu and 10 Christian teachers in the staff. Formerly we had 10 Hindu teachers and nine Christian teachers. The hostel is not run by the school but by the two Churches, one each. The school does not interfere in the internal management of the hostels. These hostels are meant for the school.

4. Shri Saraf resigned the post and so no action was taken against him. But I understand that he has been given a Government job as teacher. There are many other High Schools, Non-Christian non-Government, in which, so far as I know, there is not a single Christian teacher. In my school there are 44 per cent Christian boys and 56 per cent non-Christian boys. In other schools, which are above mentioned I cannot exactly say how many Christian and non-Christian boys are studying but I vaguely say that the number of Christian boys might be by 5 per cent.

To Shri Bakshi-

5. No warning was given by the Government to my school in connection with the trouble in September 1954. Shri Saraf went against the discipline of the school inasmuch as instead of conveying to us the grievances of the students he instigated them to go on strike. , Among other things, the allegations on the question of compulsory teaching of the Bible were correct. But he did not make any representation about this to the management. There was no drama either played or rehearsed depicting Hindu Godess Kali and Hindu Gods in a disparaging manner, and extolling Christianity. I did report against Ramnarayan Verma, Lalji Prasad and Narendra of the 10th class alleging apprehension of breach of peace by them. In fact the first information report was not made by me. The City Magistrate and then the police enquired of me and it was in answer of that enquiry that I made the statement which I called report. Before the enquiry was made from me I had called upon the guardians (parents) of these boys to furnish bonds for good behaviour of their wards in the school. I had written letters on the 27th September 1954 to the guardians of the boys, but before that also I had written to their guardians to see me so that I may explain to them the indisciplinary conduct of their wards. I have not got a copy of that letter in the file that I have brought here. I shall furnish to the committee a copy of that letter. The question about the apprehension of breach of peace of any kind by the students was not put to me by the City Magistrate and I did not tell him in regard to that. In fact there was no apprehension of any breach of peace in my mind. The students apologised to the management of the school and they continued to be on the school register. They apologised orally for having taken part in the strike.

I do not know nor did I make any enquiry whether Ganesh Prasad was taking signatures from the students as mentioned by Janardhan or whether he went to Janardhanprasad. I never knew the incident of Janardhan having been hit until I received a letter from Shankarlal, Janardan's father. The letter was given to me on the 2nd although it bears no signature. I called the class teacher Shri F. N. Mukerjee, who told me that while Ganesh Prasad was playing Kabaddi he fell on Janardhan and that is how Janardhanprasad was injured. I did not think it necessary to enquire into the complaint of Shankar Lal Bhatt regarding the allegation made in his letter that Ganesh Prasad had beaten his son because the latter refused to sign a paper brought by Ganesh Prasad, as the matter bad been reported to the Police.

To the question by Shri Bakshi that the province of the police was limited to the enquiry of offence in which they can interfere and not in the matter of school discipline like the one of taking signatures as complained in that letter.

The witness answers-

> "As I had enquired from the school master that it was an accident and not a deliberate action on the part of Ganesh Prasad and further more when this case had been given to the police, I did not make any enquiry."

Shri Bakshi asked "Is it a fact that you did not then realise that it was necessary for you to make enquiry into the allegation of collecting signatures by Ganesh Prasad on the paper as alleged by Shankarlal, father of Janardhan?" (By "then" I mean after the witness received the report of this incident).

The witness replied-

> "I did not think it necessary after the report of the class teacher who was asked to enquire into the matter, by me. I gave a letter to Ganesh Prasad addressee to his father. In that letter I bad asked Ganesh Prasad's father to come and see me in connection with this all. He did not come. I gave the letter before I enquired from Shri Mukerjee. There are no freeships or scholarships in our school. We don't have physical feats of students played on Nag Panchami day. There are some schools where Nag Panchami is celebrated like this. But in ours it is not so. The students did ask to celebrate feats-of-arms on the Nag Panchami day but I declined their request, because we did no such functions before. My reason was not that this was associated with Hindu culture and practices."

No. 13

Name-Shri Sohanlal.

Father's name-Shri Shaligram.

Occupation-Contractor.

Address-25811, Kariya Pathar, Jabalpur.

Age-45 years.

I am B.A. (Hons.) and LL.B. I am Secretary of Gun Carriage Factory, Jabalpur, Arya Samaj and Secretary of Vedic Sanskriti Raksha Samiti, Jabalpur. I have submitted a supplementary memorandum and also answer to the questionnaire. It is incorrect to say that the Activities of the Arya Samaj are opposed to the Christian Community. The reason why such a charge is levelled against us is that while before the advent of Arya Samaj there were no reconversions to Hinduism, the Arya Samaj brings about reconversion of persons willing to come back to that religion.

2. I will file my statement in writing and hand over the same to the Committee on the 14th when the Committee returns from Sagar for a few hours.

No. 14

Name-Dr. E. Emanuel.

Father's name-Rajappan.

Occupation-Professor and Vice-Principal, Leonard Theological College, Jabalpur.

Address-Leonard Theological College, Jabalpur.

Age-58 years.

I was Secretary of the Madhya Pradesh Conference of Methodist Church of Southern Asia. My duties are very limited. In fact they last for about only eight days in a year when the Conference meets. The Ministers are appointed by the Bishopries in consultation with the District Superintendent, which includes the Cabinet. Our Conference has to do: Evangelistic work. We pass the character of every Director and if there be any unworthy work of his, we severely reprimand him. Inducements and allurements will surely be reprimanded. No case of such type came to the notice of our Conference.

To Shri Bakshi-

2. If there is any charge unworthy of a Christian Minister, it can be communicated by anybody, and by even a non-Christian. It is then enquired into and that goes to the Conference Relations Committee, which investigates the case, and then it comes before the Executive Session of the Conference. We take into consideration reports appearing in the Press regarding the conduct of any Minister.

3. All Ministers of the self-supporting Churches are paid out of indigenous funds raised locally. But in case of Bishops their salaries are paid from Bishop Fund, which consists of money raised from all countries including America. I am telling this not as Secretary, but in my personal capacity. I do not know how the non-supporting Churches are financed. We Indian Christians, feel that we should be sell-sufficient and do not like to depend on aid from outside. There is fraternal relation between all the Methodist Churches in the world. It extends to financial assistance from one country to another, e.g., from India to America and America to India.

No. 15

Name-M. K. Banerjee.
Father's name-S. C. Banerjee.
Occupation-Legal Practitioner, Jabalpur.
Address-Napier Town, Jabalpur.
Age-58 years.

I am a Hindu Brahmin. I came to Jabalpur as a refugee from East Pakistan and my son had been a student in Christ Church Boys' High School and is a student in St. Aloysius College, Jabalpur. I have come across no propaganda in the school or in the college with a view to convert students to Christianity. My son attended Bible Classes while in school.

2. During the whole course of education of my son in Mission schools, I had not found that anything was being done with a view to convert him to Christianity.

To Shri Bakshi-

3. I am a staunch Hindu and I have always been taking care that my boy is not influenced by any other religious teachings. Majority of the converts to Christianity are from poor classes and Aboriginals but I know of some cases of people embracing Christianity who are rich and scholarly.

4.

No. 16

Name-George Masih.
Father's name-Gangappa.
Occupation-Painter, 506-Army Workshop.
Address-Ranjhi, Jabalpur.
Age-About 40 years.

I am a painter in the 506-Army Workshop, Jabalpur. Formerly, I was a sepoy in the Supply Depot working as an orderly to Lt. Noor Mohammad at Gorakhpur., His neighbour, Capt. Morris, an Englishman, had an Ayah with whom I fell in love. The Captain told me that unless I became a Christian he would see me dismissed. I then became a Christian, married the girl and remained a Christian for ten years. Two months ago, I went to the Arya Samaj to have my *Shuddhi* ceremony and have come to my old religion. I have been reconverted with my wife and children. After I had become a Christian, I had been to the Church only once or twice. My original name was Ningappa and when I became Christian my name was changed to George Masih. I have, now, applied to the authorities of the Workshop to have my name changed from George Masih to my old name Ningappa.

To Shri A. B. Shinde-

2. I did say to my wife before marriage that since we loved each other, she should become a Hindu. But she refused. Capt. Morris had told me that since I had spoilt his Ayah, I should become a- Christian, otherwise he would see that I was dismissed. For the last ten years I had been persuading my wife to embrace my old religion but she was not agreeing. Lately, however, she happened to say herself that we should embrace our own religion.

No. 17

Name-Girja Kishore Kapoor.
Father's name-Shri Naval Kishore Kapoor.
Age-52 years.
Occupation-Merchant.
Address-Gorakhpur, Jabalpur.

I am the Vice-President of the Madhya Pradesh Branch of Bharatiya Jansangh here. Yesterday I have handed over to the Committee a written statement. In my statement I have written nothing from my own self. I have quoted passages from books and writings of the Christian Missionaries. References to pages have

also been given. The desire to read Christian literature came to me when certain incident occurred regarding Jharkhand and in Naga Hills, when our Prime Minister, Pandit Jawaharlal Nehru, visited these places. On going through their literature I felt convinced that whatever colour they may give to their activities of proselytization as being out of love, service, and if it is not covered by these, out of discipline and good manners, the real object is to create a political problem ultimately culminating in the demand of a separate □Isaistan□.

2. All my opinion is based on my study of the books and leaflets published by the Missionaries. I have not personally heard any preacher in Madhya Pradesh, or anywhere else advocating any such movement. I produce the book entitled □Masihi Awaj□ of June 1954 number, issued from Raipur, at page 4 of which occurs:

‘‘ईसाईयों की इस हालत में क्या यह मुनासिब नहीं है कि पाकिस्तान की तरह ईसाईयों के लिये भी हिन्दुस्थान और पाकिस्तान दोनों मुल्कों से जमीन लेकर एक स्थान कायम किया जया.’’

3. I also produce a leaflet entitled □Pap ki Duniya Men□ published and issued by Mission Press, Jabalpur. I produce the following □Ap Anant kal Kanha Bitawenge□, □Hinduism and Christianity□, □Tribal India Speaks□, □Whole World is my Neighbour□ (pp. 1035-1036), □Christianity and the Asian Revolution□ (pp. 91, 93, 280 and 281), □Communism and Social Revolution in India□ (p. 76), □Adivasi Mahasabha Visheshank□ (p. 34), □Catholic Dharma ka Prachar□ (particularly pp. 32 and 33), □Hand-drawn map of proposed Jharkhand area□, □Catholic Directory for 1954 of India□. (All -the books except the leaflets are to be returned.)

To Shri A. B. Shinde-

4. By □Demand for Jharkhand□ my conclusion from the books that I have read is that it is really a demand for □Isaistan□. This is harmful to the country.

Oral Statement made before the Christian Missionary Activities Enquiry Committee.

SAGAR

(11-8-1955)

No. 1

Name-K. Thirumalai son of Thirumalai Pillai.

Age-42 years.

Profession-Private practitioner.

There is nothing wrong in a Christian doctor presenting Christ to his patient in a Christian hospital. In fact it is expected of him that he should be both a good doctor and a good witness for Jesus Christ. The one cannot be divorced from the other. The efficient and kindly physical treatment of a patient by a Christian doctor, though necessary, is not enough. He has to witness Christ with words to everybody as also to his patients.

2. I, as a Christian doctor, give medical treatment and also feel bound to testify to the Saving Grace through Christ, and I have not found any trace of undue influence in that. I see nothing wrong, if in a mission hospital also a Christian doctor does the same. I have lost nothing in my practice because of this. On the contrary, some friends or some former patients come to me not only for medicine but for spiritual advice and discussion.

3. The last command of Jesus Christ has got to be carried out by every Christian, whatever his profession may be (*vide* Mathew 28-18-20). Witnessing Christ to a patient does not amount to inducement and he is not so circumstanced as to mind the wishes of the doctor.

4. I would allow □*Pracharaks*□ to preach in a mission hospital. I do not know of scriptures of other religions. Therefore I am not in a position to say, whether a patient finds consolation in them or not. I know only of my religion and I know that consolation can be found in it, and I can present only that to my patients.

To Mr. Saraf-

5. If a particular Hindu patient wants a Hindu priest in our hospital it is up to him to bring him and we would not object to it but we would not allow in a Mission Hospital a Hindu religious man to come and pray for consolation to individual Hindu patient without being specially summoned for.

6. I would not object to similar treatment being given in a hospital run by other religious bodies.

(12-8-1955)

No. 2

Name-E. Raman.
Father□s name-S. Raman.
Address-Gopalganj, Sagar.

I am president of the Evangelical Church in Madhya Pradesh. Formerly we had what was called Swedish Mission in short, or in full the Evangelical Missionary Society. It started in India in 1878. As a result of missionary activities a Church' was organised called the Evangelical Lutheran Church. In 1949, the Mission was integrated with the Church and we have now Evangelical Lutheran Church consisting of the Mission and the Church. Its President is elected every 5 years and I have been its President since 1944, both before and after integration. Our Church and Mission activities are confined to Madhya Pradesh in India. I was present yesterday when Dr. Thirumalai was giving his evidence and I fully agree with his views. I would add that in fact it is to the advantage of a sick man that the doctor treating him talks to him religion. Because at that time the patient is in the most receptive mood, even if that involves a change of religion of the patient by appeal to his heart by the doctor. Most of the patients in Mission hospital are non-Christians and it is our duty to present Christ to them. It is not our duty to convert, but if a person becomes converted by our presentation of Christ to him, we welcome it. It is our duty to heal not only his body but also his spirit. In the case of schools we have conscience class and a Christian teacher teaches the Bible only to those Christians and Non-Christians who willingly attend that class. My answer to question 86 of the questionnaire means that moral instructions are not separately given from the Bible class. Moral instructions are given from the Bible and only to those who attend the Bible class. There is no separate provision for teaching moral instructions to those who do not attend the Bible class. Our annual budget since 1947 has been nearabout 4 lacs a year. Out of this, we receive about 2 lacs a year as subsidy from ENMSS. This money comes from Sweden. The missionary□s salaries and allowances are not included in this budget. They receive it from Stockholm. I cannot give any idea even roughly of what that amount would be. The whole budget is worked out and it cannot be said that any sum received from Stockholm is earmarked for any particular work, *e.g.*, the Evangelical work. It is the lump sum that we ask for from them. I do not subscribe to the ideas of those Christians who are anxious for the day when they may not have to depend on foreign aid, both monetary and personal. This idea does not appeal to me and I consider it as born of ignorance. Those of the foreign Churches, who are sisters, do not give it to any individual or individuals. They give money and the personnel for a particular cause, which is common to both the Church and the Mission. In our Church, so far as I know, there is no group holding such views. The work of the Church as such will not suffer if foreign subsidy is stopped but the philanthropic activities of the Church will be seriously affected. I am proud of the immense amount of good work that Christians and Christianity have done to India. (His attention is drawn to last para in answer to question No. 97 and 98 he says that he would like to withdraw the words □as in other countries of the world□).

To Mr. Saraf-

2. My grand-father was converted to Christianity. There has been no convert from Islam though their number is quite decent here.

3. I file pamphlets (1) Isai Mat Ki Alochna (Arya Samaj Chouk, Prayag), (2) Khuda Ka Beta and (3) Isai Kiyon Bante Hai. I do not draw your attention to any particular page or passage in those pamphlets.

Our relations with Government officers and the general public have been most cordial. There is no complaint of any harassment to us from them.

No. 3

Name.-Manohar Sadashiv Hardikar.
Father□s name-Sadashiv.
Age.-45 years.
Occupation.-Teacher, Mahila Vidyalaya, Sagar.

About the year 1934-35 when Christian Pracharaks used to preach in market places through songs and music, I had told them that I had a taste in songs and music and I used to improve their musical tune. In that way I came in contact with them and they said they would be willing to give me employment if I became a Christian. I did not become a Christian, though I had a need of service, and there the thing ended.

No. 4

(12-8-1955)

Name-Shri S. A. Masih.
Father's name-Barnabas.
Age-41 years.
Headmaster, Emmanuel Boys' School (run by the Church of India, Burma and Ceylon).
Residence-Sagar.

There are 186 boys in my school. We have 12 Christian boys, 45 Mohammedans and the rest Hindus. We are five teachers, including myself. Four are Christians and one is a non-Christian. It is a Hindi Middle School. The Bible is taught in my school, but not as a subject. It is taught for about 20 minutes before the school begins. All. Christian boys, majority of the Muslim boys and about 60 per cent of the Hindu boys attend these classes. It is compulsory for nobody to attend. Prayer is sung at the beginning before the school begins and it is not compulsory for any student to attend, not even for Christian students. The attendance is never less than 50 or over 75 per cent and the prayer is not a denominational prayer, although there is no set form of prayer. I generally lead the prayers. Sometimes I pray in the name of God and sometimes in the name of Lord Jesus Christ. A priest of the St. Peter's Church takes the Bible classes. He is not a teacher of the school.

To Mr. Tole-

Since the last three years I have a notice on the notice-board that the attendance in the Bible class is not compulsory. Even before this the attendance was not compulsory. I put up that notice on the notice-board three years ago because it occurred to me that I should do so, so that there may be clear understanding. The prayers that are offered in the school are definitely Christian prayers as it is a Christian school.

No. 5

(13-8-1955)

Name.-Miss Bojner, Mission Hospital, Khurai. -(Miss L. Bojner, R. N. Swedish Mission Hospital, Khurai, district Sagar.)

I am at present in-charge of the Swedish Mission Hospital. In fact I can be called the founder of it as I started the dispensary about 22 years ago. We do not give free treatment, except to very poor patients, and there is no partiality shown among them in our treatment. The members of the staff are all Indian except myself. We have no qualified doctor at present, but we have trained nurses, compounders and technicians. Prayers are held before work begins in the outdoor section. Prayers are also offered in the indoor wards, but I am sorry that this is not done daily, although I very much wish it. I do agree with what Reverend Raman stated yesterday about the duty of a Christian doctor. A Christian doctor is in duty bound not only to heal the patient's body but also be a witness for Christ. I regard both as equally important. I heard Reverend Raman's statement yesterday. Our expenditure is about Rs. 10,000 a year including salaries. Out of this Rs. 4,000 is received as a grant from the Church and Rs. 6,000 we realize from patients.

No. 6

Name-Prannath Lekhi, Cantonment Executive Officer.
Father's name-Shri Bhagatram Lekhi.
Profession-Executive Officer of the Cantonment Board.

The following copies of letters are shown to him:-

(1) Memorandum No. A-1/8/, dated the 20th August 1954, from President, Cantonment Board, Sagar, to the Director of Public Instructions, Madhya Pradesh, Nagpur.

(2) Memorandum No. 3590, dated the 4th September 1954, from District Inspector of Schools, Sagar, to the Manager, Emmanuel Boys' English Middle School, Sagar, and St. Joseph's Convent School, Sagar.

(3) Letter, dated the 10th September 1954, from Emmanuel Boys' English Middle School, Sagar, to District Inspector of Schools, Sagar.

I have seen these letters. In this connection I state that there were two schools involved in our letter of the 20th August 1954-one the Convent school (the St. Joseps Convent School) and the other, the Emmanuel Boys School. The reply from the Convent School is not in the file of the Committee. I would very much like that the Committee should see that as well. To the points raised in the letter, dated the 10th September 1954 of Dr. Thirumalai I have to say that our programme was between 10-30 a.m. and 11-30 a.m. an this did not conflict with the timings of their programme. Regarding previous non-consultations with the school authorities I, as the Chief Executive Officer of the Cantonment Board, maintain that as Cantonment Board we are the elected representatives of the people of Cantonment area and it has been our practice in the past not to have any previous consultation nor do I deem it necessary that previous consultation should be held on such occasions of National function. The reason why we made a report was that they did not reply to our letter that they had already fixed their own programme and that therefore they would not be able to participate fully in our programme.

To Mr. Raman-

The Roman Catholic School (Convent School) never attends and never co-operates in any such function of national importance. It is a fact that Dr. Thirumalai did attend our function after the Church Service was over.

No. 7

Name-Peter. Patidas.
Profession-Doctor of Mission Hospital, Damoh.

I am the doctor in charge of the Mission Hospital at Damoh. It belongs to the Disciples of Christ Church. There are 20 beds in the general hospital, we are treating outdoor patients also. The daily average attendance is about 50 and the total number of patients for the year is about 4,000. We have three grades of payment from the patients: those who pay (i) full charges, (ii) half charges and (iii) free. Last year there were 232 cases free and 32 cases of half free, and the rest of the 4,000 cases have been charged fully. Among the free cases, the proportion of Christian and non-Christian would be 1 : 4 likewise I think is the case in respect of half payments also. Damoh town has a population of 40,000 and the Christians are only 400. There are 13 members of the staff. These are all Christians, out of the total expenditure of about Rs 30,000, only about Rs. 3,000 is paid by the Church as a donation. The rest is collected from the patients.

No. 8

Name-Melaram Sharma, s/o Pt. Nandlal Sharma.
Residence-Sagar.

I am the President of the Sagar Arya Samaj for over two years now. I am producing a copy of the anonymous letter, which I received in January, 1955. The original is shown. I cannot point out to any particular person who had written it. It has been received by post. The man who opened the letter, threw away the envelope. I received the letter by post. In fact the letter was received by the Secretary of the Arya Samaj who sent tile letter with the envelope to me. I have seen the envelope and wanted to scrutinize the stamp of the post office but it gave me no idea as to the sources of the letter. I sent back the letter with the envelope through a peon to the secretary. Afterwards I got a few typed copies made of this letter. I believe that some Christian may have written this letter though not honourable Christian of the upper status. That shows the mentality, according to my belief, of the rank and file of the Christian community. There was a note in the *Amrit Bazar Patrica*, dated the 26th December 1954 in which was conveyed the news that certain Hindus of Uttar Pradesh had been converted forcibly to Christianity. That cutting has been sent by me to Shri R. B. L. Gumastha, Additional Deputy Commissioner, Sagar.

To Mr. Raman-

I do not remember the address on the envelope, viz., whether it was to the President or to the Secretary but generally our letters are addressed to the Secretary. My surmise is that this also might have been addressed to the Secretary. I do not think that an Arya Samaji or even a Hindu (other than Arya Samaji) would write such a letter.

No. 9

Name-Balwantsingh, s/o Parmanand.

Residence-Sagar.

Profession-Music Master.

A Christian pracharak came to my house some days back and began preaching when a few other persons also gathered. I questioned him. He used to say that there is Mukti only through Christ, and all Indians will have to become Christians one day. Jesus Christ is going to be born again. And he also asked me my income and profession, etc. He said a lot of other things also about the benefits of the former British rule and the great disadvantage of the present regime. He also gave me a booklet. He was an Indian.

To Mr. Raman-

I have seen him several times and could recognise him if I see him again. But I do not know his name.

No. 10

Name-Donald T. Rice.

Father□s Name-Ray E. Rice.

Profession-Doctor, Mission Hospital, Damoh.

I am a co-ordinator of the Jiwan Tara (Star of Life) Programme. It is a rural development programme intended to improve the general standard of life of the people. Our chief emphasis in the past had been on public health. We had one training course in the year 1954, and one is in progress now and W ill last for about 7 or 8 weeks. I am handing over to the Committee 5 sheets, which will give them some idea of our working and programme. Our annual budget is about Rs. 52,000 in 1955. All this money comes from Societies in America listed in our letter-head of which I have handed over a copy to the Committee. Our programme is for five years. I cannot say what really is going to happen after five years. Last year we had 18 persons in the course on our roll, which ultimately dwindled to 11 in the end. All of these were Christians because at that time we thought we should start our work with Christian *Gaon Sathis*. This year we have 11 Christians and one Hindu under training. Out of 12 in last year□s batch, all are employed under our programme. The scales of pay of the *Gaon Sathis* are given in the sheets that have been handed over to the Committee. My salary is separate from Rs. 52,000 shown in the budget. During the training we have no Bible class but we have devotional service. We expect all to be there and each one of the *Gaon Sathis* has a rotated system of his prayer and thus the Hindu *Gaon Sathi* will be free to lead the worship as he thinks best.

To Mr. Tole-

I have never been present in what the *Gaon Sathis* used to say about religion and other matters but from their reports I gather that they used to talk to the villagers about religion also. It is difficult for me to say what they talked. I further maintain that as an Indian Citizen they had every right to talk to the villagers on their own religion, namely, Christianity.

No. 11

Name-Shrimati Malti Shrikhandey.

Designation-Head Mistress, Government High School, Sagar.

I was a student of Mission school in Seoni (Chhindwara) some 30 years ago. I was there for about four years. Bible teaching then was compulsory and I used to learn the Bible and sometimes stood first in that subject. Afterwards when I grew in age, I began to have some idea of my own religion and I took objection to the method in which teaching was conducted in the Bible class. Our Hindu Gods and Goddesses used to be spoken in a very derogatory language. Then along with another friend of mine, Miss Verma, I agitated. But this situation was so unbearable that I had to leave the Bible class. I was then told that if I did not want to attend the Bible class, I had better to leave the School. Mrs. Peter was the Head Mistress and she used to take the Bible classes. I and Miss Verma discontinued going to school. When my father asked me the reason for my not going to the school, I related to him all the story. Then Mrs. Macneil came to my house and promised me that such a thing would not recur and that I should continue going to school. I then began going to the school and I was attending the Bible class. No such disparaging words were said while I was there. I passed the VII class and left the school but the same thing happened again when my younger sister was a student in the school and attended Bible classes. This was about two years after I left the school. The same Mrs. Peter and Mizi Bai were responsible for teaching the Bible and speaking derogatory words about our Gods and Goddesses. My sister then had to leave the school on this ground. Mrs. Macneil was the wife of preacher and had influence with the school authorities. During the time of my younger sister, Mrs.

Macneil was probably out of India and there was nobody to intervene.

One Geeta Mukerjee, who is well known to me, came to me some 7 or 8 months Macro, asking me for help to her sister Sujata, as Sujata was in great need of help and service. She told me that some Christians told her that if she embraced. Christianity Sujata would be sent for training and helped in other ways. I told Gita to see that she does not become a Christian. I further told her that although I could not help Sujata in getting her a post or sending her for training but I would help her with Rs. 10 per month. Soon after I learnt that Sujata was selected for some training or appointment, so I had no occasion to send money.

To Mr. Raman-

I was about 13-14 years old when I was a student of the Mission School. I do not think that it could be a device on the part of Gita to represent in the way she did in order to excite my sympathy and extract help from me, as I knew Gita from childhood. Gita was in training when she came to me in my place at Sagar.

No. 12

Name-Micton E. Coleman.

Father's name-John J. Coleman.

Profession-Missionary.

Residence-Amarmau (District Sagar, Madhya Pradesh).

Our Mission is called "American Friends Mission". We started work in what is now Vindhya Pradesh from the year 1896. Our activities in Madhya Pradesh, dated from 1949. In Vindhya Pradesh and Madhya Pradesh our activities are confined to what is called Bundel Khand. In Madhya Pradesh our area is only approximately 15 miles radius round Amarmau. Our primary work is evangelistic, though we have not been able to make converts in our area and none in Madhya Pradesh. In Amarmau we had a primary school, which we have closed temporarily since April 1955, but we have a dispensary, which is working. We have our Pracharaks also one living in Madhya Pradesh Dayalchand was our preacher in Madhya Pradesh until 1st May 1955. Our method of preaching is not to decry any existing religion in India but to preach Christ positively

2. I know of the complaint made against Dayalchand, or in fact against the whole party. I have received a letter, dated the 9th June 1955 from the District Magistrate, Sagar, informing me that on the 24th February 1955 in my speech at village Shahsan I had uttered objectionable words. In reply to this, I have asked for an appointment to the District Magistrate to explain the whole situation to him personally. All that I can say now is that neither I nor those who were with me then uttered in our preachings any objectionable words. We do recite the 10 Commandments as part of Christian teachings. One of the Commandments is "Thou shalt not make unto Thee any graven image" and so forth. We have translated into Bundelkhandi as "Devi Dewta Na Manaiyo, Na Pujiyio, Na Ghar Me Rakhiyo". Our budget of the Mission in Vindhya Pradesh is about 1½ lakhs. That comes mostly from Ohio Friends Church in America.

To Mr. Saraf- We do not join the Hindu festivals like Dashara and Diwali. We join activities, which are purely social, educational and national. We do not participate in Hindu religious festivals like Dashara and Diwali.

No. 13

Name.-B. L. Saraf, Advocate, Sagar.

I am connected with several social, religious and cultural institutions of Sagar. I am the president of the Mahakoshal and Vindhya Pradesh Rashtriya Swayam Sewak Sangh, I am the Treasurer of the Sagar University. I am connected with a number of Trusts, with a charitable dispensary, and the schools in Sagar. After passing my law in the year 1925, I worked as a Junior to some lawyer in Allahabad. There, on some information about me, Reverend Lucas came to think that I might probably become a Christian and he tried to persuade me in many ways but I was not convinced of the superiority of the philosophy of Christianity and I remained a Hindu. I consider the non-participation of Christian friends in what I consider as cultural festivals, like Dashara and Diwali, as unfortunate. My fear further is that any extraterritorial affiliations and religious loyalty may not be healthy for the security of the State. That has a tendency, to my mind, of making them not good Indians though they may be very good Christians. What I mean is that at some crucial moment of real trial and stress for the security of Bharat those who have outside affinities and outside affiliations may not prove helpful to the security of Bharat and it might lead to further division and disruption of our land. The happenings in Jharkhand and Assam are a pointer to this. I should also like my Christian friends to accommodate our national and cultural functions with their religious requirements. I have heard

the statements of Dr. Thirumalai and Reverend Raman. I entirely disagree with them in their views that they should preach (witness to Christ) just as he says in the case of a doctor to a patient of a teacher to a student of a manager of an orphanage to an orphan. I consider this bad, as the patient and the student and an orphan are so situated that they cannot displease them, and it would be taking undue advantage of their situation as a patient, student or an orphan.

No. 14

Name-M. S. Shrikhandey, son of Shanker Rao Shrikhandey.

Age-42 years.

Profession-Headmaster, Mahila Vidyalaya, Sagar.

The witness is too vague.

Oral Statement made before the Christian Missionary Activities Enquiry Committee.

MANDLA

(15-8-55)

No. 1

Name-Rambharos Agarwal.
Father□s name-Seth Bhaddelai.
Occupation-Lawyer.
Residence-Mandla.

I have sent my reply to the Committee□s questionnaire, and my honest views are expressed therein. The litigants of Salhedanda village of Mandla tahsil by name Luta and Hazari were coerced by one Padri byname Anthony Thudiyhill (Roman Catholic) to effect a compromise of their case on pain of dire consequences. Being afraid, they effected a compromise. This matter went to the Civil Court and one of the findings of the Court is that the compromise was not voluntary but a result of undue pressure by the Padri. The motives, as I understand, must be to show his influence and superiority in that village with a view to convert people to Roman Catholic faith. Other persons of Salhedanda have made complaints to the Deputy Commissioner through the District Congress Committee, Mandla, about undue pressure of this Church, It is not merely my information but also my personal knowledge that loans were advanced by the Roman Catholic Missionaries with a view to convert people to Christianity. There is another Mission also working in the Mandla district. It is now called Gondwana Mission but no instances of objectionable methods have come to my notice with regard to their working. I file a statement today. In this I have suggested remedies to protect an aboriginal in his ancestral faith. On the analogy of the Land Acquisition Act I say that the permission of the Deputy Commissioner should be necessary for an aboriginal leaving his ancestral faith, but not so when he comes back to his ancestral faith. In a backward tract like Mandla district, in my opinion, officers of high character and efficiency should be posted. At present the general opinion is that those who are sent here are sent by way of some sort of punishment for their not very efficient work elsewhere. In fact the process should be reversed. Men of proved efficiency and character should be posted here as backward people need more sympathy and more looking after their interests than those in the advanced areas. My written reply to question No. 42 of the questionnaire is based on my belief that conversion not only to Roman Catholic faith but also to any denomination of Christianity would lessen an aboriginal□s affiliation as an Indian though I grant that this cannot be said of highly placed and intelligent men and women.

No. 2

Name-Shri D. L. Dilrai.
Father□s name-Dilrai.
Occupation-Missionary of the Gondwana Mission.
Residence-Mandla.

Our main work is Evangelistic but so far we have no converts. Our main work is in the backward tracts, amongst the aboriginals in the Mandla district. Our annual expenditure is about Rs. 7 to 8 thousand. We get this money from the Bishop of Nagpur. We have 3 school teachers, 2 of them do pastoral work also. We

have no pracharaks in addition to these. They are also not regular pracharaks. Our total number in Mandla district would be about 400. The main field of work in Mandla district is of Roman Catholics and their number is much larger than ours. I cannot say how much. It is the lack of funds that is coming in the way of our evangelistic work in the Mandla district. Had we the funds, we would have done as we did 20 years ago. I have also heard complaints of the type regarding advance and loans by the Roman Catholics stated by the previous witness but it may be just to help a poor man in his needs. The other aspect also can be there, that this loan may work as an inducement to conversion. Our Mission, therefore, had never adopted this method and would not adopt this method even if we have money. On our part I should not fail to bring to the Committee□s notice that the Roman Catholics reached the places wherever Government help could not be available and the Roman Catholic have helped in such places. That fact also must have attracted the persons residing in those distant parts of the jungle area, towards the (Roman Catholics) religion. Our Government is looking more and more onwards the welfare of the tribal area in matters of education, financial help and, general uplift. This is welcomed by the people of those areas. It is also welcome to me. About the Roman. Catholics, I cannot say.

To Mr. S. P. Verma-

There is a small dispensary belonging to the Mission at Patpara. These four persons have come from Travancore, three ladies and one gentleman. Besides doing their hospital work the two who are attached to the hospital do preaching work also. The other two are learning the local language. In fact all four are learning the local language in order to prepare themselves for work in this locality. They are not paid by our mission. They are paid by Travancore mission although they are under the Nagpur diocese.

To Shri S. B. Shukla, counsel for non-Christians-

I cannot say what has been the increase or decrease in the number of Christians here for the last 3 or 4 years. This information can be given by the Bishop of Nagpur. We keep no record of the work done by our workers.

No. 3

Name-Koshibai.
Father□s name-Mudewa, Gond.
Occupation-Agriculture.
Residence-Raitwar, tahsil Dindori.

MANDLA

No. 4

Name-Singarobai.
Father□s name-Kodu.
Occupation-Agriculture.
Residence-Bijori, tahsil Dindori.

No. 5

Name-A. I. George.
Father□s name-Rev. A. P. Itty.
Occupation-Secretary, Patpara Mission.
Residence-Patpara.

Formerly Patpara was a Mission station of the Gondwana Mission. We have taken over Patpara, and the near about villages from that Mission. It is now an independent Mission and not a part of the Gondwana Mission. Our funds come from Travancore Mission. I, my wife and two other ladies came here on an invitation of the Nagpur Diocese. Our annual budget is about Rs. 3,000. The amount comes from Travancore. Our sphere of work is confined to 7 or 8 village□s roundabout Patpara. Our main work is evangelistic. There are in all 49 Christians in our area and the rest are mostly Gonds. We came in last October. But Christian Missions have been working in the area since about 70 years. We do preaching work, and sometimes visit houses. We run school and some medical aid is given, as there is no medical aid available nearabout. Patpara is 7 miles from Mandla and important medical cases are referred to Mandla

Hospital. Some 3 or 4 people came to me individually and told me that they wanted to he Christians. I then questioned why they wanted to be Christians, and I was not satisfied of their worthiness. Therefore I did not convert them. The Gondwana Mission has made available to us all their establishment and work.

To Shri S. B. Shukul.- Whenever we go for preaching, we go in numbers, varying from 3 to 12. Generally we collect a large number of people. We preach in substance that through Jesus Christ alone people can get salvation. We never say about their religion. We tell them about our life and experience and about their faith. We sing Christian songs and show magic lantern slides. There are no records of conversion for the last 10 years. I asked people who had come to me to become Christian whether they had come for financial help or to get a woman in marriage, as I had heard that people are actuated by such motives to become Christians. That has been within my experience also that people come to become Christian with that expectation. There are people of our confidence in every village who are not Christians and they invite us for preaching, medical help and other works.

No. 6

Name-Ishwardas.
Father’s name-Jhadudas.
Occupation-Kotwar.
Residence-Khitoli.

Some 2 or 3 years ago I had been to Junwani where my son was reading in the Mission School. Father of the Church, whose name I don’t know, is called Bade Swami. He gave me several tracts asking me that I should distribute them amongst the villagers and take the villagers every Sunday to the Church. I took the pamphlets and distributed them and also asked the villagers to go to the Church. I am kotwar of two villages. In fact I had taken some Baigas of Lakhanpur to the Church on Sundays, nut they did not continue to go as they said they did not like that. Then Bada Father asked me why I was not trying to take the people to the church. I told the Bada Father that I was a Government Kotwar. I could not do more than I was doing. I could not help when the people did not go to the Church. This he did not like and became displeased with me. One day I went to Junwani again. I was standing in the courtyard of Amritdas master, hearing two other masters’ quarrel. As I was standing, Bade Father came from behind and when I heard his steps I legged behind but he became wild and he gave me good beating saying that I was not doing his work and was not taking the people to Church. The father followed me but I anyhow escaped. I reported the matter in Mawai P. S. next day. The next day the Bada father came to my house and entered it. He threatened that unless I continued to send my son to his school, I would be turned out. I was afraid of not sending my son to his school. Then I began sending my son to school and nothing happened to him. Some 15 days back they have turned out my son from the School and I suspect that the reason is that I have come here to depose facts. I had given written statement to the Committee when it visited Dindori last time I gave a statement (Bayan) in writing dated the 10th December 1954. A copy of it was given to the Committee by Shri Nilkanth Sharma along with his answer to the questionnaire. (The original is shown to the witness and he admits his signature.

No. 7

Name-Chhiddi
Father’s name-Hira
Occupation-Cultivation
Residence-Surajpur, tahsil Mandla

My village is a mile and half from Salhedanda and about 10 miles from Katra, where there is a Roman Catholic Church and a Padri. The Padree used to give me two bottles of kerosene oil and Rs. 13 per month so that I might learn Christian religion and induce others to become Christian. He used to tell us that it is no use worshipping our Gods and Goddesses. He also used to say that we should not say “Ram Ram”, when wishing each other bus should say “Jai Issu”. For some time I did his work and tried to learn his literature. But after some time I began to realise that I was loosing my caste and would be excommunicated by my caste fellows. Therefore, I became cold in this matter. Then the Padri Sahib discontinued paying money and two bottles of kerosene oil. Salhedanda and Surajpura are on the other side of river Narmada and are Jangli tract. Katra is near Mandla. Year before last Chhota Padri Saheb of Katra told me that I was their old worker and should work for them, myself become a Christian and make others Christians and then I would get my old remuneration of Rs. 13 and two bottles of kerosene oil as before. I know that there are five houses of Catholic Christians and about 50 houses of Gonds in Salhedanda. The Catholic houses were formerly of

Gonds. They have converted to Christianity about two or three years ago. The Gonds told the Christian converted that they would not allow them to touch their food and not have such other connection with them. On this there was some quarrel between the two parties. The Catholic insisted that they did not cease to be Gonds because they adopted Christianity and they had every right to take food, etc., in their caste pangats. The matter was reported and on Government officials' intervening and telling them that the Christians should not interfere with the Gonds and the Gonds with Christians, the matter is now at rest. There is a dispute between one Luta and Hazari. Both are Gonds and non-Christians. The Padri Saheb of Katra is siding Hazari in that quarrel. I cannot definitely give reason of the quarrel but I gasp that one Ajansingh is Christian and his mother and Hazari□s wife are sisters. That may be the reason for this sidetaking of the Christian Mission.

No. 8

(16-8-55)

Name-Suraj Prasad Verma.

Father□s name-Shri Janaklal Verma.

Occupation-Photo Artist and Secretary of Arya Samaj, Mandla.

Residence-Mandla.

I have replied to the Committee□s questionnaire. I have several occasions to go into the interior in connection with my business, and also in connection with Ramayan function. I have recorded in writing my experience, which I am handing over to the Committee. Nandu, son of Lingu Baiga of village Bijoara informed me when I had been to his village that Foreign Missionaries forcibly took away his sacred Trishul and Sath Kathwa talking very disparagingly about them and took them into Church and sprinkled water on them saying that these are nothing and Jesus Christ is our Saviour. He also gave me in writing copy of the application. This has been sent to the Committee and I give the original for your perusal. I was also informed by an old man, who is locally called Gandhi, and a few others with him that the Christian Missionary there (in order to convert people) played the following trick. He brought two idols one of Jesus Christ and the other of Ram or Krishna. He told the audience that these were the two idols one their God and other his God. He would try which one is purer. The pure one would come out of the dirty water if both are placed in it. Then a bucket of water was brought and some dust thrown into it. The idol of Jesus and the idol of Ram were then placed under the water taking care that the idol of Jesus should be under the idol of Ram. Then they were asked to call out their Gods to swim over the dirty water. The Hindu idol did not come up and then it was his (the Christian□s) turn to call his God and then he gave a shake to the pot and the idol of Jesus swam over the water as that was made of wood and that of Ram or Krishna was made of metal. In this way the ignorant and backward people are deceived into believing that there is truth in what the Missionary says. These tricks are played in the open bazar. I am willing to produce my two informants. In fact they would have come to day, but due to heavy rains, they were held-up. I shall willingly produce them in Nagpur or if the Committee comes in open season, then I will produce them here.

Ratnu son of Lingu Baiga told me that one foreign Padri beat him as he thought he was interfering with his work of conversion. Ratnu has given his written statement to the Committee and I produce the original here for the Committee□s perusal. Village Bijora is far in the interior and difficult to approach. I asked Ratnu why he did not report to the police. He said that it was difficult for him to go alone. He could not find a companion as they were afraid of pressure from Missionaries. Bhangi, son of Dasru Baiga was also beaten by the Missionaries. He had made a report. His writing is also with me and a copy is given to the Committee. Asru, son of Baisakhu Baiga informed me that the foreign Padri entered his house, drove away his children and wife, and locked it because he thought that Asru was not going to the Church and not taking others to the Church although he was a Mukhia. He has given a report in writing. The original is shown, and a copy given to the Committee. Bhagutsing has also given in writing the original shown and a copy has been handed over to the Committee. Ishwardas Kotwar, who was examined yesterday, has also given his report in writing to me. The original is shown and a copy is given to the Committee. Lamu Gond and Chhatarsingh have also given their versions in writing. The original is shown. Copies of this have already been supplied to the Committee. These are instances of how the Roman Catholic Missionaries in Mandla are terrorising the people in the backward tracts. These are not isolated cases but instances of what they do and of which I have heard various reports. Lately their behaviour like this has no doubt lessened. But it may be revived again.

Loans were advanced by the Roman Catholic Mission with a view to conversion. Small amounts ranging from Rs. 2 to Rs. 10 are given to ignorant and simple people so that they may be tempted to become Christian and if they do not become Christian, heavy interest is realised. Roman Catholic Mission was constructing a school in Salhedanda in the year 1953-54. Salhedanda and Surajpura people did not give

Begar to the Missionary. The Missionary Padri, therefore, beat the people of Salhedanda and Surajpura. Some of the people of those villages reported the matter to the Congress Committee and also to the police. Ramsukh Pande, a head constable, went to make enquiries and it is believed he reported against, the missionary. Seeing this, Shri H. Ross, Deputy Superintendent of Police, Mandla, transferred Ramsukh Pande to Bajag, an interior thana of this district, where generally people are sent by way of punishment. Ramsukh Pande represented his case to his officers and all the papers are in the District Superintendent of Police's office, as I believe. I went to the District Superintendent of Police's office in order to find out if I could get copies of the above said papers. There I was informed that it was not possible for me to do so, but I think if the Committee writes to them they may supply copies of the proceeding to the Committee. Kunwardas□s daughter was reading in the Mission School, Sijhora. Kunwardas settled her marriage in his own caste. He is the waterman of that school and when he went there Rev. Lamers, who is a padri, and also in-charge of the institution, beat Kunwardas saying that his daughter should have been married to a Christian and not to a non-Christian as she has studied in the Christian school. Kunwardas reported the matter to the police and when Rev. Lamers came to know this, he gathered a sort of panchayat in the village and offered apology to Kunwardas. But Kunwardas has been removed from service.

Panchhabai aged about 13 or 14 years, daughter of Radhelal Pathad of the village Kisli was taken away by a Christian boy, son of a teacher of Narharganj. I do not know his name but the young man was a forest-guard. She was turned Christian and married. The matter was reported to the police and a Criminal case was started but what happened of the Criminal case I do not know. This occurrence had taken place in the month of August 1950. The report to the District Magistrate was made on 26th August 1950.

I give another instance of how the people are converted to Christianity. There is a custom among the hilly tract people and among the tribal that they do not take water from other caste people. The Christian pracharaks pretending to distribute medicines, give medicine in liquid form and after sometime the pracharak tells the caste people that man is worthy of ousting from their caste because he had drunk water from the hands of Christians. The caste people then outcaste him and the men has to suffer heavy compensation (Jat Dand) in the form of feast, liquor, etc. Ultimately the man becomes nervous and gets converted to Christianity. These are done by the agents of the missionaries, who make propaganda in the caste people that the person has become a Christian by his taking medicine containing water from Christians.

The evidence of one Chhiddi who deposed about Missionary activity of taking sides in litigation with a view to conversion is a typical instance of what a missionary does. There are various ways and many methods of inducing people to become Christian, too numerous to mention in such a short time. But I am giving some more illustrations as follows:-

(1) Christians do not allow their wells to be used by non-Christians when real need of water arises unless they become Christian. This has happened in Bijora village.

(2) Love affairs-An instance of this has already come to the Committee□s notice yesterday.

(3) Petty employment and monthly salary-This has also come to the Committee□s notice yesterday.

(4) Giving material help to the guardians of children and to children who read in the mission school.

(5) Changing name of a student in the attendance roll in the mission school.

(6) When boy with Hindu name passes an examination or leaves a Mission school and wants a transfer certificates, then his name is given as a Christian.

I am giving a few instances for your perusal. One Nanhudas Panka of mission school of Parsel Daori near Bonder was given a Christian name when he wanted a certificate. His father□s name was mentioned as Christian, viz. □Dr. Rembo□. I file a written statement.

No. 9

Name.-Nilkanth Sharma.
Father□s Name.-Ramdatt Sharma.

Occupation.-Arya Updeshak.
Residence.-Nagpur.

I am Arya Samaj Updeshak. I have travelled in Mandla district in connection with my preaching work. I have gone alone and also with Shri Suraj Prasad Verma. I beard the statement made by Shri Suraj Pd. Verma and endorse the same. I also file my written statement. I had replied to the questionnaire sent by the committee and along with my reply I had sent copies of various statements made by several persons. The originals of these were shown to the Committee by Shri S. P. Verma.

No. 10

Name.-Bhagwani Singh.
Father□s name.-Hemsar.
Occupation.-Cultivation.
Residence.-Murta.

I am a member of the Dindori Janpad Sabha. The villages of Junwani Mohania, Deoridadar, Andhiar Khon and Mohwari all situated, in Mawai than of Mandla district, were originally inhabited by Gonds. But for the last 10 or 15 years they are being converted to Christianity. The methods of conversion are monetory help, inducement, Terrorising people and others, of which I give a list in my note, which I have written and is under my signature. Now the Christian population has increased very much and still continues to increase. My village Murta is about 4 or 5 miles from Junwani. In my village also, the mukaddam□s son has been turned into Christianity last year while he was a student in their school. They get hold of the Mukhia so that they may be able to use him to convert others. These are all very jangli tracts where pacca roads are very distant. They (these Christians) are of R. C. Mission. My mother was treated when she was old. but she did not recover by the treatment of the Missionary there. So she was brought to Mandla and recovered her health. In the other village mentioned above, 100 persons may have become Christian in the course of the last year. There are 5 or 6 Churches (Kachcha) in the villages situated at a distance of about 5 miles from each other. We do not have eating and drinking connection with those who have become out of caste. We don□t take back to our caste a married couple who become Christian. We can take back the males but not the females and even for males the charges of taking back in our castes come to about Rs. 100 per head as expenses for caste feast.

No. 11

Name.-Shri Umeshdatt Pathak.
Father□s name.-Shri Damodar Shastri.
Occupation.-Pleader.
Residence.-Mandla.

I am advocate at Mandla. I am old worker in Mandla district and was also a member of the Provincial Council. I belong, to no political or communal organisation. For some time, I was a member of the A. I. C. C. People claim that I am one of the oldest public worker in Mandla, I had many occasions to go into the interior. I am LL.M. and M. A. Before I came to Mandla, I was a professor in the Morris College, Nagpur and at Jabalpur also.

I have been in Mandla since the year 193J. I used to go for teaching in the Law College from Mandla. I have some knowledge of happenings in Mandla district, and the methods which the Missionaries employ to convert people to Christianity, particularly in the backward and village tracts in Mandla district. They are objectionable. They convert people by giving them inducements like money, loans, taking sides in litigation, distributing clothes and too many other questionable ways to be enumerated are resorted to. I have personally gone and met many of the converts and known them at first hand. Their conversion is based not on conviction or knowledge of Christianity but on things other than these. I have studied the Bible and in some cases I found that the new converts have actually no knowledge of Christian religion. Conversion on a large scale did take place after the flood and during the War. The methods of the Padris have changed now no doubt, but they have become what I should call □underground□. They have now their secret agents getting pay and salary working among the villagers and trying to persuade them to become Christian. Except in distant areas in Mandla, the method of coercion-*cum*-inducement has been changed into secret agencies doing the work. Generally they catch hold of some influential persons of the village, such as mukaddam and his son and the kotwar, and work through them. That conversion to Christianity affects, the loyalty to India is not true in the case of the first generation of new corners. In fact they feel for their old

religion and are not very happy over the change. But of the 2nd and the subsequent generations it is definite in my mind that their loyalty and affinity to India become affected. There are various factors leading to this mentality. For instance, the attitude of excommunication by the caste fellows, the teachings of the Missionaries from childhood and many others. The use of liquor by the R. C. Missionaries is another great incentive to the tribal people in the jungle to embrace Christianity. The Christian Missionaries are encouraging the backward area Gonds in their separatist tendency to demand a state of their own. The Missionaries think they will be profited by this, as the educated Gonds, who may be expected to be future leaders of the Gonds, would be mostly Christians. This also can be said to be a part of the Jharkhand area. There are a hundred ways of the Padri to do conversion. They also act as recruiting agents for labourers for Assam plantation from where they come back either as Christians or Christian-minded.

Statement made before the Christian Missionary Activities Enquiry Committee.

KHANDWA

No. 1

(17-8-55)

Name-Ramchandra Tiwari.

Father's name-Ishwariprasad Tiwari.

Occupation.-Cinema Owner.

Residence.-Khandwa.

I am District Organiser of the Bharat Sewak Samaj. I was President of the Bharat Sewak Samaj. During my work as President of the Harijan Sewa Samaj I had occasions to move in the interior to contact the Harijans particularly the Balahi Community and work amongst them. I received complaints that the R. C. Church in their schools, after the admission of their children, show their Jat as Christian and also change their names to Christian names on occasions suitable to them. Many Balahis and guardians of the children complained to me. They also give free boarding and lodging to their children in order to convert them to Christianity, and ask their parents to attend the church as also to the children to attend the church. I made enquiries myself and sent written complaints to the Deputy Commissioner the District Inspector of Schools, and the Secretary of this Committee. There were enquiries made both open and confidential. Open enquiries were made by the A. D. M. Shri Deosthale, and Magistrate, 2nd class, Shri Gadre, and confidential enquiry by Shri Naik, A.D.I.S. From the open enquiry I found that the allegation made by me were really not enough, there were more serious and more varied things also that were done by the Missionary. For instance, they used to have their paid pracharaks, who really act as informers, giving them information about the village or mohalla activities. When a child is born, the Missionary is informed by these pracharaks and some nurse comes and helps in the delivery and also sprinkles water and then, without the knowledge of their parents, writes their Christian names in their Church registers. The nun or the priest sprinkles the water.

My whole evidence is confined to my information regarding the Roman Catholic Church and not with respect to the Methodist or any other Church. The Roman Catholic Missionary used to insist to have fees and books from those, whose parents could not attend the Church. They would even be removed from the hostels. Other methods of their operation have also come lo my notice. For instance, giving loans without interest to those Christians and non-Christians who attend Sunday Church Services and demanding interest from those who would not do so. The report to the Deputy Commissioner and others mentioned above was made by me in the first four months of 1954. I have sent a written answer to the Committee's questionnaire.

To Shri A. B. Shinde- On behalf of the Christian Missionary.

Most of what I have said above is based on information received by me. My enquiries were confined to the community, members of which made complaint to me.

No. 2

Name.-C. D. Meghshayam.

Father's name.-Rangabhaiya.

Occupation.-Pleader.

Residence.-Khandwa.

Among other public works, I am the President of the Nimar District Harijan Sewak Sangh. In my capacity as such, I had arranged to get schools opened in the backward tracts mostly inhabited by Balahis. Of course,

some caste people also live there. When a school is opened like this, Christian Missionaries also open their schools and induce the Balahis (the Backward Scheduled Caste whose population predominates in the Khandwa tahsil) to send their children to their schools and not to send them to the Janpad Schools. They say what is there in those schools for their children to learn, they would teach them, give them free books and other facilities, their aim being ultimately to convert people to Christianity. In the distribution of milk powder they mostly confine their distribution to the Balahis Awar in the Khandwa town. Christians and non-Christians live there. In the rural areas lately there has been free distribution of American ghee amongst the Scheduled Caste people, mostly Balahis. Their intention in using this method of distributing milk powder and ghee amongst the Balahis is an inducement to conversion. I have sent in writing my answers to the Committee’s questionnaire and therein I have mentioned the names of the various Missions working in this district, and one which is a new arrival is Seventh Day Advent Mission. I stick to my answer to the questionnaire. Seventh Day Adventist Mission is also known as Saturday Mission.

To Mr. Shinde-

In these villages there is no scope for more than one school. Bhojakhedi is one of the places about which I spoke regarding the opening of school. There are not enough children in Bhojakhedi for two schools but there are surrounding villages, no doubt, where there are no schools. But they are at a distance of three to four miles from Bhojakhedi. The school at Bhojakhedi was started in the year 1954 and soon after, say after a month, the Missionary started the school. Which Missionary is that I cannot say. Our jurisdiction as District Harijan Sewak Sangh extends to the whole of Khandwa district, arid therefore, necessarily to Bhojakhedi. Owing to the opening of a Christian school at Bhojakhedi the Janpad school has not lost but the struggle is going on between the two. By struggle, I mean that they are trying to attract students from our school to theirs. Similar difficulty is felt in the Community Project Area also. I have said that the object of opening the school at Bhojakhedi by the Christians is to convert the people to Christianity. I do riot know what is happening in that school itself but I know of their general activities in the district. The motive of the Harijan Sewak Sangh working among the Harijans is to uplift them and we have no motive of conversion, while Christian Missionary has the motive of conversion. I cannot say of all Balahis that they have no faith in their own religion but there is no doubt that there are among them persons who are swayed by material consideration to hang their religion.

No. 3

Name.-Babulal.

Father’s name.-Rukhdooji.

Occupation.-Teacher, Janta High School, Khandwa. Residence.-Khandwa.

I was a student in the Roman Catholic Mission School from the primary class up to the end of primary education. Up to that time the Roman Catholics had only a primary school. After passing my fourth primary standard I joined Fisher Middle School of the Methodist Church. After passing my Middle, I was sent to Mhow for High School education. Mhow school belongs to Roman Catholic Mission. When the time for sending application form for the matric examination came, my name was entered as Babulal Walter though my name throughout was Babulal and I was a Balahi by caste, and I had continued to be a Hindu. I objected to ‘Walter’ being added after my name. But Headmaster, probably Father Fernandez, would not agree to omit ‘Walter’ from my name and said that if I insisted I would not be sent for the examination. Then I had to succumb. 'Throughout, my education was free. I was then sent to Ranchi St. Xavier College and given a loan of Rs. 120 and the Mission met all my expenses there, but there was condition attached that on my passing the examination and my return from Ranchi I should serve them as teacher for one year. I went to Ranchi, passed my Inter Examination, and came back and served them as teacher in their school. While serving as teacher, I also prepared for my B.A. Degree joining the Nilkantheshwar College. During my service in the Mission School I used to take interest among my caste fellows, both among Balahi students and among other Balahis. This raised suspicion in the mind of the Missionaries who said that I should stop my activities otherwise they would terminate my services. Their suspicion was that I was working among my caste fellows, Balahis, in a manner which was prejudicial to the interests of the Roman Catholic Mission so far as conversion was concerned. They also gave me inducement that they would make me Headmaster and when I did not succumb to that, they also threatened me that they would send me to jail if I did not stop my activities. They also warned me against keeping close association with R.C. Tiwari. One other reason for their displeasure against me was also that I used to object to their changing name of Balahi students and adding Christian name without their guardian’s consent or knowledge, in their register. And as to their caste also, they used to add not purely simple Balahi but Balahi Christian. There is a register in every school in which when a student comes to be admitted for the first time, his date of birth, his name, his father’s name, and other specifications are mentioned and there is a column for the signature of the guardian of the boy,

meant for the signature of the guardian himself. In that column, instead of taking the signatures of the guardian the Manager, Padri of the Mission school, himself used to sign. On complaint to the Education Department, Shri Naik, A.D.I.S., made an enquiry about the month of April 1954. There used to be a prayer for the boys of all the classes and then prayer in each class. Both these used to be Christian form of prayer and compulsory for all the students, whether Christians or not. These prayers used to be offered before the actual teaching commenced. On Saturdays, there used to be a period for religious teaching and for Moral lessons. The religious teaching consisted of teaching Christian religion only and the Moral teaching was for non-Christians. Balahi boys had to attend the religious teaching. The Roman Catholic Mission has a boarding house where students are given free lodging, free boarding, free books and clothes. The students had to attend the Church every day for prayer. This was compulsory for them. Even non-Christian boys had to do this. The boarders were asked to bring their parents or guardians to the Church on Sundays and if any boarder failed to do that he used to incur the displeasure of the authorities of the Mission and finally he used to be removed also.

On the 26th January 1954, seeing that there was no National Flag hoisted on the school building, I approached the Manager, Marriobaritto, to give me a flag for hoisting in the school. He said lie had nothing to do with the 26th January and I also had nothing to do with it. As a result of their displeasure on account of all these activities they made a report to the Police against me under section 448, I. P. C. The Police enquired into the matter and found their complaint false. I then filed a case against the Manager, Marriobaritto, under sections 500 and 211, I. P. C. The case is pending. I left the post as one month's pay of June 1954 was given to me and a notice of termination of service was given on 31st May 1954. The reason given in the notice was that I was not a trained teacher but that was mere device to terminate my services because of their displeasure. In their Khandwa dispensary they give free medicines to those who are either Christian or whom they expect to convert. In my own case I have experienced this. I know that Fathers and Nuns go to the place, into the houses of Ballhis, where a child is born. They are informed of this by their Pracharaks. When they go there they sprinkle water on the child and make some mark with water on his forehead. They give the impression to the parents that they are giving the child 'Ashish'. The child's name is entered in their register with the Christian name without the knowledge or consent of the parents. The child grows up like any other Hindu child and in his home he is never treated as a Christian or he is never known as a Christian. It is only in the Padri's register that his Christian name remains and this is used when the child is educated in their school and an opportunity for a certificate of education comes. I cannot say if this was the case with me but I have all along remained a Hindu Balahi and even in my marriage I married a Hindu Balahi girl in Hindu Balahi form of marriage, although I was a student in a Mission School at the time of my marriage and although I was persuaded to marry a Christian girl and not a Hindu Balahi girl.

As President of the Harijan Sewa Samaj I have received communications from several Balahis complaining against the activities of Missionaries. The annexure No. 26 to my written answer to the questionnaire of the Committee (page 178 of the file) contains the original signatures of the various persons. They gave me this and i have sent it on to the Committee.

To Mr. Shinde-

I was a child of six or seven years when I entered the boarding house and I do not remember the circumstances in which I came from my house. I was given Mithai (sweets) and some Chana and was carried by the Father. I do not remember whether my parents were at home or not. For the first time I realised that my name was tampered with in order to make me Christian, when I wanted to fill the application form for appearing in the Matric Examination. Then I was about 18 or 19 years of age, before that to my recollection I was not baptised. Never, before for about 12 years did I complain to my parents that I was taught Bible or things of that sort. The Christian Fathers tried several times to persuade me and even told my father forcefully that I should become a Christian. They had every hope that I would become a Christian. But I did not become a Christian, I never gave any thought to the reasons as to why the Missionaries were giving me my education, my boarding, lodging and everything free.

I applied for correction of my name to the Deputy Commissioner on 10th March 1955. For five years I did not take any action in that direction as I was ignorant of the formalities required to alter the name. I did not want to forego the advantage of getting education in the way I was getting, by then raising controversies about my name. I have got a brother in Police. I do not know whether he is a Hindu, but I believe him to be a Hindu. His marriage has been performed according to Hindu rites. His name is Ramlal. Another brother of mine Champalal is also a Hindu. To my knowledge none of my relatives were or are Christians.

No. 4

Name.-Edwin (E. Devdasan).

Father's name.- A. Devdasan.

Residence.-Delhi.

I am a welfare worker, connected with National Christian Council and I am stationed at Delhi. I am a field-worker of the Committee of Gift and Relief Supplies of the National Christian Council. My Committee has its headquarters in Delhi. Our Committee is Christian, but the Council of Voluntary Agencies that co-ordinates the distribution programme includes non-Christians as well. The gifts of milk-powder, ghee and other supplies come from other countries including America and New Zealand. These gifts are spontaneous from the Christian Churches in America because they know of the food shortages in India. The distribution is intended to be made to all irrespective of caste, creed or religion, and that it is not used for religious or political purposes. We take good care to see that no agency of ours goes against this. I myself travel extensively in India and so far I have not received any complaint that it. has been misused. Our contact persons through whom actual distribution is organised are confined to a particular class or person. It can be a Christian Missionary just as any other welfare worker, or hospital, or any non-Christian social worker. In Madhya Pradesh I nave seen the Additional District Magistrate, Damoh, and the Deputy Commissioner, Jabalpur and they have no complaints to make about the distribution.

To Mr. Bedekar-

We have a list of the agencies which share the supplies for distribution. I have not brought it here from Delhi. Rev. Nath is our contact person for Khandwa district. There is no other than him at Khandwa. I cannot say off-hand if there is any or how many non-Christian contact persons there are in Madhya Pradesh. This is my first visit to Madhya Pradesh and I have been 8 or 9 days here. It is the first time that I came to Khandwa, in fact Khandwa district, and I came here today by 11 O'clock train. I will be too pleased to send a list of contact persons in Madhya Pradesh. My address is Post Box 339, New Delhi.

No. 5

(18-8-1955.)

Name-Devi Pushpwati.

Husband's name-P. N. Prasad, Assistant District Inspector of Schools, Khandwa.

Occupation-

Residence-Khandwa.

I was a Headmistress in the R. C. Mission School, Khandwa, from July 1948 to 1954, i.e., for six years. I am a trained teacher. I am a Protestant belonging to the Church of England. (Now C. I. B. C.) In the beginning there used to be a common *Samajik Vandana* not confined to any religion. Then the classes used to go on. This used to be our practice. But for about a year before I left service the *Samajik Vandana* was also changed and it took the form of Roman Catholic prayer conducted by Roman Catholic teachers and students. Non-Catholic students and teachers had to attend the classes and stand quiet. After this common prayer, another prayer also used to take place in the class-room of each class. That also was a Roman Catholic prayer conducted by Roman Catholic teachers and students in which non-Catholic students had to stand quietly. Both these prayers were compulsory for all the students. On Saturdays during the last school periods there used to be one period for religious teaching for Catholic boys and girls and for those boys and girls also whom the Manager, Nuns and the Catholic teachers took to be Catholics, that is, mostly Balahi boys whether they themselves or their guardians took them as non-Catholics or not. For other students there used to be a period for Moral Teaching. In the religious teaching, Catholic religion was taught. These were compulsory for both. In fact it was a school period. There is a hostel attached to the school and there these hostellers are given free boarding and lodging, in fact all expenses, by the Roman Catholics. In that hostel, there were also many Balahis and some Korku students. They were also treated as Roman Catholics in the matter of compulsory attendance at prayers, Churches, etc. I heard about a year before I left service that those boys and their guardians were complaining that they were not Roman Catholics and that they were Balahis and Korkus and that their names should not have been changed to Roman Catholic Christian names. In the birth-date register, among other columns, there is a column for the signature of the Guardian, in which guardians have to sign, but in the case of most of the Balahi boys, the Manager, who is a Roman Catholic Father, used to sign his name. That gave him an opportunity to change the name and the religion of the boys. That is what I think. I would give a specific case of one Babu Mukund or Makund Babu. He passed his primary examination from Ganesh Talai School and the certificate showed his name as "Babu Mukund" or "Mukund Babu". But when he was admitted in the hostel and in the fifth class "Nicholas" was added to his name. His age might have been 12 or 13 years. I was placed in a dilemma, because the Middle School certificate showed him to be Babu Mukund or Mukund Babu and the Manager showed his

name as Nicholas. Then I raised that point and I was told that the Manager was the final authority and I had to do as he directed me to do. There were a few other cases also but I did not protest. There was some enquiry made by the Assistant District Inspector of Schools Shri Naik, after I had left the service, but Shri Naik had enquired from me also. When there was scarcity of water in Khandwa, we had a big cistern of water which used to be filled by the Municipal tanker. This water was to be distributed to the whole of the Bada Awar, i.e., a Mohalla of the Balahis, without distinction. Several times it so happened that when people of that Mohalla used to come with their pots (gunds) to take water, Roman Catholic Preachers would deny them water, telling them that they come to take water and do not come to attend the Church. And if it used to be a Church Service day, they used to attend the Service before they were allowed to take water. There was no compulsion to attend Church service but a strong suggestion. The cistern was in the compound where the School and the Church is located. In the case of children whose guardians or who themselves did not come to the Church they used to be deprived of their concessions. I know there used to be discrimination in the matter of giving medical service among the Roman Catholics and non-Roman Catholics. On the 26tix of January 1954, the National Flag was not hoisted in our School for the whole day, from morning to evening. I sent two teachers to the Manager to ask for a National Flag to be hoisted but the two teachers returned without it. They said that the Manager told them that it was not necessary, as the school had functions in the afternoon. In the afternoon function also, there was no flag hoisted. In the Diwali holidays of the year 1953, the school was closed only for three or four days while Government orders were to have holidays for ten days. The Manager did not agree to close the school for ten days even though I had pointed out to him Government orders about the holidays. The Manager said that it was their (Catholic) school and they could have as many days holidays for their school as they liked.

One of the reasons given out to me for termination of my services is that I was not a Matric trained. This is good reason for their removing me. But the real reason, to my mind, is that we were not pulling on very well.

Babulal was given a notice in the month of April 1954, that his services were terminated. I had told Babulal that he should continue.

To Mr. Shinde-

The Manager was also an Assistant Teacher in the school and was under me as I was the Headmistress. As Manager, he was over me. The appointment letter that I received, was under the signature of the then Manager. The duties of the Headmistress and the duties of the Manager are not prescribed and defined or detailed anywhere. Before I actually left service there was correspondence between me and the Bishop regarding the termination of my service and the final letter of termination of my service came from the Bishop through the District Superintendent of Church and not through the Manager. If the Committee desire, I can supply a copy of the order. There were twelve teachers in all in the school including the Manager of these, three were protestants, two Muslims, two Hindus and five Catholics. (She first said only one Hindu teacher. Then she corrected it.) Babulal Walter Nilkanth was also a teacher in the school. He used to sign as Babulal Walter Nilkanth. I cannot recite the prayer. I had told Babulal that the notice was not legal and that he should attend his duties under me as they were examination days of the school. I knew that some of the students in the hostel were not Christians, although they were treated as Christian because they themselves and their guardians had told me so. Some four or six complaints of this nature came to me. I went to the Manager and questioned him. Before 1953, I remember of one complaint of that nature brought to me. The aim of giving the students Catholic name was to facilitate their conversion to Catholicism. No Protestant has to my knowledge done or would do so with anybody because there were no Protestants students in the school, except my son. The admission register is entirely in the custody of the Headmistress and the Manager. Other teachers in the school could see it only at our instance. In fact the feelings between me and the Manager were bitter. By strong suggestion stated previously I mean the circumstances in which people were placed, owing to lack of water, and the language and the tone in which they used to be addressed for going to Church, was such that they had to go to Church before they could take water. But I do not mean that any pressure or threat was used. I think wrong was done to the Hindu boys in not giving them the full quota of Diwali holidays in order to tag those holidays with the Christmas holidays. I would feel so if as a Christian, only one day holiday is allowed to me during the Christmas.

No. 6

Name-Babulal.
Father s name-Bhurelal.
Occupation-Shopkeeper.
Residence-Barur, tahsil Khandwa.

There is a Janapada school in my village Barur. Barur has a Harijan population mostly Balahis of about 250

persons. About 20 children of the Balahis are reading in the school. I am a member of the School Committee. There is a Christian Pracharak and his wife. Both are staying in the village, but away from the Mohalla. They go in the Harijan Mohalla, and collect people including children and tell them that if they accept Christianity they (or their children) would be given free education, free books, slates and other things. They offer other inducements also. For instance, milk-powder, children□s clothes and some money also. I, as a member of the school committee, have approached the Harijan mohalla and asked them as to why they are not sending their children to the Janapada school, to this they reply that in our school we do not get the facilities of free books, free slates, etc., and they being poor they have to take advantage of the Christian Missionary who gives all these. They do not distribute these things to any other poor man except those from whom they expect to be made Christian. There is no doubt that 20 children in the school are not enough and there are children in the locality who need education and any management which should start a school helping them with slate, books, etc., without any motive of change of religion will get students.

To Mr. Shinde-

Though there is not a regular Missionary School there, two Missionary Pracharaks occasionally do the teaching work also among the Harijan boys. I have myself seen the Pracharak distributing milk-powder, cloth and other things mentioned above. I have also seen the Head Padri who occasionally comes there. If I see him I would be able to recognise him. (He identifies Rev. Nath as the person.) My personal knowledge about the school-going children extends only for a year, when I became a member of the school. I have personally helped them by distributing them free caps, slates, and other things worth about Rs. 100. Then I asked to come to school and they said they are willing to come to school.

No. 7

Name-Babulal, age 17 years.

Father□s name-Kunjilal.

Occupation-Student.

Residence-Bhadangiya, tahsil Harsud.

I am Balahi by caste. I read in Sirpur Mission School and remained there for three years in the boarding house. After two years I was sent by Father Hofstee to Khandwa Mission School. There I was for six months. During that time Father Anthony told me to become Christian, otherwise I would net be given education in that school. Then I told this to my father. My father came to the school and enquired of Father Anthony. Father Anthony told him the same thing. My father did not agree to make me Christian and he took me away from the school. For a few days I did manual work. When Shri Ravishanker Pathak of village Kundai (ex-malguzar) came to my village he was told by some people that a poor boy could not get his education because the Missionary insisted that he should be a Christian and his father did not agree to that. Shri Pathak called my father. My father related all the story to him. He then said □Give me your son, I will take him and put him in school.□ My father gave me to his charge. He took me to his village Kundai. There is a school in Kundai. He got me admitted there and kept me in his own house, and maintained me at his own cost. I passed my fourth Hindi class in 1953. I then joined the Hindi Middle School at Khalwa and am getting Rs. 12 per mensem as scholarship from the Janapada, which owns the Khalwa school, and am now prosecuting studies in the sixth class. My name as entered in the school register is Babulal, son of Kunjilal, caste Harijan.

To Mr. Shinde-

There was no other Harijan boy of my age in that school when I was taken to Sirpur.

No. 8

Name-Vardhaman alias Motilal, caste Balahi.

Father□s name-Amra.

Age-18 years.

Occupation-Student.

Residence-Rustampur Piplod, Khandwa tahsil.

I was a student in the primary school of my village Rustampur Piplod. It was a Government school. I passed my fourth Hindi class, when a Roman Catholic Padri came to my village and told my father that he would give me further education provided my father gave me to him. My father agreed to give me to him but said I

should be educated only in a Government school. I was brought to Khandwa by the Padri and was admitted in the Government School at Khandwa. There I passed my fifth class. My father told the Padri that I was not being given education in English. I was then sent to Mhow where I joined the Matric class. When the time came for sending application form for the examination I was shown as Joseph. To this I protested. I said "my name is Motilal and never Joseph, how do you put Joseph as my same? I would not agree to it." Then they said that there was nothing wrong in putting Joseph. It simply meant *Badnawala* and there was no harm in my adopting that name. I then agreed to adopt my name as *Vardhaman* To my knowledge, my name up till that time and at the time of sending application form continued as Motilal in the school register. When I was reading in the Khandwa school, I was taken to the Church at Pandhana. It was in the year 1945 or 1946 when my age should have been 9 or 10 years. There I was baptised. What actually they did with me, I do not know. I never knew that any new name was given to me then. I did not take it that anything special happened to me or that the process involved a change of my ancestral religion. No consent was taken of my father. It was when my name was given to me as Joseph at the time of sending my application for the examination, that it came to my mind that the things they have done in 1945 or 1946 were intended to change my religion. My name Vardhaman continues up to date, but others call me by my own name Motilal.

About the year 1949 or 1950 the Christian Father who was then at Pandhana came to my house at Rustampur Piplod. He saw a picture of God Vishnu there. The Padri asked me to get him that photo. I gave him that photo and he said "why do you worship such a Shaitan?" and he took it out from the frame, tore it, and trampled it under his feet. After he went away my brother named Biharilal, who was feeling enraged, told me not to bring such persons in our house in future and if I did so he would beat me as also such persons. While teaching religion in their period of school, they speak disparagingly of Hindus. I got my shuddhi ceremony performed in June 1955 to set at rest all doubts about my being a Hindu.

To Mr. Shinde-

In the Shuddhi my whole family joined and performed the ceremony. Otherwise it was likely that they may not have been recognised as Hindus. Because of me their names were also written in the Mission. I do not know when their names were written in the Mission. The whole mohalla people were anxious to be reconverted by Shuddhikaran and my father also said that they were treated by the Christian Missionaries as Christians and therefore his name must also have been written in their register. The file which they used to bring contained their names. The Shuddhi was performed by the Arya Samaj and the certificate was given by them. In my village from the last five or six years there is no prohibition of Harijans drawing water from anywhere, and Sawarn also take part in religious functions. There is a small temple in our village in which we can go. The picture that I had said in my deposition was pasted on a tin sheet. It was posted only at the four corners and could be removed from the tin. I did not object as I was confounded and puzzled when the Father began to take out the picture. There were in all, including male, female and children, 10 or 15 persons present in number. Five or six people from the mohalla also were present there. Nobody said anything to the Father, nor did they object when the picture was trampled by the Father. There were two other boys of my age and they are in the village doing manual labour. They were not literate.

KHANDWA

(19-8-1955.)

No.9

Name.-Iqbalshankar Shrivastav.

Father's name.-Gangasaral Shrivastav.

Occupation.-Pleader.

Age.-56.

Residence.-Khandwa.

I was a resident of Uttar Pradesh and was educated in the Christ Church School and College at Cawnpore. I came to Madhya Pradesh in 1921, and was Naib-Tahsildar from 1921 to 1930. From 1928 to 1930 I was at Khandwa as Naib-Tahsildar, and on the 30th September 1930 I resigned my post of Naib-Tahsildar owing to the call of the country then, regarding Salt and Jungle Satyagrah. Previously in 1918 at the call of Mahatma Gandhi regarding boycott of school, I along with three others was the first in Cawnpore to leave our studies. Since 1931 I have been practising here as a pleader and advocate at Khandwa. During my duties as Naib-Tahsildar I had occasions to visit almost every village in Khandwa tahsil and afterwards also as a Pleader here I had occasions to meet people including Harijans, both Hindu Harijans and Christian Harijans and I came across no complaint of any foul or forcible conversion to Christianity, either by the Roman Catholics or by any other Christians. As Naib-Tahsildar I was also Superintendent of Fairs in Khandwa tahsil and had

occasions to hear the preachings of the Christian Pracharaks both Roman Catholics and Methodists but I came across not a single instance in which they might have asked people to become Christians or spoke disparagingly against other religions. I had occasions to work during the last two general elections. In the last election I myself stood as a candidate for the State Assembly on Jan Sangh Ticket. In the election before that I worked for an independent candidate, and so I had to travel the whole of Khandwa district. Although my constituency was Mundi, and Mundi is in Khandwa tahsil that candidate□s constituency whom I supported was Pandhana in the Khandwa tahsil. But I had my sympathies for one Praja Socialist Party candidate from Burhanpur and other independent candidate from Harsud, in the last election. In this election campaign, I came to visit Harijan voters also both Christians and non-Christians, and the Christians told me that they had instructions from their Missions that they were free to vote they liked. In 1931, till 1954 there was no agitation against the Christian Missionary in Khandwa tahsil. It was since April 1954 that such an agitation has been started and it has coincided with the notices served on Babulal Waiter and Mrs. Prasad for their removal from their services. It is clear to me that the root cause of this agitation against Christians are the activities of Babulal Walter and Mrs. Prasad who are also helping some bigotted gentlemen in this agitation. I have seen with my own eyes from 1931 to April 1954 that Hindus, Muslims and Christians joined together in meetings and prayers for various things like ending of successful fast of Mahatma Gandhi and also far various other things. In 1944-45 where there was a food shortage I supervised voluntarily on my own account and I found that the Missionaries were absolutely impartial in the distribution of foodgrains between Christians and non-Christians, and no temptation was offered. It is my experience that there was absolutely no discrimination shown by the Missionary in their hospitals in their schools and in other activities in which they either joined us or they had their own activities, between a Christian and a non-Christian. The first pamphlet which I received against Christians is the one that I am handing over. (It is the same which had been filed by Babulal Nilkanth as Annexure No. 13-B at page 140.) Babulal Walter was with the boy who gave me this pamphlet. It was distributed in the month of April 1954. I got another thing written from Rajaram, dated the 3rd May 1954, regarding this affair. I am also handing over a third leaflet. On getting the handbill No. 3, I got in touch with some of the alleged signatories of the handbill and I had in writing from them that they have nothing to do with that handbill. This is No. 4 paper that I am handing over. When I heard that there were conversions to Hinduism I went to the Mohalla Chhota Awar of Khandwa town and asked them how they had changed their religion overnight. They told me that none of them had changed their religion and six of them had given to me in writing that they have never been converted to Hinduism and continued to be good Roman Catholic Christians. I know that on the 26th January 1954 the National Flag was flown over the Roman Catholic Mission Middle School. When statue of Lady Fatma was brought here last year in November or December all persons had joined the public prayer in the Roman Catholic Mission School compound and the Chaplain of Roman Catholic Mission prayed for long life of our President and Prime Minister and condemned communists.

Towards the activities of the Harijan Sewak Sang, the attitude of Missionary is one of welcome.

To Mr. Shinde-

When the notice was served on Mrs. Prasad terminating her services, she locked the school office. Ultimately the lock had to be broken open at my advise as I was engaged as the counsel for them for that purpose.

I have seen the book named □Children of Hari□. I would send it to you.

To Shri A. L. Arzare-

I am a Rai Sahib even now from the year 1944. As I had worked in various capacities in the National War Front in the last war, I used to be paid Rs. 250 per month as honorarium and also travelling expenses by the British Government. During the last election my security was forfeited. I do not remember if Thakur Bhagwantsingh of Ghatakhedi whom had supported in the last election was opposing me in the previous election, was a candidate in my constituency of the last election from Mundi. I have never held any office in any public institutions nor do I care to. During my career as an advocate otherwise also when I came in contact with the people I used to make all sorts of enquiries as to their welfare, as to their crop, in the case of Christians the attitude of Christian Missionaries towards them and complaints came to me whom I questioned. Before June 1954 I had no occasions to move about with Missionaries anywhere. I have never seen the Missionaries working or preaching in the mohallas going from house to house. Even after June 1954 I had no occasions to be with them in their preaching work or any other religious activities. Once I was taken in their jeep (as I was ill) when the Committee visited Khandwa. I went there not at the instance of anybody but on my own account to apprise Dr. Niyogi of my knowledge. That was in Bada Awar, where Roman Catholic Middle Mission School is situated. I was there only for about ten minutes as it was intolerable for me to hear all those things as there were charges and counter-charges, lies and counter, lies. I did not go to the Circuit House to meet Dr. Niyogi as in the two minutes talk that I had with him in the Roman Catholic Middle School I was told that statements would be recorded and questionnaire issued later

on, I. did receive a questionnaire issued by the Committee but I could not reply it as I was at Nagpur for along time and later on forgot all about it. I had occasions to visit Nagpur and Pachmarhi during May and June of this year. That is what I mean by being at Nagpur. I had come across that questionnaire in the middle of May of this year. I did not know the last date of submission of the answer nor did I read the questionnaire except the first few questions, but I had seen Shri R. C. Tiwari answering it, sometimes in January 1955.I told him that one or two copies of the questionnaire were lying with me. I was really anxious to answer the questionnaire in my public capacity, as I take interest in public works. I did not prepare the notes to answer.

I have not brought the persons who gave me the papers which I handed over to the Committee. Nor did I ask them to come before the Committee. The six chits were not written nor were they signed in my presence. But they bad all come to me and persons giving them told me that they had signed them. The paper No. 4 was written in my presence in Bada Awar after I had questioned the people with reference to paper No. 3. There were some 50 or 60 people of the same locality and, nobody else, not even the Missionary Father was there. The reason why I got this written is that when there were charges against the Missionary for doing wrongful things I approached the Missionary and enquired of them and when the handbill of that nature came to my hand I wanted to verify if the Shuddhi was voluntary and genuine. I got these things in writing so that I may be able to place these things before this Committee. My idea was to keep these things before the Committee so that they could call them independently and question them. I did not send them early to the Committee. I did not know when the Committee was coming to Khandwa. I came to know yesterday when I actually saw the Committee functioning. I did not ask the gentleman Babulal Nilkanth Sanyojak to know the truth about it. As I was satisfied the Statements of the alleged signatories of the pamphlet I did not think it necessary to ask him. I did not think it necessary to question the Sanyojak about the printed handbill even after the denial by some of the signatories as I wanted to place the whole, matter before the Committee. The reason for placing these papers before the Committee was that I did. riot believe that any unfair means was adopted by the Christian Missionary to convert people to Christianity and that what the accusers accused the Christians as doing they themselves were doing. The accusations were to my knowledge, to my belief and to my information. Although I felt that the accusers of Christian Missionary who are my brethren in faith, i.e., Hindu and. though I felt that these methods and their part was bad I did ,not bring this to the notice of my Hindu brethren.

I am the counsel engaged by Father Mario Barreto for the Roman Catholic Mission in the case filed by Babulal Nilkanth against him, for whom Messrs. Arzare and Meghshyam are appearing. I was also a counsel for Father Mario Barreto in a civil suit about three months ago. In the complaint filed by Babulal Nilkanth against Father Barreto I had been listed as one of the prosecution witnesses which I found on the first appearance and which I considered was intended only to deprive Father Barreto of my services in the Court. I stood surety for Father Barreto at about 5-30 p.m. when the surety which was being offered was refused and no other man was then available to stand his surely. Father Leo was an Indian citizen and in every way qualified to stand as surety. Father Leos surety was not rejected by Shri Kulkarni, Magistrate, First Class, Khandwa. Father Barreto is still continuing on my surety. It is absolutely untrue that I have received an appointment letter from the Diocese of Indore. It is not true that I made representation to the Congress Government through the District Congress Committee that I should be reinstated as Naib-Tahsildar. Nor did. I say that in the alternative I may be given a post of Public Prosecutor. There is no case pending before the Bar Association, Khandwa, for ill-behaviour with a colleague, but there was. The case against me was that I told a friend who congratulated me for my letter to Hitwad exposing certain high personages that it was silly for him as I did not deserve any congratulations but I had done a public duty. It is untrue that I had to apologize for the misbehaviour towards my colleague Mr. Dulichand in the Bar Association. I have not been preaching to the Christian Belahis to stick to Christianity and others to join Christianity. Ex. No. 2 was written by Rajaram in my presence in my office, at 9.00 in the morning. It is false that I got this written before Roman Catholic Mission at my office by force.

No. 10

Name.-Tulsiram.

Fathers name.-Kodusingh.

Age.-60 years.

Occupation.-Cultivator.

Residence.-Sirpur.

I am Raghuvanshi Thakur and Patel, Kotwar and mukuddam are Christians of the village. In the village Sirpur there are 50 houses of Christians and about 50 houses of Hindus. It is a raiyatwari village. It was formerly before 30 or 35 years, the population was all Christians, and sonic Korkus (Hindus). Since about 30

or 35 years we have come and settled there. The R. C. Mission has extensive property in that village. Before Swaraj we could not celebrate Holi and Dashera. In fact we were used to be prohibited in doing so. We used to celebrate Diwali unhampered. After Swaraj we celebrated our Holi in our Mohalla, but the Missionary made a report for rioting which was enquired into. That was found to be false. Since then we celebrate our Holi. There is a passage for going to the well from the village. That passage passes through Abadi. There the Missionaries made a football ground close to that path, and when football used to be played and. while doing so it used to hit the ladies passing by the way. Once the football was hit and a complaint was made to Nyaya Panchayat. Father Hofsty was fined Rs. 25. We also made an application to the Deputy Commissioner. He sent the Tahsildar and the football: ground was removed from that place. The incident about the football was some four or five years ago and so also about Holi. In our village there is no Hindu temple nor Mahabir□s chabutra. We wanted to erect one chabutra of Mahabir in our own mohalla in the place where a hut of Laxminarayan tailor exists. Laxminarayan is perfectly willing to give that ground for Mahabir chabutra provided he gets the land for his hut in the Abadi. We approached the Revenue office for this purpose and the case has been pending for the last three years without any decision as the Christian Missionary are raising objection to it, so that we may not be able to erect a chabutra for Mahabir. They are opposed. The Mukaddam, who is a Christian says that he would not give this land as some other work will be done there, *viz.*, building for patients. The land does not belong to the Christians but belongs to Government. There is a Mission hospital in that village. We used to get medicine on payment, but since we have commenced observing our Holi festival we are not given medicine even on payment, i.e., we four or six people who are considered to be the leaders.

To Mr. Shinde-

Gopal Master who asked us to settle there was a Christian. Then he had assured us that there will be no interference in observing our religious festivals and prayers. During his life-time owing to our monetary reasons we did not erect any temple. In the meantime, he died and Nicholas Master became Gumasta. Sarpanch of the Nyaya Panchayat is a Hindu. The Nyaya Panchayat is in the village Khar which is three miles from Sirpur. There is no Christian population, as I believe it. All the members of the Nyaya Panchayat are Hindus.

No. 11

Name.-Sukhlal, Balahi.

Father□s name.-Deochand.

Age.-35 years.

Occupation.-Labourer.

Residence.-Tema, (Khargone, District in M. B.).

I have a son who is married in Chhota Awar, a Mohalla of Khandwa, to my own caste fellow Balahi. The marriage took place some seven years ago in the Balahi form of marriage. After marriage the girl used to come to my house, used to stay for some time and also used to stay at her father□s house. But the Gouna ceremony was not performed. When the girl came of age I came to Chhota Awar to have the Gouna ceremony of my son. My son had also come with me. My Samadhi insisted that unless I agree to remarriage of my son and my daughter-in-law in a Church he would not send my daughter-in-law to my house for the Gouna ceremony. When the marriage of my son took place they were Hindus and when I came for Gouna three years ago I cannot say whether they were Hindus or Christians. The Father and my Samadhi both said that he must be married again in Church. I did not agree although the Father also told me that I should agree to have another marriage in the Girja (Church).

No. 12

(20-8-55)

Name.-Bala.

Father□s name.- Poona, Balahi.

Age.- 33.

Occupation.-Kotwar.

Residence.-Goulkheda.

I am kotwar of Goulkheda, tahsil Khandwa, since about ten years. I was serving one Nanhelal whose wife was a teacher in a Mission School. The Christian Father used to come in our village and used to stay about

a week or every year and used to tell me to become Christian, as my master was a Christian. After master Nanhelal went to War I stopped working as his servant. Then the mistress Nanhelal used to tell me that I was neither coming in my service nor am I becoming Christian she would see me. Then Mrs. Nanhelal made a report against me under section 376, I. P. C. The Police came for enquiry and found there was nothing in the complaint. She said that she will restart a case unless I agreed to relinquish my kotwari dues and pay some amount. Then on the advice of certain Pandhas collected, I settled the matter and got a receipt from her, and also gave a receipt to her for my kotwari dues. Even then she made a report and the Chief Sahib came to enquire and found that there was nothing in it. There was another report against me of arson. The reason for all this harassment to me was that I used to collect people mostly of my caste and used to recite Ramayan to, which the Christians used to object saying "what was therein?" And that they shout, believe in Christ. These used to be told by the Christian Missionaries who used to visit the village and Mrs. Nanhelal. The report of arson against me was also found false.

To Mr. Shinde.-

I have been reconverted to Hinduism by Shuddhi ceremony three months ago. The things which I narrated happened six seven years ago. I do not know when I became Christian but I got Shuddhi ceremony performed because my name was entered in their Missionary register. From the very beginning my name has been Bala or Balya. I do not know if any other name for me was entered in the Missionary register. Nanhelal and his wife also used to call me by my name Balya. Shuddhi was performed in the Arya Samaj. I follow my old Balahi Hinduism. When Shri Mandloi, Minister, came to Gudi village I did not complaint to him about this story as there were too many men present and as I was posted on duty and there was no occasion. Last year also I was told by Padri Sahib that your Dharm is false, our Dharma is true and "you should become Christian." I came of my own accord. Though I was not a Christian and I was Hindu I got shuddhi ceremony done because the Padri told me that my name was in their register. The Father did not tell me in what name I was entered in his register. The Padri is Rev. Nath (whom he points out who is present in the Court). Rev. Nath is an Indian. I have not got the receipt, it is with the Sub-Inspector Dharashansingh. The receipt was then torn by him in presence of the Panchas saying that their *zagda* was useless. Even now they come to my village and tell me and others that there is nothing in our religion and we hear it silently. None from the village made any complaint to Mr. Mandloi.

No. 13

Name.-Sampat Balahi.

Father's name.-Shanker.

Age.-39.

Occupation.-Storekeeper in the Nepa Mills.

Residence.-Khandwa.

I am storekeeper in Nepa Mills and my house is in Khandwa in Bada Awar. I as well as my parents are Hindus. I am and was throughout a Hindu Balahi. When my father died I did all the ceremonies tenth day and others according to Balahi custom. I have married a Hindu girl and in Hindu form of marriage. All my children have been married as Hindus and in Hindu form of marriage. I never dreamt that I could be shown as a Christian. It was only when I stood as a candidate for the Madhya Pradesh Assembly for the reserved seat for Harijans that on objection being raised by my opposing candidate that the Padri came with a Mission register and showed the name Sampat entered therein, and my nomination paper was rejected. In the register only Sampat was written and other specifications father's name, etc., were not written. I never went to the Church and have all along been be having like a Hindu and never like a Christian. During the marriage of my niece R. C. Mission Father with Shri Iqbalshanker, Advocate, came and began to interfere by saying that my niece should not be married in the Hindu form as she was a Christian and should be married in a Christian form. We all resented then they threatened us with certain consequences. We then said they could do what they liked, and we proceeded with our marriage which was performed in our Hindu Balahi form. About eight months back similar incident took place in the case of my maternal nephew, my sister's son. During that occasion even the Deputy Commissioner and other officers had been there. His marriage was performed according to our Hindu rites. On this occasion also Shri Iqbalshanker was present with R. C. Mission. When the officers and others came back Shri Iqbalshanker also gave lecture saying that when Hindus were treating you as untouchables, the Christian Missionaries cared for you, educated you and you are now cheating them. We told that we never became Christians and his remark did not apply to us.

To Mr. Shinde-

I have not undergone Shuddhi ceremony because I was never a Christian. My nomination paper was

rejected after seeing the Missionary register. I did not sign election petition because a large sum of money was required. Besides appearing for me during scrutiny as he was also a Jansangh candidate like me I have entrusted him with no case work. I never went to Rev. Nath for asking for his services on the plea that I was a Christian and my name was Wilson. I never went for a certificate that I am a Christian. I am the Patel of my caste. It is true that the Christian Missionary have opened schools, teach the children, but they take fees, after primary school. In the primary they do not charge any fees. I cannot say whether the Christian Missionaries are doing good or bad for the Balahis. I do not know if the Christian Missionaries are doing good or bad work for the Mohalla.

Oral Statement made before the Christian Missionary Activities Enquiry Committee

YEOTMAL

(10-8-55)

No. 1

Name-Shri Dhramadeosingh Arya.

Father’s Name-Surebarsingh.

Age-40 years.

Occupation-Head Master, Nagar Palika, Hindi Madhyamik Pathashala, Pusad.

At Pusad there is a young man by name Shankar Aliya, aged about 18 years. His natural father’s name was Malayya. He was born of his father’s mistress on his mother’s death. When he was aged about 1½ years, his genetive father wished to part with this boy as well as another daughter he had. The daughter was given over to one Jain by name Shamlal. This boy was being to be handed over to a muslim. When I came to know about this I handed over the boy to a gentleman by name Allya Munglaya who has brought him up as his own son as he had no other child. About two or three years ago the Pastor of the Church of Pusad known as Palak induced this boy, Shankar Allaya, to leave his home by the offer of a girl in marriage and service with the idea that he should be converted to Christianity. The boy left Pusad. When his mother by name Gangamwar, i.e., Allaya’s wife learnt about it she approached me and I advised her to make a complaint to the police. As directed by the police officer she complained that her son had disappeared. The police officer did not want her to report against the pastor that he had taken away her son. Four or five days later the boy Shankar returned to Pusad.

In the Mission Hospital at Pusad there is an Indian Nurse who treats patients. One Rajeshwar Kumar’s wife by name Shantabai was in the family and she approached her for advice as to the delivery. The nurse took Shantabai to mission Hospital at Basim. There was delivery but the child was still-born. Both Rajeshwar and his wife came back to Pusad at the expense of the Nurse. Since then the nurse used to attend on Shantabai and in course of the time used to offer Christian prayers in her house in company with other Christians. When that matter came to my notice I asked Rajeshwar Kumar about it and he said that as the Christian nurse had obliged him in his time of difficulty by giving monetary help and medical service, he and his wife naturally thought and were inclined to agree to the Christian prayers to be held in their house. After the Sunday prayers in the church group of Christians used to go to Rajeshwar’s house and distributed copies of the Bible and Gospel. Then they pressed Rajeshwar Kumar and his wife to become Christian but Rajeshwar Kumar and his wife are still Hindus and have not embraced Christian religion. The Christians even now occasionally visit them although they do not hold regular Christian prayers at their house.

The nurse of the same hospital at Pusad helped one teacher by name Khodke in the delivery of his wife. His wife died but the child survived. The nurse asked Khodke to hand over the child to herself for being brought up. He refused. Since then she discontinued visits to Khodke’s house.

Similarly a Komti by name Paraskar sent his wife to the Mission Hospital at Basim in company with the nurse at the Pusad hospital. When his wife delivered a male child, the medical officer, a lady doctor asked the mother to hand over the child to her. She also declined to give her child. Paraskar’s wife was detained in the hospital for some time even after she was in a position to leave hospital. Mr. Pallewar, Pleader, Pusad, went to the hospital and asked for the reasons. The lady doctor said that the child could be handed over to her for being brought up. Mr. Pallewar protested against it and Pallewar brought back Paraskar’s wife and the new born baby to Pusad. Pallewar is a Komti and a relation of Paraskar who is also a Komti.

One Sukhubai, wife of Govinda Hakadi, went for treatment to Pusad hospital. She was admitted into the hospital. While there she was asked to become Christian. She was there for ten days. She was from Poona and she has gone back to Poona.

I came across an Indian convert who was in company with an American Missionary. He began to impress

upon us, while he was a Hindu, he was a sinner and after he became Christian his sins were all forgiven. I heard an American Missionary who was preaching in a public place at Pusad. In the course of his preaching he said that since the present Government is established people are undergoing distress in matter of food and clothings. He was also contrasting the present Government with the British Government by saying that under the British Government everything was cheap and people were happy.

He also criticised Krishna by saying that he was committing thefts and he was dancing with women. Rama also could not be God who for the sake of his wife went to fight with Ravan and the people were asked to go to Jesus for their salvations, as he gave sight to the blind and cured people of the leprosy and other diseases. They also invite Hindu children to the church and distribute sweets as well as clothes and also some biblical pictures. I am filling these two pictures. They approached children like this and also illiterate people. Mrs. Me. Wan who is the head mistress of the Government Girls Anglo-Vernacular School also used to take the girls to witness cinema shows of Jesus life.

To Mr. G. P. Tiwari of Mungeli-

I have read Satyarth Prakashan. There is no mention of Jesus being born of adultery. He has not condemned the Puranas, Bible or any other sacred books, by this he means Dayanand Saraswati, the author of the book. I am teacher for 21 years. I am a preacher of Arya Samaj. I do not go to Christians for preaching. I did not keep Shankar Allaya when he was one and half years old with me but I handed him over to Allaya. I know Rajesh Kumar for the last 10 years. His marriage was performed in my presence. The delivery took place about five years age. The marriage must have taken place about 20 years ago and I reside there since 21 years. The nurse is in Pusad for the last five or six years. I cannot say why Rajesh did not object to the Christians offering prayer but I think as he Was obliged, he did not object. There was no actual force used but I find naturally it would influence the mind of a man who is once obliged. Rajesh and Khodke masters are my neighbours. I cannot tell you the exact time of delivery. Paraskar himself did not tell anything about his wife. Although Sakhubai had an inflamation on her leg we did not help her to give her medical aid. I see the American Missionaries coming to Pusad continuously for the last five to six years. The American missionary was praising the British Government and trying to impress upon the people that the conditions deteriorated under this rule. I heard him three years ago and last year. I did not report to the police. The sweets and the pictures are given to the Christians as well as to the non-Christians.

No. 2

Name-Parasram.
Father's Name-Kolsaji.
Caste-Christian.
Age-29 years.
Address-Wadhona.

I became a convert to Christianity in 1950. When I became a convert no missionary ever asked me and induced me by saying that he would give me food or clothing or any other comfort of life. I became a Christian because my. brother Keshaorao had become a Christian. I read the Bible and believed in the words of Jesus that he is the truth, way and life.

To Chairman-

I offer prayers to Lord Jesus to forgive me of my sins. I read new Testament. This is in John's book. I have read St. Mark, Luke and Gospel. By way I mean going to heaven.

No. 3

Name-Shankar.
Father's name-Allaya.
Caste-Telangi.
Age-17.
Address-Pusad.

About two and half years ago the Pastor of the Church at Pusad took me to Washim. He induced me to leave Pusad with him on the understanding that he would give me a girl in marriage and get me employed. He said that he would get me married to a Christian girl. He also showed me that Christian girl. The girl was

at Pusad but the marriage was to be solemnised at Basim. I stayed at Basim with Pastor for two or three days. The girl was also brought to Basim. He asked me to be a Christian if I wanted to marry with a Christian girl. I declined to be a Christian. Then I returned back to Pusad.

To Mr. Tiwari of Mungeli-

I learnt up to fifth standard Hindi. I am about 17 years. Allaya is my stepfather. My genitive father is also at Pusad. He lives in separate house. My mother died long ago. My sister died about two years ago. I do not remember the name of the Pastor. While I was passing along the Church, the Pastor used to call me. He used to invite me to come in. The Pastor showed me the girl. She may be about 12 to 14 years of age. I liked the girl. I was inclined then to marry the girl at my cost. He asked me to turn a Christian first before I could be married and I said that I would become Christian after marry. I was staying in the Hospital at Basim.

No. 4

Name-Govind Kinkar.
Father□s name-Fakiraji.
Caste-Christian (formerly Pradhan).
Age-42 years'
Address-Wani.

I can read and write now but I did not attend the school as it was intended for higher class people only. As I was asked to sit separately from the boys I did not like to go there. I have become converted since 19 years. For converting me no inducement was offered such as food, clothing, or girl in marriage. I was then a young man and I keenly felt that I was not being dealt with as a member of society and was caste out. I came in contact with Christians and I found that they treated me in good quality and in churches also they did not think me as inferior to them. Hindus never treated me as their equals. The Hindus insulted rob so far that they did not accept my salute □Ram Ram□ I cannot say anything about Christianity but all I know that the Christians love me and their God must be a God of love. That in the Bible I found that God sent his son out of love for humanity and that by his sacrifice that there should be love between man and man. I then decided to only accept such a God as true God and no other God. Then I got converted.

To Shri Mahajan, Pleader-

I did not complain to Government when I was treated as outcaste in the school. It was a private school. I am now doing the work of Christian preacher. I get Rs. 60 pay per month. My whole family became Christians including my wife. I induced my wife and my mother to become Christian.

No. 5

Name-Waman.
Father□s name-Shioram.
Caste-Maratha.
Age-50.
Address-Mulawa, taluq Pusad.

There is a church at Umarkhed. About two miles away from Umarkhed there is my village Dahegaon. The Christians at Umarkhed used to ask me to be a christian and then we will give you a girl in marriage. This relates to the year 1922-1924. Then I married a Christian girl and became a Christian. The bride was from Akola and my marriage was solemnised at Nagpur in some church which I am not able to recollect. Then my wife and her sister got employment in a school at Tumsar. I also went to Tumsar. I was working as conductor in a motor company. There I discovered that my wife was in criminal intimacy with somebody. Once it happened that when I came home I found my wife and her sister absent. On enquiry from my mother-in-law I learnt that both of them had left in company of a motor driver and a Sub-Inspector of Police. I reported the matter to the Police. The Station House Officer made a search for them and sometime later my wife and her sister returned home in a car (motor car). I am unable to say who were other inmates of the car. On enquiry of my wife and sister I was told that they had been out with the Sub-Inspector and stopped at Dak-Bungalow and they returned to house at about 11 p.m. Then my wife was transferred to some other school. As this whole history happened in the course of one year I went to Sirasgaon Band to which she had been transferred and said that our marriage should be dissolved and the dissolution of the marriage took

place at Chandur Bazar by registered deed.

No. 6

Name-Sonbaji.
Father□s name-Nagoji.
Caste-Christian (formerly Mahar).
Occupation-Pracharak.
Address-Kharadgaon, taluq Darwha.

I am now a Christian and a preacher. I got baptised in 1943. No inducement was offered to me of any kind before I became a Christian. I lost seven children and my last son was seriously ill when the Christians came to my village on invitation and offer the prayer, the boy was cured after 4-5 days. As my son completely recovered I began to believe to Christianity and I got reconverted. Then I believed that the God who saved my son was the true God. Now I have got full faith in that God who cured my son. I do not believe that Christians mean any thing evil to India. I pray for the welfare of India.

To Mr. Mahajan, Pleader-

I get Rs. 45 as pay per month for the last 5-6 years during which I am a Christian. I can read the Bible and explain its contents to the people. I used to bring medicine as prescribed by the Missionaries. I became a Christian when my son was cured. The whole of my family became Christian after my son got cured. I asked them to embrace Christianity,

No. 7

Name-Nagoba Kochar.
Father□s name-Pocha.
Caste-Christian.
Age-
Address-Niljai in Wun taluq.

I am a musician (Wajantri). I was invited to give a musical performance by Christian by name Marcas at Taroda. There was no occasion for playing on music. I wanted to get away. He asked me to dine with him as the food was ready. I dined at his place. Then he asked me to attend the Bhajan. I heard the Bhajan which lasted from 12 night to 2 a.m., then he asked me to kneel and fold my hands and close my eyes. And as I did as he directed to do he sprinkled water on my head. When I questioned him as to the meaning of sprinkling of water he said that I was made a Christian thereby. In spite of all that I do not regard myself as Christian.

To Mr. Tiwari of Mungeli-

There were about 25 persons and along with me there were two more. The subject of the Bhajan was Jesus Christ. I was not able to follow what was being sung. As my eyes were closed I did not see but I could feel some water sprinkled on my head. My companions also were asked to do the same. I am not a Christian. In spite of the fact that water was sprinkled on my head I am not a Christian. I cannot say who sprinkled the water on my head.

No. 8

Name-Sonaji Wakode.
Father□s Name-Tanaji.
Caste-Christian.
Occupation-Pastor.
Address-Darwha.

My mother had become a Christian. In 1935 a messenger of God came to Yeotmal with a message and delivered the message and said that those who wanted their sins to be forgiven should come forward. I was moved by his message and I resigned from my service under D. S. P. and took up the profession of a preacher. At Darwha there are about seventy-five Christians and I am their Pastor. There is no mission

school or hospital. There are three preachers at Darwha. The preachers go round the villages. They preach forgiveness of sin through Jesus and everlasting life. They do not abuse any other religion. None of the Christians at Darwha are under the control of foreign missionary. The foreign missionaries do not wish to exercise any control over the Indian Christians nor do they say anything about their own country. Foreign Missionaries offer no inducement to people to become Christians. During the last five or six years there have been about 25 conversions from Maratha, Mahar and Labhan. Sonbaji and Parashram are voluntary converts. I do not know of any case of conversion due to inducement of material comforts. I can definitely say that no foreign missionary has ever tried to put pressure upon anybody and I, as a Christian, wish for the progress and welfare of my country. Sometimes when I go out for preaching in public, some people enter into controversy and throw dust on me. I did not become provoked thereby but was calm and quiet. I did not retaliate because of the teaching of Jesus Christ to love even one□s enemy. I love my enemies also, I have got equal love and respect for Arya Samajist, Hindoos and other creed. I do not remember any occasion when any Christian tried to harm Hindoos anyway. If any Hindoo were to come to me and proposed that if he gets married he would become a Christian, I would not accept him as a Christian. I never offer any inducement.

To Mr. Deshpande-

The Messenger of God was Rev. Timothi. I do not regard him as God but as a servant of God. I have read Bhagwatgita in marathi. In the Bhagwatgita the four Varnas are described. I get my salary out of the Central fund. When I go out for preaching I take some money sometimes. The Central fund of the Church is made up of the contributions from the Church congregation. I also preach among the educated class. As my meetings are public there may be all kinds of people including educated people. During the last ten years there might have been one educated man out of 100 who has embraced christianity. At Unari there is a mission hospital. I have helped all those who were needy and Bought my help because that is in accordance with my religion. During the last ten years about four or five Mohammedans who became Christians. I got married two years after I came in a contact with these people. I preach my religion sometimes in schools, i.e., all schools.

To Mr. Tiwari-

When I said that I take money for my preaching I must make it clear that it is not for distributing to Non-Christians. By education I mean literate people and large number of literate persons have become Christians. I go to preach in mission schools.

No. 9

Name-Laxman.
Father□s name-Jiwaji Morabkar.
Caste-Brahmin, age 52.
Address-Yeotmal.

I am retired Forest Ranger in 1945. I had to retire prematurely as I was suffering from leprosy. I contacted this disease when I was in service. I was never sent by Government to any hospital for treatment. I was taking such treatments as I could get from Yeotmal Government Hospital. It had no effect. Then I was sent to Wardha leprosy colony by the Civil Surgeon but even there the treatment had no effect. I was in the hospital for ten months. The treatment was wholly ineffective. In spite of my insistence, no surgical operation was performed on me and when at last performed, it also proved futile.

I was in Wardha after I retired from service. I wrote to the Medical Superintendent of the Baitalpur Leprosy Hospital in Bilaspur district and I was admitted there. When I could not get any cure in any hospital I had to go to Baitalpur Hospital. At Baitalpur eight or ten days after the surgical operation was performed and that proved to be effective. There were 600 inpatients at the time when I joined the hospital. The majority of the patients were Hindoos, mostly from Berar and from Nagpur. Nobody in the hospital ever tried to induce any Non-Christian patient to become a christian. In the Church, prayers are conducted for bringing about recovery of the patients of the hospital. I came out completely recovered from the hospital. The foreign missionaries work in the hospital with such devotion that I cannot concede of their evil motive about India or Indians. This application which I am filing today and the leaflet attached to it is voluntary. Nobody asked me to become a Christian. This leaflet was got printed about a year ago and it embodies my personal experience. This was printed in Yeotmal. I distributed the copies to all heads of the departments and people freely and the Chief Minister and Shri Kannamwar, Health Minister.

To Mr. Deshpande, Pleader-

I had the occasion to meet the missionaries at Darwha. I was educated in the Government High School, Yeotmal. The missionaries work in all grades of society. The missionaries helped the poor people by giving them clothing, etc., as all charitable people are expected to do when the missionaries went out for hunt and got the game they used to distribute the meat among the people. We also occasionally do the same thing. I was not disgusted with the missionary hospital but with the other institutions run by Government and private. I have read the Christian literature as well as Bible. In spite of that I did not think of becoming a Christian. I have never come across any inducement offered to Non-Christians to become converts. The people are attracted to the missionary hospitals not only because of better equipment but by their better service and treatment. I am still suffering from leprosy but of a negative type. They get grant from Government of India. They never keep Bibles in the bed of patients. They never press for prayers. They never asked people to offer prayers in the morning and evening. I am not going to favour any religion.

No. 10

Name-Silas.

Father□s name-Danial Zingre.

Caste-Christian (formerly Mahar), age 45 years.

Address-Shirpur.

I read only one or two classes and left the school because in my boyhood untouchability was very severely enforced. In my boyhood I found that my caste was kept aloof from all social system. We were not allowed to enter the temples. In 1936, I became convert to Christianity. Missionaries never offered any inducement for conversion. The villagers did not allow us to take water out of the village wells and the members of my caste had to go to three or four furlongs to take water from a tank. The water was contaminated and evil smelling and naturally was root for giving disease. We applied to the Government also for sinking a well for us but nobody took any notice. The Arya Samajist, Muslims and Christians used to come to preach their respective religions. Some of the mahars became Arya Samajist and began to wear secred thread but they were also treated as untouchables. The Christian preachers told me that religion is not concerned with mundane affairs but that if man wanted salvation he must approach Jesus Christ and know God through him. They preached that the God loves all creatures in the world and I believed in teaching particularly because God in his kindness sent his only begotten son to be sacrificed for the love of man. It is this thing that impressed me. As the Christian religion lays down that those who believed in teaching of Jesus and get baptised will alone enjoy everlasting happiness and thus I became convert. I continued to be a weaver after baptism and I was not offered any inducement such as money and land. I never come across any foreign missionary who ever attempted to interfere with our allegiance towards our Government or our country. Shirpur is in Wani taluq. I do not think that in Wani also any propaganda of this nature is going on. I am a Christian preacher. I get Rs. 60 per month out of the church fund which is made from contribution from the members of congregation. Missionaries do not give any money nor do we wish to take any money from them. I never decry Ram or Krishna in my preaching. To my knowledge no Christian preacher attack to Gods and Goddesses in their preaching. In some places there was mud flinging on me when I had been to preach there. I did not retaliate by throwing stones, etc., as it is contrary to Jesus teaching.

I am 45 years. After me the whole of my family became converted to Christianity. About hundred people of Mahar community may have been converted since I became a Christian.

To Shri Deshpande-

During the last 15 years there are public wells dug in Shirpur. Anyone irrespective of caste can go and take Water during the last 15 years. No Kunbi ever asked me during the last 15 years not to visit his house. Nowadays untouchability has disappeared from Hotels but not from private houses. I know that Congress Government has passed a law against untouchability. As Hindu religion was not thought to me, I was naturally ignorant of it and as Christian religion was taught to me I became a Christian. I cannot say the exact number of Christians in Yeotmal district' The Christian camps are held once a year at some places and foreign missionaries, like Rev. Root, come and preaches there. Shirpur is under the supervision of Mr. Mojes, an Indian. Mr. Root also preaches. I do not know if some land in Taroda is purchased in the name of Dr. Cline. He never gave us any assurance that be would purchase land for us for our benefit.

No. 11

Name-Pundlik.

Father□s name-Devaji Mankar.

Age-42 years.

Caste-Was weaver but had been working as Leprosy Doctor.

Address-Naigaon, taluq Wani.

The Missionaries had sent me to Rajnandgaon for Leprosy training and now I am practising at Naigaon. Dr. Cline had purchased land at Taroda. It is about 4 miles from Shirpur. In the year 1936, my brother was suffering from illness. Dr. Cline, Dr. Puffer, Dr. Timothy and Dr. Kane came to Shirpur and said that they would take my brother Pralhad to Sunna Dhoki village in Kelapur taluq. At Sunna Dhoki there was a conference of Christians. They brought him to Yeotmal and cured him of his disease and then they pressed him to get baptised. They also pressed me but I refused, so also did my brother. Marcas Titre has started an Agricultural Association at Taroda. Dr. Cline purchased the land at Taroda and went to America. Marcas Titre came to me and said that out of gratitude for the treatment which my brother had received from Dr. Cline I should make some contribution for the purchase of land and I contributed Rs. 1,500. I also gave two khandies of juar to Marcas Titre. Then Agricultural Association was started and I was told that I would get the land and that I should tell this fact to my relations also. The offer of land was made with a view to induce to be Christians. When I demanded back my Rs. 1,500 which I had lent I was asked to become a Christian. When Dr. Cline returned to Yeotmal I explained the incident that occurred in his absence. He said that I had forgotten God and that I should now get baptised. Then he assured me that he could repay my Rs. 1500 loan. I did not get anything so far. There is nothing in writing about this loan. Mr. Zingre never came to my village as a preacher.

To Mr. Tiwari of Mungeli-

I am a Hindoo from my birth. But I cannot say why I am Hindoo. I am a Mahar. I dined at the house of Gajanan Brahmin. I never went to any temple. Marcas Titre is my son-in-law. He became convert in 1936. He is a palak in Naigaon. The Agricultural Association was formed in the year 1951. Titre was a leader and I also joined it. Dr. Cline gave my brother Bible and Gita. By Gita I mean Christian song books. Both of them together are called Bible-geet. I took away the books but refused to become Christian. I paid Rs. 1,500 for improvements of the land which may be about 90 or 95 acres at the instance of Marcas Titre. That was out of the income of myself, my father and my brother. This relates to the year 1951. I spent my saving of 5 or 10 years. Titre had assured me that my Rs. 1,500 would be repaid to me. I do not know how to play playing cards, kawadi and pachisa and never indulge in them and if somebody says he is telling lie. After Cline returned Marcas Titre denied everything. I did not make any report in the Police Station. Zingre, a preacher, never came to my village to preach but I know him. He never troubled me.

No. 12

Name-Abraham.

Father's name-Chimnaji Moon.

Age-40 years.

Caste-Christian.

Address-Shirpur, taluq Wani.

I was a Mahar before I became a Christian, in 1937. I was fond of Bhajan by the Hindus but I was not allowed to enter temples and I was not allowed to mix. No Christian Missionary offered me any inducement for becoming Christian. Naigaon is 6 miles from my village. I know Pralhad Mankar and his brother. We are distantly related to each other. I heard that Dr. Cline has purchased some land at Taroda. I do not believe that he would advance Rs. 1,500 as he is not able to give Rs. 5 even. I heard that he gambles and also drinks liquor. I became convert because I could not enjoy equality among Hindus. Since I became Christian, I am now enjoying that quiet calmness of mind which is assured to one as a member of society, as I can now move about on terms of equality. No Missionary ever offered me any inducement. No Foreign Missionary wants to keep us under their control. I am now a preacher for a month. I get Rs. 40 per month out of the Church fund. We do not become preachers to spite Hindus but only to impress our brothers who are downtrodden by the Hindu society. I preach the word of Bible, *i.e.* the teaching of Jesus Christ. What I preach is that Jesus Christ is the only Saviour and that believing in him man will be happy in this world as well as in heaven. I know Rev. Davis Moses an Indian Christian. It is not true that he is an American agent employed for the purpose of inducing the Indians to betray their country. There is an American there by name Mr. Root. Rev. Root does some work in revivalism in the Christian community, and nothing that he does is such to affect Indian nation. In my preaching, I never decry Hindu religion and its God and Goddesses. I would not like to be an Arya Samajist because I do not think that I would enjoy equality. There are many people who are still labouring under the disability of untouchability. I preach in the market places of Wani and address to all educated and illiterate. There is a fair held at Wani every year. I preach in that fair which consists of both educated and uneducated people. I preached in the year 1955.

To Mr. Deshpande-

I was a weaver before I became a pracharak. Mr. Root and Rev. Moses came to our village on invitation. Christian camps are held every year and expenses are met by subscriptions. Accounts are maintained of the Church fund. It is out of the Church fund that the expenses of the conferences are met. Dr. Sarpatwar had been to me and asked me if I was willing to give evidence against Christians. There might be many whose names I do not remember now who did not treat me with equality. I never came across any other preachers of Non-Christian religions. I had the opportunity to visit Naigaon along with Dhengre. Pundlik even now treats me with the same affection though I am Christian.

No. 13

(11-8-1955).

Name-Shri Jesi Nathar.
Caste-Christian.
Age-42.
Occupation-Pastor.
Address-Umari.

The Christian Missionaries never tried to bring the Christian community under their financial or other control. There are 200 Christians at Umari. I am the Pastor of the congregation. There is a mission hospital. I preach in the hospital as well as in the villages around. I preach to all, viz., 'Hindu, Muslim and Christian patients. I never decry such great personages who are held in great reverence by Hindus such as Ram and Krishna. I only narrate the life and teaching of Jesus Christ in my preaching. No inducements are offered to any of the patients. During the last 5 years there have been 15 conversions in the hospital. Not one of them was converted by any inducement of material comfort or otherwise. They, got converted in the belief that they would get salvation by Christ. It is my belief as well as experience that Jesus Christ has alone the power. The teaching of Jesus are contained in First Chapter 17--18 Peter. There are 66 books in Bible. There are 4 gospels, Mathew, Luke, Mark and John. I also preach in the market places. Nobody troubled me in the course of my preaching or offered any obstruction. I get Rs. 98 per month. I get it from the Church fund. I am the only pracharak at Umari. There is a Christian School at Umari. We do not force Non-Christians to attend the Bible class or to read the Bible. It is not true that fine is imposed upon those who do not wish to attend. There are two doctors in the hospital, one an American and another Indian. The object of conducting the hospital is not conversion but to serve the people. It is not true that the Missionaries have the desire to interfere the allegiance of Indian Christians. Indian doctor is paid out of the hospital fund. I cannot say what source of the salary of the American Doctor. I won't be a convert to Arya Samaj because I think that Jesus Christ alone can save. I never quarrel with others.

To Chairman-

There is a congregation of 200 christians. About Rs. 300 are collected every month from the congregation. Out of which we send Rs. 125 to the Central fund at Yeotmal. We have got the account books of the church fund. The Central fund gets some money from the American Board for the expenses of school and propagation of religion and hospital.

To Shri Malviyaji-

Out of the hospital there are 10 conversions during the last 5 years. The prayers are offered between 10-30 and 10-55 a.m. and regular school starts from 11 a.m. There are no printed forms of permission by the guardian for their children to attend the Bible class. Generally all the Hindu boys attend the Bible class excepting one or two.

To Mr. Deshpande, Pleader-

My father was a Madrasi Brahmin. I know Dr. Bidari of Umari who is also a christian. There are no differences between Dr. Bidari and myself. Dr. Bidari is the member of the church. There is no distinction between an American Missionary and Indian Missionary. They treat us on a footing of equality. The school in Umari is under the supervision of the Indian Provisional Conference, Yeotmal. There is only one church at Yeotmal and not two. I did not say that there were any conversions in school but the conversions wore at hospital.

To Mr. Tiwari-

The conversions in the hospital were in the church, in the premises of the hospital but not in the hospital.

No. 14

Name-Ganesh.

Father's name-Wasudeo Sarpatwar.

Age-35.

Occupation--Private Medical Practitioner.

Address-Wani.

I toured over Wani taluq in order to collect information for answering questionnaire. I visited Belora, Taroda, Punwat, Shirpur, Niljai Vela and Naigaon. At Naigaon, Punwat Markas Titre started an organisation known as Agril. Association and declared to the people that they would get individually Padit land, i.e. 'C' class land if they became Christians. That was under the Grow More Food Campaign. Rev. Marcas said that he would get from Government the land for them. He also took some money from them. Some embraced Christianity in the hope of getting the land but they were disappointed.

Some of them reconverted to Hindu religion. In Punwat there are many cases of reversion to Hindu religion on account of the fact that people were disappointed in the hope of getting equality by becoming Christians.

I come across cases at Niljai such as that of Nago Pochu Yemurla from Niljai who was converted by water being sprinkled on his head.

To Mr. Tiwari-

I am a registered medical practitioner. I am a holder of the diploma of Ayurvedic State Faculty, Bombay. I follow allopathic method and Ayurvedic method. I had gone to collect information which I wanted for answering the questionnaire. I belong to no party. I went as citizen of India. I did not know or had any idea that the Missionaries offer any inducement for conversion. I had only heard the complaints. I visited as many villages in the Wani taluq as I could and asked the Christians the reasons for their conversion. Marcas Titre is not Reverend, but a pracharak. I do not know the source from which he gets his pay. Nago, wajantri from Niljai had gone to Taroda. He did not go in my presence. He himself informed me about the incident. He is an Arya Samajist now. The inducement to get Padit land from Government was offered to about 40 persons and I have produced some papers. Out of this 40 at least 10 must have become Christians. This was in the year 1949-50. It was about 2 or 3 years ago that the Grow More Food Campaign was started. I cannot say whether those who were converted to Christianity are still Christians or not. I cannot say how many reverted to Hindu religion. At Punwat I came to know that some Christians reverted to Hinduism. These people were given hopes of giving land before becoming christians, as they did not get the land they reverted to Hinduism. I did not ask Abraham Moon of Shirpur why he became christian. I have not brought any of the reconverted people before the Committee. Rev. Devid Moses of Wani did not come to my house to convert me but I know him. They cannot dare to approach me as I am an educated man and know my religion well. No body else came to my house to induce me to become Christian.

No. 15

Name-Pratap Tukaram Gaikwad.

Caste-Christian.

Age-46.

Address-Yeotmal.

I reside at Yeotmal since 1933. I am a municipal member at Yeotmal. I was elected on congress ticket. I am still a Congressman and Chairman of P.W.D. of the Municipality. This is the third year of my career. It each in the Union Biblical Seminary. It is only meant for Christians. I train the pracharaks. I do not teach my students to use methods of inducement for conversion. I get Rs. 200 per month. I get my salary from the Union Biblical Fund in which contributions are received from various institutions of India. It has no connection with Mission fund. I cannot say whether any money is received from America towards this Union. There are four foreign Missionaries, one from America, one from Switzerland, one from Canada and one from New Zealand. There is no suggestion to them to establish separate State. There may be 300 Christians at Yeotmal. I had been to Umri, Wani and Pusad. I do not believe that anybody is converted by inducement at Wani or at any other place. It is not true that any woman was detained in the Mission Hospital at Washim, in order that she may part with her child. This is all false.

To Shri Deshpande, Pleader-

I do not know the salary which he foreign Missionaries who are engaged in the teaching work of the Seminary get. I did not think it necessary to enquire into the matter, even though they were my co-workers. I did not ask them. I did not come across any Christians who reverted to Hinduism in the course of my tour. I know Dr. Cline. He has purchased a farm there in the name of Seminary.

I do not know the cost at which it is purchased. I know Marcas Titre very well. It is not true that Marcas Titre has started any Agricultural Assn. I do not know that Hindus became Christians while they were patients in the hospital at Umri. I only visit schools, hospitals and Christian friends and relatives, and no one else. I do not get any travelling allowance. I cannot now recollect when I actually became a Congressman for the first time. Before that I never stood for any election. In my ward No. 23 from which I was elected there is no Christian majority.

No. 16

Name-Jairam Janu.

Age-65 years.

Address-Taroda.

Taroda is three miles from Darwha. Many Christian preachers visit Taroda, several times. I have heard Benjamin Palak, Sumanta Dhelpe, Keshaorao and Yashawantrao. They said why are you in darkness, come to light and also that we should not remain in poverty for ever. Miss Alcorn gave me a cart and two bullocks. She was also saying that I should become a christian and therefore I embraced Christianity. For the last 30 years I have been hearing these teachings. They used to say that Ram lost his wife to Ravan and that Krishna was a licentious and that Hanuman had a long tail. Why should we worship these persons? This is what I am constantly hearing these people preaching. That American lady also gave me clothes. As the Christians would not help my son getting married I reverted to Hindu religion. Some of my relations also became Christians following my example. They still continue as Christians. I am a pradhan by caste.

To Mr. Tiwari of Mungeli-

I do not know where this Miss Alcord is now. I have not seen her for the last 15 years.

No. 17

Name-Shioram Bhonsle.

Cast-Christian.

Address-Darwha.

There are 7 churches in Darwha and I am pastor at large. My duty is to go round and strengthen the Christians in their faith that they should be firm. It is a lie that our preachers say anything against Ram or Krishna or other Goddesses of Hindus as stated by Jairam. We do not offer any inducement. I get my pay from the Conference fund whose treasurer is Mr. Hiwale. No Missionary wishes ill of India. The seven churches are in Digras, Kharadgaon, Khatgaon, Ner and Chandni-Darwha. Most of the Christians are from the untouchable class. I can give evidence of the fact that before the advent of the Niyogi Committee to Darwha side the Sub-Inspectors of Police asked them why they had become Christians. The Sub-Inspector did not say that they should revert to Hinduism but the patels and patwaries tried to induce the Christians to revert to Hinduism. Five people were called in this way at Kanzara and one at Digras. This Sub-Inspector was from Ladkhed. There is not one convert who has been induced by the gift of land or any other thing. I know Keshaorao who is a Christian preacher. I know Yeshwantrao who is a pracharak. Suman Dhilpe is also a pracharak. Benjamin is the paster of Digras church. These people never say that Krishna was licentious or that the Gods of the Hindus are stone idols nor did they decry Ram. I know definitely that Miss Alcorn would never offer any inducement of the kind stated by Jairam. Distribution of clothes is also a lie.

To Shri Deshpande-

I have been in Darwha since 1951, before that I used to visit occasionally. Miss Alcorn now resides at Wani. She went there in 1952. Before that she was at Darwha. She was Station in charge at Darwha. I never accompanied on her tour in the villages. Since 1951 there must have been 30 or 35 conversions at Darwha. No one among those whom I converted have reverted to Hinduism. But I know among those who were converted before came back to Hinduism. Those who did not come up to the standard of Christian teachings went back to Hinduism such as Jairam. Their names were struck off of the rolls of Christians when they

ceased to be Christians. I have to shepherd the christians not, because their faith is slackening but to revive their faith. I look after the welfare of the Christian community. I give medicines to Christians who are needy. I have not given clothes to non-Christians till now.

No. 18

Name-Mahadeo Tukaram.
Caste-Gowari.
Occupation-Student, VI Marathi.
Address-Darwha.

There was a Mission school at Darwha. It has ceased to exist for the last 5 years. I was educated in that school in the first class. Students at the beginning of the school hours had to join to offer Christian prayers. All students whether Christians or not had to join the prayer. On Sundays there used to be reading of Sacred Scriptures and any boy who did not attend was fined one anna. Besides their teachings the text-books they used to teach about Bible and Jesus Christ. They said that Jesus Christ was the only Saviour and that Hindu Gods were merely idols and they decried Hindu Gods.

To Mr. Tiwari of Mungeli-

I was brought here yesterday by Paramanand who is a cloth dealer. He gave me food yesterday and today at Dharamshala. Paramanand paid me Rs. 4 for purchasing ticket. He asked me to say what I knew and what was taught to me in school. I never paid any fine. I do not know of any boy who had paid any fine. Sumantrao Dhilpe told me that fine would be levied for the absence to Bible class on Sunday. I used to always attend the Scripture Sunday class except once. I did not pay the fine of one anna for my absence.

No. 19

Name-Sumitra.
Father□s name-Tukaram Gaikwad.
Caste-Christian.
Age-36.
Occupation-Teacher in Mission School, India.
Address-Umri, taluq Kelapur.

I am teacher in India Free Methodist Conference School. It is a primary and Middle School. The students are Christians as well as non-Christians. Sixty per cent of the students are non-Christians. The Bible is taught every day but not during school hours. Hindu boys also attend the class, as well as Christian boys. There is no compulsion on the Hindu boys to attend the class. It is not true as Damdya says that fines are imposed for absence from the prayer class. The Bible class starts at 10-30 a.m. and the regular work of the school begins at 11 a.m. before the regular work starts there is a prayer for 10 minutes. All the boys of all classes join in this prayer which is Christian. We pray that God may help the boys in their studies in the school and also promote the welfare of the country. We never impress upon the boys in the school any attachment towards Christianity. Positively we, I can say, do nothing in the school to interfere with the allegiance of the students to Government. I do not believe whatever has stated by Mahadeo. This is all wrong. The school at Darwha was closed before 6 years ago. We never decry Ram or Krishna in our teaching to the boys and when we offer prayers to God. This is all false.

To Mr. Deshpande, Pleader-

Witness No. 15 is my brother. Because my parents were Christians I am a Christian. I know Dr. Bidari of Umri. I do not think that there are any differences between the Christians and Dr. Bidari. Dr. Bidari is a medical practitioner. I do not know whether the doctors of Mission hospital brought any pressure on Dr. Bidari to leave the place. Dr. Yardi and Acquilla are in a charge of Mission Hospital. I want all the boys to stand but if somebody does not stand I will not punish. I do not mind if they sit. I do not take any disciplinary action if he does not stand up for prayer. They never disobey and if they do not obey we never punish them. We have not yet introduced the forms of permission from the guardian that his ward should attend the prayer.

No. 20

Name-Jairam Krishna.
Age-35 years.
Caste-Pradhan.
Address-Taroda.

I have heard the Christian preaching out of number. I heard Sumantrao Dhilpe, Rathod Master, Banjamin, Palak and Miss Alcorn, preaching. They used to say that Hindu religion is false, and that it is sinful. About 17 or 18 years ago I became Christian. I was then about 17 or 18 years of age and I was given assurance that I will be forgiven of my sins and that I will be educated and would be getting married. Miss Alcorn showed me a lame girl saying that I should marry her. I declined. I was Christian for 12 months. I was engaged as a servant by the Missionaries and was driving the tonga. That American Auntie (Alcorn) used to pay my salary. I actually witnessed that lady distributing the salaries to the persons above named. Hindus never threw dust or disturb their preaching. I disliked Christian religion, so I came back to Hinduism.

To Mr. Tiwari of Mungeli-

There is not a single Christian in Taroda now. In their preachings they used to say that Jesus was the true God and that Gods worshipped by Hindus which were nothing but stone idols, are entirely false. They also said that salvation lies in the Christianity. I was a Pradhan. Because I did not get salvation in Pradhan caste I became Christian. But I could not get salvation in Christian religion. I was not a sinner. It is righteous people who are in quest of salvation. Benjamin sprinkled water on my head when I became a Christian. Suman Dhelke and Rathod Master came to my village for preaching and it was by their preaching I became a Christian.

No. 21

Name-Bhagirath.
Father□s name-Binjraj.
Age-16 years.
Address-Darwha.

I am studying at Darwha in Shivaji High School in X class. I had gone to the Mission School for 3rd because I was allowed free education. During prayer time Christians and non-Christians joined. This prayer was compulsory for all whether Christian or non-Christian. This relates to the year 1949. They used to praise Jesus as the only Saviour and decry Hindu religion and Gods. On Sunday morning we were again called for prayers. Any absentee was fined one anna. I was fined 2 or 3 times.

To Mr. Tiwari of Mungeli-

Shivaji School was opened in the year 1943 to my knowledge. In the Shivaji School we offer prayers to God. In the Shivaji School students are required to attend prayers but the absentees are not fined. The Mission School is closed for the last 5 or 6 years. What the Christian teachers said was that Christ was the Saviour but on the other hand that the Hindu Gods like Krishna were licentious. There is no picture of Jesus Christ in Shivaji School. In that school nobody makes any mention. There are Christian boys and girls in that school. I am in that school for the last 5 years and started from the V standard. I hold a certificate of IV standard from Mission school.

No. 22

Name-Mozes David.
Age-42 years.
Address-Wani.

I am a born Christian and by experience I became a true Christian at the age of 22. I am at Wani since 1947. I was at Ralegaon as pracharak before coming to Wani. As a result of my preaching two families at Ralegaon became Christians within one year. Both these families were Mahar. They were literate. I told them Jesus was the only man who sacrificed his life for redeeming the man from sin and they believed in this message of Christ. I never offered any inducement of material gain or comfort. There were no foreign Missionaries. I used to get my pay from Rev. Samudre, who was the treasurer of the India Provisional Conference. The Conference transferred me to Wani from Ralegaon. From 1947 to date I must have converted about 200 persons. Among them there was not one who became a convert by inducement of any

kind. About half the number of converts were literate and the other half illiterate. I am a supervisor in charge of Eastern district which includes Kelapur and Wani taluqs. The Methodist Conference gives me Rs. 157 per month. I do not receive any money from America. At Wani there is a retired Missionary by name Miss Alcorn and a gentleman by name Mr. Root. There is no School or dispensary at Wani. Our churches are organised at Ralegaon, Rajur, Wani, Shirpur, Taroda, Mindoli, Maregaon and Umri. At Umri, there is a hospital and a school. In the hospital no unfair means are used to convert people. We have never taught our preachers to resort to unfair means such as offering material aid. I know Dr. Sarpatwar. It is not true that at Taroda, Naigaon and Shirpur that an offer was made of Padi land to induce people to become Christians. It is false that I enticed these 200 people into Christianity by offering any inducement. I did not hear that Pundlik advanced Rs. 1,500 for the cultivating expenses. Marcas Titre is not a preacher. He is not a Reverend. Reverend alone can baptise. It is not true that American money is received here for promoting any movement against the interest of Bharat. Dr. Sarpatwar who is the Secretary of the Hindu Mahasabha went to Taroda and said to the Christian women in the absence of male members that they should reconvert to Hindu religion. Foreign Missionaries do not take part in politics to my knowledge. The Missionaries join the people in saluting the National Flag. At all the fairs which we attend we address our preachings to educated and uneducated alike.

To Mr. Malviyaji-

I know that money is received in India from America and I do not know how it is used and the treasurer will be able to say definite.

To Mr. Deshpande, Pleader-

Out of 200 people converted about 2 or 3 families consisting of 5 or 6 persons reverted to Hinduism. Dr. Cline has purchased some land at Taroda. It is purchased for the benefit of the Seminary. He is American. He paid Rs. 37,000 for 77 acres of land. To cultivate that land about 5 people would be required. Weaving Christian Co-operative Association was started at Taroda of which Marcas Titre happened to be Secretary. In the absence of Dr. Cline in America Titre was managing the land.

I know one Ramji Christian of Wani. He was living in Mission quarter. It is not a fact that we have driven him out and no differences are there between us. I know Dr. Bidari very well. I do not know whether Dr. Bidari was disallowed to practice at Umri.

We perform Bhajans of Yeshu. I was not present when Dr. Sarpatwar approached Christian ladies at Taroda. I had occasion to visit school while it was functioning. I do not know Nago Wajantri (musician). Marcas Titre never baptised Nago, musician. Whenever I go to distant places like Rajnandgaon, Allahabad, Ellichpur, Sagar I get my travelling allowance and other expenses.

No. 23

Name-Marcas Arjun Titre.
Caste-Christian.
Address-Taroda, taluq Wani.

I became a convert from Mahar caste. No material inducement was offered to me but as my sins were forgiven I became a Christian. I believed by becoming a Christian I would be forgiven all my sins. I am illiterate. I had called Nago Wajantri to my house to play music but never sprinkled water on his head because I have no power to baptise. I was after him for many days that he should become a Christian. I never offered him any inducement of material gain. I am not a Mission preacher but an independent pracharak. Nobody pays me. I know Pundlik Devaji Mankar of Naigaon. He is my father-in-law. He is on visiting terms with me. He is a gambler and a drunkard. I have been often advising him to give up his habit and he should become a Christian. I told him as I got salvation so he would also get salvation. He tried to secure land through me and pressed me often to do so. Dr. Clive purchased 87 acres of land in my village. This was about 5 or 6 years ago. I am Dr. Clive□s Diwanji. I carry on the farming on his behalf. The whole of the land is under my management with six servants under me. There was an attempt to form an agricultural organisation at Taroda and Pundlik collected about Rs. 1,500 which he wasted in gambling. He did not pay me Rs. 1,500 for cultivation. I did not ask him to become a Christian when he demanded his money back, as stated by him. I get and on some remuneration from Dr. Cline but not a fixed salary.

Volunteers-Since the appointment of the Committee Dr. Sarpatwar and Shri Deshmukh go round, the villages and say that unless all the Christians become Hindus they will be turned out by the Bharat Sarkar. They harassed me so much that I had merely to look up to heaven for saving us. I did not report to police because it is not in my religion. In my absence they came to my house and looked for some pictures in my house and

they also said that they should become Hindus.

To Shri Deshpande, Pleader-

I had never gone to Pundlik asking for Juar in the absence of Dr. Cline. There are four Hindus out of six servants that are working on the farm of Dr. Cline. The income from the farm is used for some charitable purpose, i.e., for Biblical work. This is a Seminary where preachers are trained. I know Mr. Rout of Wani. He also goes round in his motor car preaching his religion.

No. 24

Name-Puranmal.
Father's name-Bansidhar Mishra.
Occupation-Cotton Market, Mapari.
Address-Yeotmal.

I heard a lecture in Missionary compound at Yeotmal on the 14th August 1954. It was a Christian gathering. I was the only one Non-Christian. I got an invitation which I am producing now to attend to the gathering. S. Kumar from Jagdishpur spoke on the occasion. After referring to the development work and others the lecturer said that there was internal dispute in the Christian community on account of various denominations apart from Roman Catholics and Protestants as also the survival of the idea of caste among the Christian community. After the appointment of this Enquiry Committee if the Americans are asked to go away from the country the Christians will have to stand themselves and they would not be able to do so unless they unite. He also said that if there is difference amongst us how shall we be able to conquer India. I understood by the words 'conquer India', that he wanted the Christian community also to gain political power in the country.

To Mr. Tiwari of Mungeli-

I was born here, to the best of my knowledge. My grandfather was residing in Gudgaon district. The boy who invited me was my friend for about five or six months before. I know S. Kumar who gave lecture. If the Christian community has no strength of unity and solidarity it will have to go under. I have heard the prayer addressed to God that His Kingdom should come and I understood that. Christian rule will come over whole India.

No. 25

Name-Rev. Vasant Samudre
Caste-Christian.
Address-Yeotmal.

I got a notice on the 10th at 1 p.m. I had received no intimation from the Committee. Dr. Acquilla also was informed. I have not read any press note. I am the Pastor of the Church at Yeotmal and also a teacher in Seminary. We teach nothing that is derogatory to the Hindu religion. I belong to the Free Methodist Church and there is a Church fund made up of contribution received from all the churches in Yeotmal district. I get my salary from the Seminary. Twenty Churches in India send their contribution to the Seminary here out of which I get my salary. That fund also receives grants from America. To the best of my knowledge and belief Missionaries do not offer any material inducement in order to secure conversion and I am sure that they never do anything that is prejudicial to India. There is a misunderstanding.

No. 26

Names-Ambadas, Budki, Domdi and Babu Sahai, all of Kanzara.
Address-Kanzara, taluq Darwha.

About 11 Christians had come to Kanzara. They stayed there for one month. They had encamped there. There were four foreign Missionaries. They used to exhibit films and give medicines. One of the foreign Missionaries asked us to pray to God and then declared that we all became Christians. They further asked us to discard our Gods and flags. When they said that they would sink well for them. Our names were taken down and declared that we became Christians. The mother of one of them by name Dulki said that when she came to know about it she was sorry and she went to the foreign Missionary protesting against her son becoming Christian, as she wanted to die in Hindu religion. We are Mahar.

To Shri Tiwari of Mungeli-

They came about the time of last Diwali in Kartik month. I can't say whether they came from Darwha or elsewhere. They pressed us to be Christians but we declined. What they said was that they would sink well for us if we became Christians. It was Ushma's father who said this.

No. 27

Name-Vishwasrao Shelke.

Caste-Christian.

Address-Ralegaon.

I was first a Hindu Sadhu but I embraced Christianity. I was by caste Mahar. I was an imposter who wanted to earn his life. While I was a Hindu, Hindus objected to my going to worship to their temple. My idea in becoming a Sadhu was to attain a higher status. In spite of my being a Sadhu, Hindus did not admit me in their side. When I once went to Vithal Mandir and was touching the feet of the deity, one man pulled me away and drove me away. So I prayed to God that if you have any truth in you, you will award punishment to such Hindus. We were never taught in the school, because we were untouchables. I became a Christian because Jesus Christ washed out my sins with His Blood.

No. 28

Name-Dr. T. A. Bidari.

Caste-Christian.

Age-36.

Address-Umri.

I feel that in spite of my country being independent, we Indian Christians are not independent. We are able to meet only one-third of the total expenditure on our Christian work and I cannot say from where two-thirds comes. In this Free Methodist Mission, which is operating in Yeotmal has not been able to make any progress although other Missions could establish schools, hospitals and other things due to the policy of the Mission which is detrimental to our Indian Christians. The process of making Indian Christian leaders is extremely slow.

The present Missionaries should give positions of leadership to Indian Christians. Unless the Indian Christians are made competent to handle their own affairs there would always be a clique of Indian Christians working under foreign Missionaries who would be doing every thing in the name of Christ. Until that is done we will be maintained as slaves. My conviction is that there should be no addition to the number of Missionaries in India in the best interest of Christian Community. It is my opinion that Government should take steps to stop the foreign Missionaries coming to India. The Indian Christians and Christian non-Mission workers should be consulted before the foreign Missionary is allowed to work in local area. I do not wish that the foreign Missionaries now in India should withdraw but I sincerely desire that Indian Missionaries should be at the helm of affairs. The unused land, which was granted to the foreign Missionaries by the British Government, should be given to Indian Christians at the rates at which the Missionaries got it from Government. If the leadership passes into the hands of the Indian Christians, the poor Christians and others will be taken care of in a better way.

To Mr. Tiwari of Mungeli-

I reside at Umri for the last 14 years. I was called to the hospital as a compounder and male surgical nurse and an anesthetic. During the absence of foreign doctor there I conducted the hospital for 5 years. I was sent for Inter Science once for all. I used to get Rs. 1,000 per year as scholarship I failed in the Inter Science Examination. I am registered Medical Practitioner. I wrote a letter to the hospital at the instance of a Missionary. I did not get the post and he told me that I should not come to this area for 4 or 5 years, as I was popular there. I did not take the initiative in writing the letter. There may be about 200 Indian Christians. There is only one family of foreign Christians. The Missionary doctor is there from 4 or 5 years. Before him there was foreign doctor for one year. As there was no foreign doctor between 1941-46 I run the hospital. I do not know who worked between 1946-50. After I made the statement to this Committee last year, a foreign Missionary came to me and expressed his regret for asking me to leave Umri. I do not know any complaints.

To Mr. Mahajan-

Indian Christians will be able to shoulder the responsibilities if the foreign Missionaries cease to work. The foreign Missionaries do observe some difference between Indian Christians and their own countrymen. The amounts that are collected from the Indian Christians are handled by Indian Christians.

Oral statements made before the Christian Missionary Activities Enquiry Committee.

CAMP AMRAVATI

(13-8-1955)

No. 1

Name-Rev. Hartman.

Caste-Christian.

Age-64.

Address-Amravati.

I am a Missionary working on behalf of Christian and Missionary Alliance, which has its home in New York City. I have been in India since 1920 and in Amravati since January 1940. I have no complaints to make against any officers. I go out to preach in the villages. I also preach in churches in Amravati and Badnera. I preach in open places everywhere in villages especially to public including Muslims and Hindus. Once in a while there was some disturbance but as a rule people do not disturb. I have already given in my statement the report of the number of conversions made every year since 1947, of Chandur, Arvi and Amravati taluq. The message that we give is that there is One God. He is Holy. He hates sin. A man is a sinner and only through Jesus Christ can man be saved from his sins. Our positive job is to preach Christianity and not to attack other religions. I was in America in 1947-48. I have not heard of any leaflets circulated in America calling for teams to go out to all parts of the world to convert people to Christianity to combat Communism. It may be true but I do not know. I am not saying that it is false. I am Chairman of the Church Council, which includes Amravati, Chandur and Arvi taluqs. As I am being transferred from this place I may be handing over my charge to Rev. Stengle any day. I have already handed over charge as a Missionary in charge to Mr. Stengle and before going from here I shall be giving over charge of Church to Rev. Kokne. In 1947, there were five Missionaries and now they are seven but they will be five when I and my wife leave the place.

We have an organisation called Christian Missionary Alliance of India with its headquarters at Akola. That is divided into two synods one for Marathi area and another for Gujrathi. The head of the Marathi Synod is Rev. R. T. Chawhan of Akola. Under him there is a Committee, which is elected every year. Some of the members of the Executive Committee of the Synod are Missionary and some are Indians. They are elected. There are four Church Councils in the Marathi area under this Synod. The Chairman of each council is by virtue of their office are members of the Synod. Now the majority in the Synod is Indians. Some of the Missionaries are refusing to accept office, and if we do accept, it is under protest, because we think that Indians should take up leadership. We are happy to let you know that the President of the Marathi Synod is an Indian, Rev. R. T. Chawhan, and we are working under him. The Synod has the authority of engaging preachers and dismissing them. The Mission gives a subsidy to the Synod, which also receives contributions from the Congregation. The Mission only pays such amount as is necessary to meet the deficit. The Treasurer in Akola will be able to give the details of receipt of money. Our accounts are audited by the Government recognised auditors, *i.e.*, Mr. Oka of Poona. Our Mission has a boarding school at Akola for boys and in Khamgaon for girls. The Mission gives subsidy to each of these institutions, but it is only to meet the deficit. The Akola boarding school is now entirely managed by Indian people. We are ever willing to part with our so-called authority to the Indians. We look forward to a time when our services would be felt unnecessary so that we might go elsewhere. We are quite prepared to transfer the property to the Indian hands and we have got authority from New York. This question arises not in regard to Mission bungalow but Church property and out-station property. Permission is received from New York in respect of this property and not in respect of Mission bungalows. Even after transferring the Church property, the Missionary will be required to stay on as desired by the Church. I would ask you to help us in getting the Government to pass some Act exempting the transfer of the Church property to Indian Christians from the stamp duty. I get 63 dollars as my pay per month from U.S.A. plus I get frey quarters, and vehicle allowance of Rs. 60 per month. The vehicle is me private.

To Mr. R. G. Kulkarni, Pleader-

We have no Indian Missionaries. They are only pastors, preachers and Evangelists. Missionaries are those who leave their country and go to another to preach the Gospel

Note.- The American leaflet was shown to Rev. Hartman and he was asked whether he was aware of any such movement in America. He replied that it was Radio talk addressed to the American people and he did not attach much importance to it. He was also unable to say which churches in India could have invited the

Americans to come out with an "invasion teams" to India to combat Communism.

No. 2

Name-Rev. Grubbs.

Age-41.

Occupation-Central India Baptist Mission.

Address-Dharni.

Most of our work extends over Berar but it also goes to Nimar, Betul, Chhindwara and Hoshangabad districts. There are 26 Missionaries. Except one English lady and one Canadian, all of us are Americans. A couple from Canada has been helping us although they are not regular members of the Missionaries. The Mission with which I am connected is known as Central India Baptist Mission with headquarters at Ellichpur. I file this constitution of the Central India Baptist Mission. Our Home Board is in Chicago in United States. We have given all information to the Registrar, operating under the Trust Act. Our Mission hospital is in Ellichpur taluq and we are supervising Kothara Leper Home, which is two miles from Ellichpur. We have a school for girls at Chikalda and one boys hostel at Khadanpur. The hospital at Ellichpur is financed by funds, which are received from America and by the fees that are charged in the hospital. The hostels are also managed with the aid of funds received from America and also by the fees that are charged in the hospital. The hostels are also managed with the aid of funds received from America and also by the fees that are charged. At Kothara we have 85 acres of land. The other farms are about 10 or 12 acres where the boys are trained in agriculture. They get some practical training. About 50 per cent of our Missionaries do Evangelistic work to some extent. Approximately, the number of Indian preachers is 12. The scale to preachers is based upon their education varying from Rs. 60 to Rs. 90. In our Mission the authority is not vested in the Synod but in its individual church. The local churches do not receive money from the Mission as such, but some of us help them by personal contributions. Our Mission took over the work in 1945 from Korku and Central India Mission, which was a British organisation. The Mission work, and Evangelistic work, is mostly confined to villages. We also work through churches. We believe primarily in working through the churches seeking to develop leadership so as to make the churches self-supporting. I do not know of any such organised effort made in America, for the express purpose of combating Communism. The Missionaries are sent out primarily to bear witness to the claims of Jesus Christ, by preaching and by their personal life. The message is redemption from sin. I believe that Jesus Christ is the answer to the problem of sin and I know no other means of Salvation. We also bear witness to what Christ has done to individual. There may be lot of Christians, so called nominal Christians but few who have repented their sins.

I was trained in Denominational School. All our Missionaries are Baptists.

To Mr. R. G. Kulkarni, Pleader-

In my Ministry there may be about five or six conversions in the last five years. I have no official capacity in any church but they accept me as religious man. The hospital at Ellichpur is closed as the Doctor is on furlough. There have been cases of minors being baptised but they were with the consent of their parents. We do not change Indian names to Christians, as a general policy.

No. 3

Name-Rev. Tom Henry Major.

Age-40 years.

Address-Kothara Leper Home.

I have got a letter from the Council of Mission to Lepers in London. I have to work in view of the purpose and within the frame work of the statement. The purpose is as follows:-

"The object of the society is to provide for the spiritual instructions and temporal relief of the lepers and their children in India and in such countries to which its operations have been or may be extended sometime and in so far it lies in its power in assisting to bring about extinction of leprosy."

"While doing this it has also safeguarded the liberty of the patient, for it would be grievious to the Mission for its service to be the occasion of any compulsion in religious matters. This it has done by making the rule in its Constitution that "No inmate of any asylum under its control shall be obliged, to receive Christian

instruction. It has always made this clear in its initial negotiations with co-operating bodies and by whole history of equal service of men and women of all creeds, without abusing that service to force upon them religious teaching which they do not desire to receive. It believes that the overflowing love of the Christian men and women who engage in this service either by their gifts, or by their engagement upon the field of action, must be the first recommendation to evoke in patients a spirit of enquiry and a desire to know more of this matter of the Christian Gospel. This engagement of loving service at the Homes of the Mission must come from foreign and national workers alike, whatever be their individual tasks. All may be assured that many friends in many lands seek to sustain them by prayer and by gift, that they may be able their lives and work winsomely to commend the Gospel.

To Mr. R. G. Kulkarni, Pleader-

I have been sending each year financial statements to Government. We have at present about 300 patients, out of whom about 100 are Christians. Some of them were admitted as Christians and some were converted in the hospital.

No. 4

Name-Manikrao Hanote.

Age-30 years.

Address-Kothara, taluq Ellichpur.

I was in the Leper Home from 1947 to 1954 undergoing treatment and since I am cured I am in the service of leper home. I am employed as a caretaker in the leper hospital. When I went to the hospital I was not a Christian. Before that I had been in Kothara leper home for about 10 years and then I went to Baitalpur for 3 years. When I was admitted to the Kothara Leper Home for the first time when I was 10 years of age. For the first 10 years of my stay in Kothara I was Listening to the Christian preaching, so also for 3 years when I was at Baitalpur. But I did not like to become a Christian, so I again came to Kothara Leper Home. When I was on death bed I thought of Jesus Christ as I got no care. I declared my faith in Jesus Christ saying you have shed your blood to wash out human sin and that you should help me in my crisis, Since then I gradually began to recover. I recovered my health and also got peace of mind within. 2 years. After I was cured I was employed as storekeeper on Rs. 20 per month and now I am working as caretaker on Rs. 70 per month. Ordinarily, for the daily morning prayer not more than 15 to 20 people attend but at Sunday Prayer about 200 people attend as it is a holiday. There is no compulsion but it is at their option to join the prayer. From 1947 about 60 patients have got converted.

To Mr. R. G. Kulkarni, Pleader-

I was originally Maratha. My father had become Christian. Excepting my father all other relations are Hindus.

No. 5

Name-Mangalbhai.

Age-47 years.

Address-Khudanpur.

I am an Evangelist and Manager of the hostel at Khudanpur and do agricultural work. In 1923 at the age of 16 I became Christian. I was an inmate of the hostel as I was an orphan. I heard a Sermon preached by a Moulavi who had become Christian and he was describing the state of his mind when he became a Christian in such a way that it reflected the feeling which was surging up in my mind. I was feeling the load of sin but when I heard him saying that Jesus Christ shed his blood and took away the sins of man and I believed in that message. I felt immediate relief. Then I embraced Christianity and resolved to spread the Gospel of Jesus Christ so long as I was alive. I started to work as a preacher on Rs. 8 per month in 1930 but now I am getting Rs. 84 per month. I have got independent means of living but I am doing this work out of conviction. I converted many persons from 1930 but many of them reverted back. Those who went back to Hinduism had no faith in the message of Jesus and were led away by some people. In the local churches there is a congregation of about 50 members in all. There are 4 chuches. These 50 people are firm in their belief. I have faith that these people will convert many Hindus to Christianity.

To Shri R. G. Kulkarni-

I am doing the work of hostel for 10 years. Practically everyone is a Christian there. The total number is 33.

It is like an orphanage. The boys who come to the hostel are generally between 10to 18 years. The orphans coming to the hostel are drawn from Mang, Mahar, Kunbi and Maratha caste. There is no Mahar hostel at Khudanpur. The boys, who do not like to be Christians, do not like to stay in the hostel. It is not true that they refuse to admit the boys unless they embrace Christianity. It is not true that Wasudeo Balwant Wankhede and Mithu Puran Ingle were turned away because they did not agree to become Christians. They were there for 4 or 5 years in the hostel. One Ramchandra Sakharam Damle was in the hostel for one year but he was withdrawn from it. I declare publicly that it is my aim to convert the whole of Hindu Society to Christianity. I may have converted about 200 persons out of whom only 50 have remained as Christians.

No. 6

Name-Rev. S. J. Kokane.

Age-50 years.

Address-Ambapeth Church, Amravati.

Those Christians who do not behave according to the teachings of the Bible aid indulge in vices like drinking, etc., are driven Cut. According to Corinthian I, Chapter V, vers. 9 to 13, this action is taken. From 1926 I excluded 3 families from the church, e.g. I am mentioning these names on the 26th June 1954 meeting resolution No. 1, one family his been turned out.

To Mr. R. G. Kulkarni, Pleader-

I was present at both the Kirtans in Ambapeth recited by Shri Pawar from Poona at the Ambapeth and Camp Church. He did not attack any non-Christian religion, nor decry any God of Hindus.

No. 7

Name-Sampson M. Paddy.

Age-50 years.

Caste-Christian.

Occupation-Government servant.

Address-Amravati.

Since 1933 I have been staying in the compound of the Alliance Church, Ambapeth. I am living in room No. 278 of this compound since 1933. L. E. Hartman ousted me from that room as well as from the membership of the church. Here is a resolution, dated the 7th November 1952, bearing the signature of Shri J. D. Bansod excluding me from the Church. They demanded exorbitant taxes from me. That was only a pretext to turn me out of the room so that it may be given over to Rev. Kokane. This, I think, is opposed to Christian religion. They send anonymous reports against me as well as my wife to Government. These who are harassing me are the servants of foreign Missionary. American Missionaries do not treat Indian Missionaries with respect. The American Missionaries take unfair advantage of the illnesses or financial difficulties of the people and try to convert them. I was converted in my childhood. I do not know how I was converted.

To Mr. Kokane-

I was excommunicated by the Panchayat. Foreign Missionary is a member of the Panchayat. It is not true that I drink liquor and behave in the disorderly manner in the Church verandah. I never smoke and never drink.

No. 8

Name-Ramchandra.

Father's name-Shankarrao Bhedi.

Age-23 years.

Occupation-M.Sc. student.

Address-Amravati.

I am a student in M.Sc. and I am doing this privately. I have already filed my statement, which is based on the information collected by me. In the fourth week of January 1955 I had been to Dharni and attended a meeting, which was conducted by Rev. Grubbs. There he was telling the people that Hindu Gods and Goddesses are not worthy of reverence. He exhibited the pictures in which wild animals like tigers of typical

nature of man, and Jesus was shown as a dove who came down to Earth to dispel the human passion. Then he said that the things in India are ugly and that there are pestilences raging in India and that nothing of this kind was found in America. If you want to be delivered from your present distress you must come to Jesus Christ who wipes out the sins of all. I went to Rev. Grubbs at night. He said that Ram destroyed wicked man Ravan but that Jesus Christ was even the Saviour of wicked. I told him that even Geeta holds out hopes of salvation to the sinners, and I also repeated some verses from Geeta.

At Chikalda I went to the Library at the house of Damle, who is one of the preachers. There was a book which came to my hand entitled □Bharatat Alele Preshit□. On page No. 213 I find this passage "Sabandh Bharatala Christi karnyache dheya dolyapudhe theun tyane aplya teen disha tharvilya, Sarvajanik sabha, charcha and Krishti Dharmavishay nirnirali pustake□ Then I asked 4 or 5 pracharaks including Mangalbhai and they said it is our aim to convert the whole of India to Christianity. We throw a challenge and if you dare you oppose us.

Then I went to Kothara on 26th January 1955 where there is a leper home. I was having a talk with Mr. Kale who had embraced Christianity while he was inpatient in the hospital. I told him that the motive of all the Christian converts was to create a separate state like Jharkhand. In the meantime Mr. Major came there and he overheard me, and said that America is supplying you wheat and is not India grateful enough to allow us to preach in return. Then I went to Khudanpur where I met Shri Peck. I had no talk with Mr. Peck. Then I went to Mangalbhai. At Khudanpur there is one hostel for boys. They admit boys below 12 years of age. I asked Mangalbhai why he did not admit boys above 12 years of age and he told me that only the boys below 12 years were impressionable. In that hostel are kept the children of the lepers in the Kothara Home. They are brought up in Christian atmosphere entirely. There I met a boy by name Manohar, he told me that here is not a word of Hindu religion, and he read Bible and he believed. I have filed the books with my reply. In the Paratwada hospital also they preach Christian religion to the patients.

While I was waiting for Mr. Grubbs at his house I had a talk with the servant of Mr. Grubbs. I asked him which side he would take in case of a war between America and India he said he would side the party which feeds, him and that he should be loyal to his salt.

To Rev. Major-

Mr. Major states: This gentleman had seen me on some day in January. He said that he was interested in Christianity and he wanted to know. I sent him to leprosy Home, after first discussing Christianity, to Mr. Kale. After about an hour I went to the Home and stood behind Mr. Bhedi. I heard him saying that the Missionaries came to India not as Missionaries but as the paid agents of the American Government with the intention of taking over India. I objected him to his talk like this and I asked him to read American history and said that it was never the policy of America to dominate any country. And further that American Government was completely separated from religion and would never ask to do such things, and that if America was giving aid to India, we are entirely friends.

Rev. Grubbs-

When I was preaching I was not speaking against the Gods and Goddesses of Hindus but I was speaking about the sins that were in wicked hearts. As a rat□s habit is to steal so also man steals and that is a sin. I did not speak against the Hindu religion. What I said I would have said the same thing in America.

Mr. Bhedi came to me in the evening when I returned after full day's work. What I said to him in answer to him that while Krishna killed his enemies Jesus Christ gave his life for his enemies. In other words what I meant was Jesus Christ was more like Mr. Gandhi.

To Mr. Peck-

I understand that it is a Christian hostel. Those who are discharged from the Leper Home send their children to this hostel. As they are poor they send the children voluntarily with the hope of getting some help.

Mr. Major says that the boys are not admitted from outside as has been said by Mr. Bhedi. The children who are there, are ones who are cured and who are unaffected children. The Government of India requested us to make provision for such boys.

No. 9

Name-Gunwant Arjun Tayade.
Age-63 years.

Address-Paratwada.

I am a member of the Harijan samaj. The source of my knowledge that I have got intimate contact with Missionaries and the Mahar community to which I belong. Members of my community have been converted to Roman Catholicism and to Protestants. I have opened a boarding house for Mahar students at Paratwada. The result was the Roman Catholic Boarding was discontinued. Both the Roman Catholics and Protestants convert the Mahar boys and try to get privileges which are given to Harijan community without disclosing that they are Christians. In order to increase the number of Christians the Hindu Mahar girls are induced to marry Christian boys. After converting the Mahars to Christianity they use them as preachers to go round the villages that in Hinduism there is nothing but idolatory and that Hindu Gods are Saitans and that they are all immersed in sin. Not only have I heard this but I have had debates with them. They take advantage of the tender age of the boys and try to impress, upon them the tenets of Christian religion. If one of two brothers become Christians, the converted brother is used to influence his other brother, to become a convert. They pick up people who are not able to earn even Rs. 20 and pay them up to Rs. 100 and engage them as preachers. That is why the members of the Mahar Community are attracted towards Christianity. They profess to do humanitarian work but their real object is merely to proselytise the lower classes of India. The number of the Missionaries has increased since India became independent. I visited the Leper Home where there are many Mahar patients and I came to know that unless the patients agree to listen to Christian preaching they do not receive sound treatment. There is a compulsion for the patients to attend the church at prayers,. Their object is not to elevate Indians but to denationalise India. Those who got converted to Christianity have become so averse to Hinduism that they begin to quarrel with me when I try to tell them anything about my religion. A Christian convert changes his dress and assumes the airs of foreigners and he begins to ridicule our customs.

To Shri Malviya-

My neice who is a Christian was given in marriage to a Hindu boy. Her father who is a Christian pressed the bridegroom to adopt Christianity and it was after great difficulty that I could influence him to permit the marriage. I do not approve of legislation permitting marriages between Hindus and Christians. Father Gayet pressed me to become Christian but I stoutly refused. My brothers became Christians in their minority, *i.e.*, 12 years old. I was also pressed to become a Xn when I was young. My estimate is that since 1947, 5,000 members of my community have become Christians to Roman Catholic and about 1,000 to Protestantism. The rate of conversion has increased from 5 per cent to 7 per cent. At Ralegaon and Kapus Talni the Mission has respectively got 40 acres and 120 acres of land, and the converts are made to cultivate the land. The boarding houses which are run by the Mission at both these places are maintained from income of these farms. In my hostel 2 boys who had come from Khudanpur hostel were admitted. They left that hostel because they did not like to be Christians. The Missionaries carry on their work in the villages and particularly among the SomwansiMahar who are poor and illiterate.

To Mr. Mangalbhai-

Mangalbhai states as the boarders attend the Government school I have to send the list of the boys who are Christians, Mahars, Mang, Kunbi to the other institutions. I never describe a Christian as Mahar in order to get the scholarship.

Mr. Manikrao states that in the Leper Home no discrimination is made between Christians and non-Christians. It is not true that it is compulsory for non-Christians to attend the Christian services, nor do we press them.

To Mr. Major-

The boys who came from Khudanpur hostel were by name Ramchandra and Wasudeo. Mr. Major states the pracharak□s salary ranges from Rs. 60 to Rs. 90 per mensem.

No. 10

(14-8-1955)

Name-Balwant.
Father□s Name-Ganesh Khaparde.
Age-65 years.
Occupation-Retired Professor of Marathi from Benaras Hindu University.
Address-Amravati.

I hold the title of Kavibhushan. I retired before three and half years. Since my retirement I have been living at Amravati.

About the 18th to 20th of last month I heard something spoken on loudspeaker behind my house at Amravati. When I began to listen attentively I heard that it was some sermon that was being preached in church or some public lecture. It went to the flat roof of the house and began to listen to what was being said. It was propounded that Jesus Christ was a historical person. Then the current of speech turned to Hinduism and I heard the verse "Swadharmo Nidhanam Shreyah... etc.". The name of the speaker was announced as Pawar. The criticism that he offered on this verse was that Christianity did not like this difference between Swadharma and Paradharma. It is all inclusive whereas Hinduism observes this difference. They propound such things are thieves, dacoits and have commercialised their religion and they are fools. My religious sentiments were wounded. As this was all said on the loud-speaker it was heard by the public and I believe that those who heard it must also have felt keenly about this attack on the religion. I think that this is calculated to create danger to public peace.

It appeared to me that the Christian preachers are taking undue advantage of our so-called Secular State. They have become so bold as to indulge in all manner of such attacks on Hindu religion.

My suggestion is that the Government must depute some C.I.D. Officers as British Government did at political meetings and preachings.

To Shri R. G. Kulkarni-

A convert to Christianity becomes denationalised and my suggestion is that the Government must depute some C.I.D. Officers, as British Government did at political meetings, to take notes of such meetings and preachings.

A convert to Christianity becomes denationalised and develops extraterritorial patriotism. In other words be loses the sentiment of the allegiance to his country. I felt that this was deliberately done, and I suspect that the inspiration comes from foreigners. This was the first time that I beard such speeches on the loud-speaker and it is my experience that such a propaganda is becoming more and more extensive.

To Rev. Kokane of Ambapeth, Amravati-

I admit that in the Secular State everybody has got the right to propagate his religion.

Question "If somebody has got a black coat would it be wrong to say that he wears a black coat, is an offence? I do not know if the Hindus appreciate such a criticism being made on their religion."

To Shri Major of Kothare-

There were words expressly used by the speaker Shri Pawar, which were calculated to impair the peoples allegiance to the Government or country and it is my impression that by embracing Christianity man develops foreign mentality and begins to look down upon his own religion and customs. There was nothing to show that foreign missionaries instigated him to speak as he did.

No. 11

Name-Dattatraya Govind Joshi.

Age-54 years.

Occupation-Painter.

Address-Amravati (Budhwara).

I am invited by Shri Pawar to play on "Tabla" when he recites the kirtan. He was reciting the kirtans last month. He must have recited about six kirtan and I was his companion playing on tabla on five occasions. He tried to ridicule Krishna and his teachings that the cow should be revered. He also said that his God was historical.

To Shri Kulkarni, Pleader-

He said that cow was an unholy animal because it eats filth and asked "how is Krishna, your God, who teaches that cow is your mother and bullock your father." He further said that if bullock was your father, cow your mother then calf is your brother. Hearing this my religious sentiments were wounded. He also decried Krishna saying that he had married 16,000 women and said that it was all a fictitious story.

No. 12

Name-Shri B. A. Narsayya.
Age-68.
Occupation-Ayurvedic Vaidya, contractor.
Address-Amravati Camp.

I am a contractor as well as certified medical practitioner. I had taken a contract to construct a primary school building in 1944 under an agreement with Mother Euphkarise. While the work was going on, she pressed me to become a Christian. Under the agreement the school department had undertaken to supply priority certificate for the purchase of four wagons of tiles and Shahabad stones. When I asked her for priority certificate she said that unless I become a Christian she would not give the priority certificate. As a consequence of the refusal to give priority certificate, I sustained a loss of Rs. 7,000.

I had filed a civil suit to recover compensation for the loss and in that suit the agreement was filed and it was noticed that some clause was inserted in the agreement. As the forgery was brought to notice I wished to take criminal action. Shri Watson, Deputy Commissioner of Amravati, was a Roman Catholic. He intervened and proposed that no criminal action should be taken on condition that I would receive Rs. 10,000. I did not accept the condition. The suit was referred to arbitration and in the award which was delivered I got about Rs. 1,000.

My wife died while the suit was pending in 1947. Mother Euphkarise again approached me with the proposal that I should become a Christian and marry a Christian woman. I rejected the proposal. She also offered temptation of Rs. 10,000 but I did not agree to it.

Even when my grandson wanted school leaving certificate in 1950 that lady asked him to be a Christian and as he refused to become a Christian the certificate of the previous year, i.e., 1949, was given to him and the result was that he was not admitted into the Navy school.

As I am reputed to be a very efficient vaidya and a specialist to cure T. B., etc., she wanted me to be a Christian.

No. 13

Name-Pannalal Ramcharan Jaiswal.
Age-30 years.
Address-Ward No. 15, Amravati.

Roman Catholic sisters go to the people for preaching. They have got a primary school near the motor-stand. They go to the parents of the children and if there are any cases of illness they ask the children to be given over to them for treatment. They are taken to the Roman Catholic Church.

I know a specific instance of Sakharam Balaji Watane, aged 45 years. He is my neighbour. He has gone out for business and perhaps may be back in three or four days. His daughter, aged 10 months by name Vimal was taken to the Roman Catholic Hospital as she was ill. She was taken on the condition that on being cured she would be returned to the parents. This incident happened in 1951. He asked for the child to be returned 15 days later, when he was asked to come after she was fully recovered. He repeated his visits two months later. Then the sister told him that the baby had been sent away to some other place and she assured him that she would bring the baby within a fortnight. When he again went and asked for the child he was told that she was not in the hospital at all. In this way Shri Watane was put off on some excuse or other. When he went again last year to ask for the return of his daughter he was asked to pay at the rate of Rs. 20 for four years treatment which was given to the girl. The poor man had to give up the idea of getting his daughter back. I believe that the girl is still with the Roman Catholic Convent.

No. 14

Name-Gulabchand.
Father's name-Bhuralal Sharma.
Occupation-Farming.
Address-Dhamori Kasba (Amravati taluq).

In 1952 I had been to the fair at Rinmochan, a village, in the month of Poush. I beard two pracharaks, one from Mhaispur and the other from Shingnapur, there surrounded by crowd. They addressed the people one after another. The gist of their speeches was that the Hindu Gods and Goddesses like Krishna, Brahma and a Pig whose pictures were shown to the people, misleading the people of India, so that they have become sinful. It is to redeem the Indians from their sins that Jesus Christ was born. The picture of Jesus was exhibited to the people. They, also said that the future generations of Indians would be all Christians. While they described Krishna as licentious, Brahma as one who was after his daughter and Pig as a dirty animal. Their lecture provoked the people and they had to wind up and go away. I asked them who they were and. they replied that they were Christian preachers. They were Roman Catholic preachers. There are missionary centres at Shingnapur, Kholapur, Mhaispur, Wathoda-Shukleswar, Yeoda. In almost all villages the Christian preachers along with foreign missionaries approach the untouchable class.

I know a man called Yeshwant Kamdar who had been induced by some material gain to become a Christian but later on he became a Hindu. This man may appear before this enquiry at Khamgaon. They recited Isha Vashyam Idam Sarvan and declared to the people that the whole world was going to be Christian world.

To Shri Vishwas Maroti Manwadkar-

I have heard Protestant preachers both foreign and Indian in Marathi language. They tell the people that in Kaliyug Jesus alone has come with message from God and in future the whole world will become Christians. I am not against the preachers propagating their religion beat they should not denounce the Hindu or other religion. I heard a pracharak saying that India has been granted liberty for the purpose of testing the ability of Indians to govern themselves. If they are found unfit then India will be ruled by Christians.

No. 15

Name-Sheshrao Talluji Dhoke.
Age-39 years.
Occupation-Janapad Councillor.
Address-Dhamori village.

I am a member of the Janapada Sabha from Dhamori. At Mhaispur there was an Indian pracharak by name Shantwan Dahiwadkar. He introduced me with a Christian girl by name Grace. I was not asked to become a Christian.

No. 16

Name-Keshao Balwant Khaparde.
Address-Amravati.

I also heard Mr. Pawars speech in the Church behind my house I endorse whatever my father said this morning about the Serman of Mr. Pawar. This occurred on the 18th of July 1955.

No. 17

Name-Ravishankar Dwivedi.
Address-Chikhli, district Surat.

I am at present at Amravati near motor-stand. I have come here as a preacher of Arya Samaj.

Last year in the month of August 1954, I went to a Christian Library at Basna where there were about 14 or 15 people, including Mr. John Gardia who was a Christian preacher. In the course of our conversation John Gardia said that the British people have given independence to India to test how they are able to govern themselves but he expressed the fear that on account of caste system the Hindus will not be able to run the Government efficiently and that British people will have to take over the administration. I gather the impression that he must be preaching on these lines in the villages and I reported the matter to Shri Niranjansingh, Proprietor of Rice Mill. He said that he would enquire into the matter. This occurred at Basna in 1954.

No. 18

Name-Wasudeo Baburao Wankhede.

Age-18 years.

Caste-Harijan.

Address-Verul-Purna (Achalpur taluq).

At Khudanpur, there is a hostel maintained by the Baptist Mission. There is accommodation for 33 inmates. Mangalbhai is the Superintendent. It is under the management of Shri Peek, an American Missionary and Mangalbhai who is a converted Christian. Mangalbhai is also a Christian. I was in the hostel from 1947 to 1953. Mangalbhai pressed me to become a Christian. I used to attend the school at Gaurkhed, which is a Janapad School. I used to pay Rs. 5 per month. My father is a labourer. I have no land. I left the hostel as he asked me to leave as I did not wish to become a Christian. I then went to Shri Deshpande, who is a teacher in the Paratwada Middle School. I was a student of this school and I came in contact with him. After leaving the hostel I went to Shri Deshpande and I am still living with him. I am learning in the 9th class. The boys of the hostel are taken in batches to fairs where the preachers preach to the people. They hold gatherings of converted Christians in different villages every year, and get converts, through the instrumentality of the old converts.

In my presence six boys whose age ranges from 12 to 16 were baptised to Christianity. A man is taken to a river and given a dip three times with the recitation of some sacred texts and in the presence of the panchas he has to declare that he has become a true Christian.

No. 19

Name-Ramchandra Sakharam Damle.

Age-15 years.

Caste-Harijan.

Address-Achalpur (Paratwada).

I am coming from Paratwada, where a hostel is maintained by Shri Gunwantrao Tayade. There are 8 inmates in the hostel. I came to the hostel in the year 1954. Before that I was at Khudanpur in the hostel maintained by the Baptist Mission. I was in the Khudanpur hostel from 1951-53. I was taken to that hostel from Parsepur. My father is a labourer. My father gave permission for my being kept in the hostel. Mangalbhai pressed me to be Christian. I refused. Then he asked me to leave the hostel. Then I went to Shri Tayade and he entertained me in the house along with 7 other boys-like. He conducts his hostel in his own house. I am now in the eighth class. I have attended many fairs held in the villages of Assegaon, Pathrot, Parsapur, Rangar-Wasnik. The Christians hold their gatherings every year in different villages and preachings goes on to induce the non-Christians to become Christians.

Oral Statement made before the Christian Missionary Activities Enquiry Committee.

WASHIM

(16-8-1955)

No. 1

Name-Nalini K. Yengad.

Occupation-Nurse in hospital in Washim.

I am working as staff nurse in the Mission hospital at Washim. There are about 25-30 nurses. There are two foreign American doctors, one a male and another a lady doctor. I get Rs. 97 pay per month. This is paid out of the hospital fund. Salary of the doctors is paid out of the funds received from America.

2. I am a born Christian. All the nurses in the hospital are Christians. Before we begin the regular hospital work we offer the prayers, imploring divine aid for the recovery of the inpatients of the hospital. We do not invite the Hindus to join the prayers. Prayers are not compulsory to non-Christians. There is a lady preacher. She is an Indian. In our preaching we never deride or condemn any non-Christian religion. We only say like Jesus “preach and heal”. We also preach “good news”. There is a complaint that we charge non-Christian patients but grant free medicines to Christians. Concession is given to poor patients, Christians and non-Christians. It is altogether false that the babies born in the hospital are asked to be parted with by Mother. I do not know a man by name Dharmsing from Pusad. I do not know Mr. Pallewar, pleader, Komti from Pusad. I do not know whether Mr. Pallewar’s wife ever came to the hospital. I do not know that after Shantabai, wife

of Rajeshkumar, lost her baby in the hospital that the preachers induced him to be Christian. I would never believe that Christian preachers, Indian or foreign will ever resort to such methods. I do not know if Khodke master□s wife had been to the hospital. I do not know such matters, as my duty is to coach the purses in nursing. It is not true that when the Mission starts work in hospital they have any idea of doing any wrong to India.

No. 2

Name-Shrimati Bhagubai.

Occupation-Nurse in Mission Hospital, Washim.

To Mr. Tiwari.-

There is no non-Christian who is compelled to become Christian in the Mission hospital nor any inducement of material gain is given. Nor do the Missionaries act in a way as to be prejudicial to India's interest or their allegiance to the country. I get my pay out of the hospital fund. The missionaries get their salary from funds received from America. The Missionaries have come only for service. I find from the hospital record that Mrs. Palaskar by name Sindubai Komti from Pusad was in the hospital from 9th to 18th October 1951. She gave birth to a female child who was also undergoing treatment up to 4th November 1951. Although the records show that the mother was discharged from 18th October 1951 and the baby was discharged on 5th November 1951 the fact was the mother was staying in the hospital till 5th November 1951. She left the hospital with her child. I can positively say that no patient is detained in the hospital against his will and consent. If any non-Christian comes to the hospital we do not lay down any condition that unless anybody becomes a Christian we will not treat him.

To the Chairman-

Forty per cent of the hospital fund conies from America and 60 per cent is collected here. (Miss Nalinibai confirms this statement).

No. 3

Name-Haribhau.

Father□s name-Narayan Yengad.

Caste-Christian.

Age-40.

Address-Washim.

I embraced Christianity. I was originally of Harijan caste. I became Christian 28 years ago. No body offered me any inducement of being married to any Christian girl or other material gain to become Christian. I became a Christian because so long as I was Hindu by religion I was not even admitted to the Hindu temples and I was supposed to inferior. I then went to live in a boarding house at Buldana, which was conducted by the Nazerene Mission. At Washim also the same mission is functioning. Formerly there was a Mission middle school at Buldana. In the boarding the inmates included Brahmins and other Hindu caste as well as Christians and untouchables. There I received the full rights of equality. There is the boarding house as well in School. Christians used to treat me with affection. I read the Bible and learnt that Lord Jesus shed his blood cut of his love for humanity and that in his eyes as well as in Gods eyes all human beings are equal. I felt that I was a sinner and that by embracing Christianity I would be redeemed of my sin with the aid of Jesus as a mediator.

I am now working as a pastor. I get Rs. 80 per month. But before I became a Christian no inducement was offered to me that I would be made a pastor. I am paid out of Church fund. Church funds are managed by our Indians. The Secretary is Shri Dongardive. I have heard that now the Congress Government is giving facilities to the Harijans in the matter of education and other conveniences. Now I find that the Harijans go to the temples. They are allowed to take water out of the well but they are not allowed to dine with Brahmins. At Washim Harijans are allowed to come into the hotel. There is no restriction now at the railway station or so.

I will not like to be an Arya Samajist even in spite of these amenities are granted to the Harijans. I do not want to be Arya Samajist because I believe that my sins can be forgiven only by Jesus Christ. I know one Dharamsing of Pusad, as also a boy named Shankar Allaya. I was at Pusad for 6 years from 1946-1952. It is not true that a girl is offered to Shankar Allaya. In my whole life I never offered any inducement of this kind

or of any other material gain to any one who became a Christian. To my knowledge and within my hearing no Christian ever said that the Congress Government was not good. To the best of my knowledge the Missionaries are here to render humanitarian work and not to get control over the Indians. In my preaching I never denounce either Ram or Krishna or denounce Hindu religion.

To Chairman-

There is one Church at Washim of which I am the pastor. I am also the preacher with the authority to baptise. 300 members constitute the congregation. The collections made from them every month amount to Rs. 300. There is only one church in the whole taluq. No contribution is received from foreign fund into the church fund. We maintain a baptism register in church. Since 1947 no non-Christian has been baptised. I go round the villages to preach Christian religion. Whit I tell them is that Jesus Christ is alone the saviour of humanity and capable of forgiving their sins.

"Do you tell them about vicarious atonement?" (The witness is not able to follow). The principle doctrines of the Christian religion are that there is only one God and that he sent his own begotten son into the world to save the humanity from sin. This humanity inherited the sin from Adam. After he was crucified there was resurrection and he is aiding humanity in order to cure. The Americans give us training in religion. I was in the Bible training School for 3 years. I know Lord's prayer. By Lord I mean God who may be common to Hindus and Christians. In these acts of the Apostle it is said that Jehovah sent his son to the earth. Jehovah is the creator and lord of the universe. Muslims regard Jehovah as Alla.

No. 4

Name-Shankar Gopal Dabir.
Caste-Brahim.
Age-63 years.
Occupation-Retired legal Practitioner, Washim.

I was practising lawyer for 37 years. I was president of the Bar for five years ending 1955. I have been doing public work, viz., public activities including the Congress. I have published a history of Basim. I have been in public life since 1920.

I know that there are foreign Missionaries working in Washim. It is my opinion that they should not be allowed to remain in India. The reasons for my opinion are as follows

> (1) Because they convert the people to Christianity taking advantage of the service which they render in medical and educational institutions. I never came across a man who has any sense of judgment having embraced Christianity. The Missionaries themselves say that if their humanitarian work stops, the very mission of their would be lost. I concede that under the constitution any one has got the right to propagate their religion, but I object that the unfair advantages should not be taken to propagate their religion as a means of schools, hospitals, etc. The foreign missionaries say that if the conversion is stopped they will discontinue their humanitarian work, such as hospitals, etc. Pramilabai is my daughter-in-law. She related certain incident to me which she will herself describe before the Committee.

To Mr. Tiwari-

I was born in Washim. I have been in contact with the Missionaries since 1920. There is nobody amongst them whom I can claim to be a friend. I desire that no American Missionaries should come to India. I know Ram Krishna Mission. Ramkrishna Mission also propagates Hindu religion. They also go abroad for the spread of Hindu religion. I do not want that Ramkrishna Mission should be prevented from carrying on their work in foreign countries. I do not say that Christian religion should not be propagated in India. My objection is only to the wrong methods used for propagation. I cannot say hole many people were induced by the hope of material gain to become Christians. I cannot give any instance within my personal experience of any such instance. I heard from my daughter-in-law that effort is made to convert people while they are inmates of the hospital. There was no allurement of money or any other material gain was offered to my daughter-in-law. From the information which I have received I say that they preach against Hindu religion, decry their Gods and Goddesses etc. This I learnt from my daughter-in-law. It is my opinion that the very object to start hospital is conversion of people to Christianity. I cannot say the number of conversions which took place in the hospital. I cannot also say that through the hospitals there were conversions outside. In the constitution I do not know whether there is any prohibition to giving help to poor or medical relief to patients. I know that under the constitution all religions have freedom to propagate their tenets. I concede that even foreigners

have right to preach the religion. But they do it with a political object. From 1920 up to date I do not know of any missionary having taken part in politics but what I mean is that to increase the number of Christians means to ask for a separate State. The missionary policy is not confined to Washim but to all India. I do not know the total population of the Christians in India. Nor can I say what is the total population as a whole. From what I read in the newspapers I gather the impression that they are demanding Isaisthan. I cannot point out the newspaper in which I read this. I read in the paper that there was attempt to create such separate state in Assam. If a man belonging to the Harijan Caste were to embrace Christianity because of social impositions I do not say that he lacks sense of judgment. I think that if any Hindu says that he does not know Hinduism, it is his fault. Before 1946 the Harijans were not allowed to enter the temple. To my knowledge no Harijan was allowed to take part in social function and enjoy the amenities of social intercourse. The Missionaries try to convert the aboriginals and the depressed classes because they may be useful for their political purposes. After they become Christians the Hindus did not treat them as untouchables. But there were other mahars also who had not become Christians but were allowed to sit. Christian and non-Christian mahar can draw water out of well. Even now the untouchables go to the temple only for Darshan but not for worship. Today Mahar has access in the temple as the Brahmin has. Even the Brahmin cannot touch the sacred idol. Since 1947 there was no occasion for me to dine in company with Harijans. Even before 1947 I have been trying for the removal of untouchability. Those Christians or untouchables who have got national spirit will be treated by me as deserving of inter-dining with me but I cannot say how many have national spirit. According to me an Indian communist is not inspired by national spirit if he is in alliance with the foreign communities. My criterion of Indian Nationality is that of a Hindu nation. By Hindu Dharma I mean that dharma which are Vedas.

No. 5

Name-Hanumant Raghunath Bhatkhande.

Age-63 years.

Occupation-Pleader.

Address-Washim.

I am practising lawyer since 1920. I am advocate of the High Court. I practised in High Court at Nagpur. I am editor of a law Journal entitled "Nyaya Bodh". Shrimati Sudhabai is my wife. She is unwell. She cannot come before the Commission as she is unwell. She was in the Mission hospital to attend on her daughter two years old who was an inpatient. She had to stay there twice or thrice for 15 days at a time. She made a complaint to me that the patients are induced to become Christians. One of the nurses said that the younger daughter who was a patient should be handed over to the hospital. She said that out of the two, one child can be given to American mission, and that she would be sent to America and trained well. The girl is of fair complexion.

One Shrimati Sathe who was a nurse used to tell my wife while she was in the hospital that Rev. Narayan Waman Tilak had become a Christian because he disliked the Hindu religion. They also impress upon the inmates of the hospital that they pray every day for their relief and that it was as result of their prayer that the patients are cured. Once I had invited Dr. Spiker to my house to tea. She had come with an old Indian lady whom she described as one who had "Sakshatkar" i.e., realization of God. Christians observe castes amongst the Christians. This I learnt from Mr. Dhamdhere who was a Christian Tahsildar at Washim. He said that Christians converted from Brahmin caste enter into marital relations with Brahmins converted to Christianity and that they not enter into marriage relations with Harijan converts.

To Mr. Tiwari of Mungeli-

My wife must have gone to hospital in 1950 or 1951. I mention the name of Sudhabai because she was attending on her ailing daughter by name Ranjana who was suffering from diarrhoea. I was at Washim when she was in the hospital. I was going to the hospital daily while she was there. I used to stay there for about an hour every time. I did not myself hear any Christian preaching. The girl was cured before she was discharged. The girl who was aged about two years old was ill. Twice my daughter was ill and once my son. I cannot say when my wife was asked to part with my daughter. I used to attend every day for one hour. I cannot say why I do not remember whether it was at the time when the daughter was asked to be given over. I have got four children, out of which the eldest is seven years and the last is a son who is less by two years. The female child which was in hospital died. The proposal was not in definite terms that the child will be taken to America but it was only a suggestion. I have no Christian Missionary friend. I do not remember such friendship. I did not go to any Missionary's house. I had invited Dr. Spiker to my house to tea after my daughter was cured. Dr. Spiker is an American. I know her since five years. I do not say that she is bad as doctor. I have got good opinion about her. I do not know whether the nurse Sathe is there now. I have read Narayan Waman Tilak's poem. I did not read his book "How I became a Christian". In merely saying that

you embrace Christianity there is a slight suggestion that Hinduism is not good. I am of opinion that the foreign Missionaries should go from India. I cannot give any evidence.

The suggestion had significance because the nurse Sathe, Narayan Waman Tilak and myself were “Chitpawans” This nurse Sathe had been to my house. She did not say in my presence but it was my wife who told.

No. 6

Name-Trimbak Idhanji Khanjode.

Caste-Maratha.

Age-28.

Address-Resident of Assegaon-Pan, Taluq Washim.

Assegaon is 13 miles from Washim, and is on Rishod road. The Christian preachers both Indians and foreign used to come to my village Assegaon. They used to invite the people through the loud speaker by singing songs and then the foreign Missionary used to address the people, in marathi. He said that there is no life left in Hindu religion now and that the only way of salvation was to embrace Christianity for them. He also recited Kirtan once, exactly in Indian style. In the Kirtan he said that Jesus was the only saviour and that they should all become Christians. If they become Christians their material comforts and need will be solved. He used to come every day. Eight days later he exhibited lantern slide. It depicted the birth of Jesus and his life and that Jesus was a holy person and, people should pray him. We opposed the Missionary propagating the religion in that way and said your religion cannot come up to the level of Hindu religion. Then they went away.

2. In the course of their lectures they denounced the Hindu idols of Hanuman and other Gods. If there had been God in stone why should people like Rev. Tilak give up Hindu religion and join Christianity. I am a cultivator.

To Shri Tiwari-

One foreign Missionary accompanied by 7 or 8 Indians visited my village. Before 3 or 4 years they had come. They did not distribute any clothes. All that he said the Jesus Christ was a saviour and people would be redeemed of sins. He distributed some leaflets. I never accepted the leaflets. None adopted Christianity in our village. Nobody became-a Christian even though Jesus Christ was praised but there was no inducement given.

No. 7

Name-Hari Damodar Saraf.

Age-31 years.

Occupation-Christian Preacher.

Address-Pusad.

I became Christian at the age of 12 along with my father. Father is dead. No inducement was shown to me. MY caste was originally Brahmin. I began to attend the 5th class in the Mission School at Buldana. This was in 1937. The Bible class used to be held before the regular school started. I was able, to understand what religion meant. I did not become a Christian on account of any allurement of material benefit. I believed in the word of Jesus that he was the whole mediator through God and man and through him salvation can he got, and he said if the heart of man is purified, salvation can be attained. Before that my mind was not pure. Now I feel that my heart is purified by the blood of Jesus. I get Rs. 60 per month. I am preacher of Nazeren Church. I receive my pay out of the Church Fund. The Secretary of the fund is G. R. Borghate. The foreign Missionaries say nothing against the Government. I love my enemies and I bear love not only towards Christians, but to all. I know Mrs. Mc. Wan who is a head mistress at Government Middle School, Pusad. There is a Christian nurse at Pusad. I have never heard nor do I know that she offers an inducement to anybody to become Christian. I never speak against any other religion but I only preach. They never say anything ill to Hindu Gods and Goddesses. There is a congregation of 45 members at Pusad. No foreign fund contributes to the Churches. There is an Assembly to manage all the Nazeren Churches. There is no foreign Missionary in this Assembly. It is purely Indian.

To Mr. Dhanagare-

My family consisted of my father, mother and 3 brothers and one sister. Along with the father the whole

family was converted. The brothers and sisters whom I mention were younger than me. I originally belong to Shindkhed Raja in Buldhana district. My father was a Diwanji of one Kisan Kasar. I do not know what salary he got. I had some estate out of which I have a farm of 12 acres and one house. It is in the, Nizam State. I get about Rs. 75 to Rs. 100 every year. I have no other property except the above said. The whole family shifted to Washim after embracing Christianity. We came here because my mother was ill. I cannot say whether we came here before or after we became Christians. My sister who became a Christian by name Shakuntala. We refuse to follow the Hindu customs after we become Christians. I have studied up to 7th Marathi standard. I can understand English but cannot speak. Except for 9 months, when I was employed in War service, I have been a preacher. I had not read any religious books of Hinduism, when I was 12. I had not read any book on Hindu religion but I read Mathews gospel, and especially the fifth chapter. I got the explanation of the chapter from the Christian boarding. In Pusad there is only one preacher and in villages there are two more. The total collection of the 1/10th contribution comes to Rs. 75 per month out of which I get my salary. Others are paid by the Assembly. The Assembly fund is made up of contribution from about 30 churches under it. The Assembly is at Washim. These 30 Churches are located in Buldana and some part of Nizam State, Khandeph and Akola and Yeotmal districts. I cannot say from what source the money comes into the Assembly Fund but only contributions are sent. Along with others the American Missionaries pay some contribution. I do not know exactly about Washim taluq but I can say about Pusad taluq. I cannot say from my personal knowledge how they came to be converted. In the course of our preaching we make no reference to Hindu religion but we only preach our religion. I had been to the fairs at Loni. We use loud speakers. Some representatives of the Hindu institutions also come there.

To Mr. Tiwari-

I do not believe that any inducement is offered to become Christians.

No. 8

Name-Narayanrao Ganpatrao Kale.

Age-36 years.

Address-Cultivator, Washim.

The Christians propagate their religion in group in the towns as well as among the villages. They go to the fairs, to the bazars and various parts of the villages and preach their religion. They attack Hindu religion, by saying Dagade, Dhonde Sone Rupe yasi deo manita, kare tumhi haknak talmalita. That religion which will lead to salvation is the Christian religion and not Hindu religion. They exhibit pictures of Jesus Christ as also films. I had actually been to Loni fair and I go every year. These people go every year there. I also attend. There also their preaching goes on. They say that Kunti was an adultness, as child was born to her before marriage. My farm is just close to Washim and I notice these people addressing the people to preach. I protested to them but they did not listen. They not only distribute pictures but also cloth to Harijans. They also distribute books. They ask them to be Christians. In 1946-47 while our Holi procession was passing along the church with musical instruments the people in the church took objection and asked the musical instruments should not be played. The procession was taken out to discourage the filthy things. It was c an orderly procession. Since then there had not been any such thing. The Hindus and Christians are on good terms socially but Hindus object to their preaching in the ways they do.

One Zangoji resident of Jodgavan village in Washim taluq had come to the place for the treatment of his 6 months child. It underwent treatment for 4 or 5 days in Mission Hospital, Washim and the charges came upto about Rs. 35. In the hospital he was asked either to pay Rs. 35 or hand over his child to the hospital for becoming Christian. Evidently it was for bringing him up as a Christian. Then he approached me with this complaint and I went to the hospital and paid Rs. 35 on his behalf. The talk as to the boy should be detained in hospital did not take place in my presence. Zangoji is my partner in farming.

To Mr. Tiwari of Mungeli-

I am living in Washim from my birth. I had no occasion to go to the hospital before aforesaid incident. About 5 or 6 people came out of the church and prohibited us from playing on music. There were thousands in the procession. The procession was singing Raghupati Raghav Rajaram, Patit Pavan Sitaram. This is my recollection. During the last six months I did not go to bazar at Washim. I have seen them preaching in groups in 4 or 5 mohallas. I do not remember definitely as to what work I had in the mohalla where I had happened to go there. I do not know how Kunti was born but she was the mother of Pandavas. I cannot tell the name of the preacher who said about Kunti. It is an incident about 3 or 4 years. I go to the fair at Loni on behalf of the R.S.S. They attack Krishna in their preaching. I did not see them distributing cloth at the fair. They were spreading disaffection in the minds of the Hindus. There is a temporary police station at the fair. I

did not report to the police. The group of Christians consists about 15 or 16. There are also 2 or 3 foreign Missionaries. I cannot say that the Christian Missionaries are opposed to Congress Government. I did not receive any cloth as I can myself distribute. The cloth was distributed to Mahars. I had actually seen distributing clothes to Mahars. I cannot mention the names. They did not become Christians. Not one became a Christian from receiving cloth. It was Zonga who told me that unless he paid up charges he would not be permitted to take the child. This incident occurred 7 or 8 months ago. I did not report this incident to police.

No. 9

Name-B. R. Borghate.

Father□s name-Raoji.

Age-32 years.

Caste-Christian.

Occupation-Motor driver, Pusad.

I am a born Christian. I am a motor driver in the employ of one Puranmal. The Christian preachers never decry Hindu Gods or Goddesses and praise Jesus Christ. I am living at Pusad for about 10 years. The Christian preachers do not say that under the Congress Government people are not getting their needy things, Krishna was licentious or that Ram was not good. I know Mrs. Mc. Wan. She is Head Mistress of Girls A. V. School, Pusad. I know Mr. Saraf who is a preacher. I do not preach; occasionally I do go and tell people about Jesus. There is no American Missionary at Pusad. They do not bring any pressure to bear upon Indians to bring them under their control. I want the foreign Missionaries to stay on in India as they are wanted to train according to Bible. I do not think their idea is to establish their Raj here. I do not think they offer money to people to become Christians and also hold out the hope of getting a separate State for them. At Umarkhed there is a Nazerene Mission. It is not true that somebody was made a Christian being allured with the offer of a Christian girl in marriage. In village Mulawa there are no Christians. To my knowledge there has been no case of a man turned Christian being enticed with a girl. The Christians are not harassed by Hindus it Pusad.

To Mr. Dhanagare, Pleader-

I am motor driver for the last 14 to 15 years. I was never a preacher before this. At Pusad and Umarkhed there are preachers. They go out for Preaching in villages. In the hot season I go once in a week for preaching. I do not know what they preach. It is my belief that the preachers do not indulge in such preaching. I never accompanied any foreign Missionary. There is no Missionary but an American sister. I did not go with that lady when she went out for preaching. I have been in contact with the foreign Missionaries at Washim. I did not live with the foreign Missionaries, I have no personal knowledge of what they preach.

I do not know how they behave outside, the Missionary life but I know they are serving the people according to Bible. I do not personally know how the Mission activities are conducted at Umarkhed. What I said about Umarkhed was hearsay. I did not go to Mulawa for preaching and I do not know whether there are any Christians.

No. 10

Name-Yeshwant Ganesh.

Caste-Mahar.

Age-40 years.

Occupation-Labourer.

Address-Ukali, taluq Washim.

I have a son by name Sudam, aged 6 years. He was ill as a result of burns. I brought him to Mission Hospital, Washim, from Ukali which is 8 miles from Washim. He was there in the hospital for 2 months. A bill was made out for a sum of Rs. 152. I pleaded my inability to pay that amount as I was poor. I paid at the hospital Rs. 15 and said that I was unable to pay the balance. The lady asked me to leave my child there in the hospital. I refused to leave my child in the hospital. I took away my child with me. This occurred about a year and a half ago.

To Mr. Tiwari of Mungeli-

The child was about 5 years of age. No bill was offered to me but the lady orally said that the charges amounted to Rs. 152. No bill of Rs. 32 was given to me.

Note.-The hospital bill book shows that the total amount came to Rs. 32 on the 16th March 1954. The chart of the patient is also produced which shows that the child was in the hospital from 19th January 1954 to 11th March 1954.

No. 11

Name-Shrimati Nalinibai, w/o Balkrishna Ghisad.

Caste-Brahmin.

Age-21 years.

Vimal Ghisad is my husband□s sister. She was married in the month of □Magh□ month. She is now Vimal Pathak. She is now at Hyderabad. Dattopant Ghisad is my father-in-law and Vimal is his daughter. Vimal stayed with us before her marriage. About 2 years ago I had occasion to go to the Mission hospital at Washim, for *curetting*. I was in patient there for 5 days, Vimal used to visit me during that period. My mangalsutra and bangles were taken out. The mangalsutra was broken. I protested, saying that it offends our sentiments. They said that unless I agreed to strip myself of these the operation will not be performed. I was told that there was no sacredness about the mangalsutra and bangles and that among Christians they do not wear such things. What sanctity is there in these black pearls and the string. They forcibly removed the bangles and. broke the mangalsutra. I had to submit to it as I had to undergo operation. The nurse was talking to me all this.

The patients were addressed by a lady and she said that it was no use worshiping idols of stone which were incapable of helping one to salvation, and the only true God was Christian God. They used the contemptuous word □Dagadacha deo□ that is God of stone. I left the hospital after 5 days.

In Magh last I was staying in the hospital to attend my daughter who was ill for 3 weeks. There was a boy of about 12 or 13 of age who was insane and he was asked to repeat that Jesus Christ was our God and they taught him some songs.

To Mr. Tiwari-

I know something about Arya Samaj which is the best Hindu Religion. In the Arya Samaj Mandir there are images. The Arya Samajists honour the idols in temples. I think Jesus Christ is not God. By Arya Samaj I understand Hindu religion. I am residing for the last 6 years. That 12-year boy was a Maratha and I do not know who his father was. He was living in a special ward. I used to occupy No. 3 and he used to occupy No. 1. I did not visit the hospital every day, I saw 2 or 3 times that boy being taught what said above. This incident occurred when my daughter was ill. I might have heard more than thrice but I am not able to recollect. He was a boy from some village, the name of which I do not know.

No. 12

Name-S. P. Dongardive.

Caste-Christian.

Age-40 years.

I embraced Christianity 25 years ago before that I was a Harijan. I was 15 years when I became Christian. No allurement was shown to me of any material gain. My father was fond of toe company of Hindu Sadhus and he had also visited various places of pilgrimage but later on he became a Christian. When I found that there was a great change in my father□s life and lie read out the Christian scripture to me and I believed in what was said there. I believed that Jesus Christ could alone save me from sin. At that time the Harijans were not allowed to enter the temples nor learn the way of religious worship. They were excluded from all social things. We were not allowed to take water from the well. At that time the Harijan boys were segregated from the other caste boys. I shall not become Arya Samajist even though I get all privileges. Because I am convinced and ardently believe that Jesus Christ alone can save me from sin. Now the very same people who excluded us from society have no objection to admit us into their social life. There is a Mission hostel at Washim and I superintendent of it. The hostel is run with the aid of the money received from Church as also subsidy from Mission as also fees received from students. Out of 24 inmates of the hostel 23 are christians and one non-christian. I am a preacher. I get pay of Rs. 66 per mensem. I am the treasurer of the Assembly which supervises all the Nazerene churches. I have got the accounts. We receive

about Rs. 3,250 from all the various Nazerene Churches in England, America and others.

There are 30 indigenous churches in all in our State and the contributions made by them to go Rs. 1,250 per month. In all toe total per month comes to Rs. 4,500. I am stating it as an estimate. Rs. 3,250 are disbursed in evangelistic work as pay of preachers. This sum represents the total salary paid to preachers. The surplus is certainly not used to induce people to become Christians. The money is spent on meetings connected with the Assembly. I personally know all preachers and I am sure that they never decry Krishna and that he was licentious. We have got self-confidence that even if this amount of Rs. 3,250 is not received from abroad we will carry on our normal work. I have come in contact with almost all the foreign Missionaries. I believe that the foreign Missionaries have no idea of establishing their control over India. I am positive that they do not wish ill of Congress Government. They never attack Hindu Gods or Godeesses.

To Chairman-

The foreign money is received through foreign Missionaries. (The Mission Board of the Nazerene Church is in America.) We have 48 preachers who operate within our Nazerene area. The delegates who are sent up by each of the churches elect members to the Assembly, which consists of about 104. The foreign Missionaries are excluded from the Assembly. They have no right whatsoever either to vote or to get elected.

To Mr. Dhanagare, Pleader-

I have studied up to 10th class. I entered no other service except that in the Church. I was in the 3rd English class when I became a Christian. I did not read any book on Hinduism. I did not accompany my father when he
went to pilgrimage. My father owns 22 acres of land, which is still owned by me. It now yields income of Rs. 1,000 or 1,200. I do not know what my father was getting from it. I cannot actually say what the actual income is received out of the farm. I had myself no occasion to go to temples but my father had experience that our caste people were not allowed to enter the temples. I have never been to Harijan quarters to improve their condition. The Hindu boy in the hostel is a Harijan. The hostel is within Mission premises. I do not know whether he visits Hindu temples or not. These 48 preachers go in motor car village to village. The vehicles, which are used by the preachers, belong to Missionaries. There is a motor at Pusad, and three at Washim. There are a few at Chikhali and Buldano. The cost of petrol and other expenses are paid out of the Mission fund and not from the Church. American Missionaries also occasionally go with the Indian preachers.

There are 24 foreign Missionaries in our Nazerene area excluding the Indian preachers. That number includes women. I have never seen these persons preaching and indulging in political propaganda.

No. 13

Name-Rev. S. T. Gaikwad, Buldana.
Age-35 years.

I am born Christian. Rev. P. T. Gaikwad of Yeotmal is my brother S. T. Gaikwad who is headmaster of Umri A.-V. School is also my brother I am working in the Nazerene Church at Buldana. I am Headmaster of the Bible training school at Buldana. We do not teach the boys in that school to decry other religion and abuse their religion. On the other hand, we warn them against doing such thing. I have never said anything, which could offend their feelings. At Buldana there are 5 Missionaries. It is not true that the people are made christian by inducement of material gain. I get Rs. 70 per month from Mr. Dongardive who was a treasurer of the District India Assembly with its headquarters at Washim. I am positive that no Missionary ever wish ill of India. I would never agree to establish an Isaisthan even if somebody puts up such proposal, because the Bible says that our citizenship is of heaven and not of world-Vers 26. We will resist any American Mission attempt to hold as in subjection. I do not oppose Congress Government. It has never come to notice that the Missionary propagates any movement against Government. It is written in the Bible that we must honour the king. It is because it is written in the Bible that no Christian entertains the idea. My education was in Washim and I passed my boyhood here. I know Pathak Christian of Washim from my boyhood. He has been ex-communicated form the church. Because on account of some ill feelings, he beat a man in church. He is living in the church compound and civil litigation was in progress. Pending the proceedings he pretended repentance and relying on this we withdrew proceedings. There was not a single pastor who has had no difference with other pastors. He is therefore ex-communicated. I had been to Umri and I know Dr. Bidari of Umri. I know him for the last 12 years. To the best of my knowledge, he was sent to Nagpur for education. He failed. He was a compounder in Mission hospital, Umri.

To Shri Dhanagare, Pleader of Washim-

There are about more than 4,000 foreign missionaries in India. I may be knowing about 100 or 125 missionaries. I do not know personally anything about others but judging from the conduct of those whom I know I infer that they keep aloof from activities of politics. I am not constantly associated with these missionaries and as such I do not know personal information. There is no ill feeling between Pathak and myself. There is no ill will between Pathak and preachers. My grand father became Christian and I do not know what my caste was. After having passed matric I have undergone training in theological subject for 4 years, I served as clerk in Mission on Rs. 30 and then was a teacher at Yeotmol for 2 years. There are 6 boys for Bible training. They are drawn from Nazerene area. I do not go out generally for preaching.

No. 14

Name-Pramilabai, w/o Keshaorao Dabir.

Caste-Brahmin.

I am the daughter-in-law of Shri S. G. Dabir. About 2 years ago, I was in the Mission Hospital at Washim for 4 days as an indoor patient. I was asked to remove my Mangalsutra and bangles. When I refused the said that it was necessary to remove for operation and I had no other alternative but to submit. Two Christian girls came and gave me some pamphlets to read and said that, merely diving in the Ganges water will not make you cure. You worship a stone God but such a God can never give you salvation. It is the living God viz. Jesus Christ who will be able to save you.

To Mr. Tiwari of Mungeli-

I know Nalinibai Ghisad for nearly 2 years. I know Vimal Ghisad. I came with Nalinibai in the afternoon here, before the Commission. The doctor was Miss. Spiker. It is only at the time of operation that I met Dr. Spiker. There was no operation of throat. It was that Christian girl and not Dr. Spiker who said that the stone God would not help me to save. I never met Nalinibai Ghisad in hospital. I do not remember if I had occasion to meet Nalinibai Ghisad in March 1954. We never meet each other and there have been no such occasional meetings between me and Nalinibai Ghisad. During the last 3 months I have no occasions to meet Nalinibai. During the last 2 years I met Nalinibai today. I do not know whether Mangalsutra and bangles were removed of other ladies. There was some gold in the Mangalsutra but the bangles were not of gold.

I am informed by the hospital nurse Miss Nalini Yengad that it is the practice of the hospital to remove ornaments of gold before operation.

No. 15

Name-Laxmibai, w/o Wasudeorao Deshpande.

Age-40 years.

There is a municipal hospital. It is in charge of a Assistant Surgaon. My daughter by name Suman was taken to the municipal hospital for an operation. That is about 5 years ago. The operation was performed. I was there when the patient was taken into the operation room and when it was taken out. I had been in operation room but I was sent out of the operation room. Suman was a married woman at the time of operation. There was Mangalsutra and bangles on her person but they were not removed at the time of operation. Suman died.

To Mr. Tiwari-

I was not allowed to witness the operation being performed and I was asked to leave the room Suman was given an anesthetic. After the operation when I went in the room I found Mangalsutra on her neck and bangles on the hand. I cannot say what happened in the operation room. About a year before this operation I was myself operated in M. C. hospital and my ornaments were not removed, I was also given anesthetic.

No. 16

Name-Yeshwant Runjaji Idhole.

Age-60 years.

Occupation-Cultivator.

Address-Adoli.

About 4 years ago there were 3 or 4 visits of Christian preachers in a month, to my village. They preached that the Christian religion was superior and that the Hindu religion was not good. They said that Jesus Christ was living God and that Hindu Gods were stone Gods and they were dead Gods. I protested against such propaganda. The people of the village told him that they disliked the preaching and then they did not come. On the first occasion the preacher who came was an Indian and the second time he was a foreigner who was accompanied by a foreign lady.

To Mr. Tiwari-

I am not literate but only I can make signature. As Maratha I count myself amongst high caste. I meet with Brahmins but we do not inter dine. No Brahmin had come to my house for dining. They did not give anything to anybody but they showed allurement and held out hopes if they become Christians. They said to the Mahars that if they turn to Christianity they will be locked after carefully and they will have comfortable life. But as the village people were all averse to this type of preaching, the Christian preachers went away. I do not know the names of preachers. I am a Hindu but I cannot say why I am a Hindu. I always go to the Hindu temple and we are allowed to enter the temples and offer Puja to the idols. No Mahar came with me to go to temples. I do not go to dine at my Mahar servants' house. If there is a feast at my house, Mahars partake of it but I sit for dinner after they dine. I do not inter dine with Mahars.

No. 17

Name-Siman Pandurang Pathak.
Occupation-Engine driver and smith.

I am at Washim for the last 30 years. I am a Christian. My father also had become a Christian. I know that there is a church and Missionaries. I come in contact with Missionaries. The Nazerene Mission finances the propagation of Christian religion. Foreign Missionaries also take part in such preaching. The authority is all in the hands of foreign missionaries. Conversions do take place in this area. The conversions are mostly from the Mahar and Mang caste, they are mostly ignorant of the Hindu religion. In the Mission premises or in the hospital there is no one except Christian either in service or in residence. Among the Christians they observe caste distinction. I think that the sooner the foreign Missionaries go out the better it is.

To Mr. Tiwari of Mungeli-

Yes, I am still a Christian. My father became a convert from Brahmin caste. I was educated in the Alliance Mission School, Akola. I definitely feel that even the Alliance Missionaries in Akola should quit India. My father was induced to become a Christian on the offer of my being educated in their school. This inducement was offered in my presence and I heard it. I was educated freely in the Mission School and I was also staying in the hostel without payment. I did not get my training in carpentry or smith. I was not getting any thing for pocket expenses. That was about 40 years before. My father was already dead when I entered the school. I was 7 or 8 years when my father became Christian. I became a Christian because my father became a Christian. I got no employment under the Alliance Mission. Before the Nazarene Mission there was Methodist Mission. Nazarene Mission came here in 1925. The Methodist Apostle Mission was operating here. I was a member of that church. After that Mission left Washim I joined the Nazerene church. I was contributing my share. I have got a son and four daughters. I visited Nagpur Medical College many times. I have got my 2 daughters working in the Medical College. The girl who is married is a Christian. My son-in-law's name is Amere. Amere is a clerk in C.P.T.S. office and he is a Christian from Marwari caste. There was no idea of caste discrimination when my daughter was married to Marwari convert. My children were being educated in Mission School. One of my daughters got her training in Mission institution. I do not know what amount of scholarship she received. I assert that there is caste discrimination among the Christians and even amongst the preachers. This is not sanctioned by the scripture. All the authority over the finances is in the hands of foreign Missionary and Dongardive is only a nominal treasurer. I came to know this from Dongardive himself that he was a nominal treasurer.

Oral Statement made before the Christian Missionary Activities Enquiry Committee.

BULDANA

18-8-1955

No. 1

Name-Shri Dinkar Laxman Kanade.
Age-70 years.
Address-Buldana.

In 1906 I left my Furguson College to work in the National High School at Talegaon well-known as Samarth school. I was in the Inter class when I left the college. The school was abolished in 1910 by Government. In 1910 I went to Wal to study Sanskrit literature according to the old system. I spent there five years. I was then spreading the knowledge of Vedant, Philosophy and reciting Geeta to the public. During the first war I travelled from Badrinath to Rameshwar. I was studying at Benaras for six months, vedic literature. After the first world war, i.e., beginning of 1919 I went to America for study. I studied for four years in the California University to study economics and sociology and I got my M. A. Degree there. I fell ill with pleuracy. I returned to India in 1924. In 1946 to 1948 I was Deputy Speaker of the Legislative Assembly. I came to stay in Buldana in 1925 as the climatic conditions were suitable to me. Then I toured from Nagpur to Belgaum for lectures in sociology, economics and political theory. I joined congress in 1930 and took part in all the congress movements. I collected Rs. three lacs in Buldana district to start a T. B. Sanitorium. It is now Government□s hospital.

The Nazerene Church Mission is working in Buldana district. They were conducting school and now they have started a High School at Chikhli. To my knowledge they do not do any medical work. 'They have no independent orphanages but they have hostels attached to the Anglo-Vernacular Schools. I have heard Christian preachers both Indian and foreign preaching in the towns as well as in the church. I occasionally attend church services. In the church they do not decry Hindu or other religion. They preach only. But outside when they preach in villages they criticise their customs and Gods. They try to describe the Gods as worshipped by the Hindus derisively referring to their birth, their childhood and their life and contrasting them with the life of Jesus. In that way they try to impress the excellence of Jesus. I had been to villages for the last 15 years but I have not heard any preaching in villages because during this period I was a member of the assembly and was also in jail.

I attended many churches for services in America. There collections are made in several churches and sometimes they observe weeks styled such as China Week, India Week and the collections are made and this money is sent to other nations for spreading the message of Jesus and preaching.

I have come in close contact with the Mission work in India carried on not by Americans but also by other nations and I found that the prevalence of overtly and distress in India and the caste system affords a great deal of scope for the activities of Missionaries resulting in conversions. I have seen Mission hospitals also. Several of them are doing good service. I have seen such hospitals at Vellor, Miraj and Wai conducted by Missionaries. I was in the Vellor hospital and I found those patients who were willing to join prayers in the church were allowed to do but there was no compulsion on anybody to attend the service. In America the Government Universities do not give any religious instruction in colleges, but in private Universities, there is compulsory attendance on Sundays at Church services. In our country, I am of opinion that conversion should be registered after a declaration made before Magistrate. No man should be allowed to be converted unless he attains the age of 18 or 21. I am further of opinion that Primary education should not be in the hands of any religious body even including Hindus.

To Mr. Tiwari of Mungeli-

I first came twice in Buldana in 1924 but I made permanent residence in March 1926. I used to go on my lecturing tour. round the Marathi-speaking part of the country. I lectured on Geeta, Vedant and Political subjects. I cannot lecture on Vedant here. I never said anything about Christianity in my lecture. I cannot say exactly, but it is my impression that Nazerene Mission might be working for 25 years before I came to Buldana. I cannot say when the school at Chikhli was opened. I do not know of how many boys and girls learn in the Chikhli Mission School. I had visited the school. I cannot tell the names of teachers but they were some American Missionaries. I had been there two or three times, twice before 1940 and once in 1947. My last visit may be in 1947 or 1948. After that I did not go. Since then I cannot say anything about how the school was conducted. I do not know whether any boys in that school were converted to Christianity. I cannot say whether there was any conversion. I must have heard the preaching of Christians 15 or 20 times. Before 1940 I heard preaching in Buldana, Dhad and other villages. I do not exactly remember the words which were said against the Hindu Gods. I cannot say the particular village but what I heard was that Krishna was a thief, etc. Even now I hear sermons in the church but there is no reference to any Hindu Gods or Goddesses or any other religion. I cannot tell the names of preachers. I never made a report to police but I have been hearing their prachars. The church collections are sent from other countries to India. I do not know anything about Washim. I do not know about any hospitals in our State. There is no provision in the constitution about the declaration before the magistrate. I am in favour of anybody changing his religion after he attains majority but not before it. If this is not in the constitution then I think it is a defect.

Shivaji Education Society is not religious society. They do often prayer to God but the prayers are not compulsory.

No. 2

Name-Subhaktibai Fernandis.
Caste-Christian.
Age-35 years.
Address-Teacher in Mission School, Chikhli.

I am a mistress in Mission School, Chikhli. My pay is Rs. 95. I get my pay out of the mission funds received from America. I receive my salary through Principal James who is a foreigner. I teach according to the prescribed course. There are three Hindu boys. I never induce them to be Christians. The Bible is taught after the school hours. We do not compel Hindu girls to attend the class. There is no compulsion. The age of the girls ranges from six or seven to 12 to 13. It is not true that we entice Hindu boys with the promise of their marriage with Christian girls. Mr. James is a treasurer for the last two years. I have been in Chikhli for the last 14 years. The foreign Missionaries do not give money to me or any other person for the purpose of converting any non-Christian. The foreign Missionaries do not indulge in any objectionable activities but they serve only.

To Chairman-

The school is primary and meant for Christians only, but some Hindu boys are also admitted. Now the form is □Christi Dharma Shikshan Dilyas Mazhi Kahi Harkat Nahi□. I have no objection (the headmaster, Shri Meshramkar also agrees) if the words are like this □Mazhya Mulas Kristi Dharmache Shikshan Dyave□.

No. 3

Name-Sayaji.
Caste-Christian.
Age-65 years.
Address--Mera, taluq Chikhli.

I became a convert from Mahar community at the age of 18 years. The preachers, both foreign and Indian, were spreading the message □Suvarta□. I was not offered any inducement of material gain. As Mahar I could not dine with the Brahmin. They could not even allow me to come near them. We were not allowed to take water out of the well nor were we allowed to enter the temples of Hindus. We were treated like dogs or other lower animals. There were no schools and the higher classes would not allow us in their schools. When they told us about Jesus Christ and his love for humanity we were impressed about Christianity and we embraced Christianity. Before I became a Christian I saw that the Christians were praying to one God and that regarded each other equally and I used to join them in their devotion. I believed that Jesus Christ was God. I have 12 or 13 acres of land. This was not given by the Missionary as an inducement to become a Christian. I purchased this land from a Fakir. Now there is perfect equality among all Christians. Even a Brahmin Christian has no objection to enter into marriage connections with Harijan Christians. The foreign Missionary visits our village to preach in Church. He comes from Chikhli. The Missionaries do not offer any inducement nor try to create disaffection.

No. 4

Name-Rambhau.
Father□s name-Haribhau Patole.
Caste-Christian.
Age-28 years.
Address-Pipalgaon.

I became a convert to Christianity before 15 years from the Mang caste No inducement was offered to me when I became a Christian of money or any other material gain. While I was Mang I was not allowed to enter into social intercourse by the Hindu nor to enter the temples, nor to even out of their wells they were not willing to draw water themselves and give it to us lest they may be poluted. We used to get dirty water from puddles just as the animals do. I learnt up to third Marathi. I did not prosecute my study because I along with

my caste students used to be segregated from other students and no proper education was given. The Missionaries gave us instruction in Christian religion and told us about the God and I was impressed by the preaching and I knew that there was perfect sense of equality prevailing in the Christian religion. I am now a labourer in my village. I am employed by the Hindus and others. The Missionaries come to my village to preach in Church. Missionaries do not offer any inducement to people to become Christians. After convention there are now marriages performed between members of Mang, Mahar or Maratha and no caste distinction is observed in this respect.

No. 5

Name-Shri Laxman Shrawan Bhatkar.

Address-Chikhli.

I belong to Harijan caste of Mahar. I have been a social worker for nearly 35 years. I was trying to uplift my caste, i.e., Harijan people. For the last 35 years I have been conducting a hostel for the Harijans at Chikhli. It is mean for boys coming from the villages and for all castes. There is no school attached to this hostel. In my hostel there are Mangs, Mahars, Chamars and Marathas and Kunbis. It is known as Chokhamela Hostel. There are 35 boys in the hostel. There is no hostel for girls. The boys from my hostel do not go to Mission School but go to Government and other schools. Some boys from the Christian hostel come to my hostel and I admit them if only they have rot been converted. About 10 or 15 boys had come to my hostel seeking admission. I did not admit them because they were Christians, saying that the hostel was meant for Harijans only. I user to go round the villages preaching to my caste people to improve their mode of living, education and solving their difficulties, social or others.

In 1924 I remember that the Mahars who had embraced Christianity in Mehkar taluq were reconverted to Hinduism. I was M.L.A. from 1938 to 1942. I am now M.P. and I was also a member of the Constituent Assembly.

I have heard the preaching of Christian Missionaries, both foreign and Indians. Broadly it can be said that almost cent per cent of the Christian converts are drawn from the Harijan caste. It is because they are ignorant and poor and they were ill-treated by the Hindus. That afforded the scope activities of Missionaries to propagate their religion and convert these people.

It is well known that everyone has got a right to preach his religion and he has got full freedom to do so but while doing so he should not decry other religions. As among the Hindus there are also differences amongst the Christian such as Roman Catholics and Protestants. Roman Catholics worship idols whereas Protestants do not. The Christians believe that there is only one God and that he is superior to all other Gods. Even so it is wrong to attack any other religion because it has many Gods. Even among the Hindus some worship idols and some do not. To the best of my knowledge and experience there are very few people who change their religion out of conviction. As I have already said that the Harijans are poor and ignorant they are naturally induced to become Christians if they are offered the post of a preacher or teacher. The Mang caste was under surveillance under the Criminal Tribes Act. Generally they become converts in order to relieve themselves of the harassment by the police, and the Mangs are even now trying for exemption of the operation of the Criminal Tribes Act.

On the 14th of this month I happened to travel in the same compartment with Mr. Torkelson, a Missionary. In the course of our talk he admitted that there are some exceptional cases of inducement but that is not generally the rule. But he said that he resented such methods. The grievances of the Harijan community as regards their ill-treatment and other disabilities are now much less than what they were before. That may have checked conversion to some extent but there is a constant propaganda going on behalf of Christianity, attacking the Hindu religion and social customs and their object is only to secure conversion. I cannot say whether the rate of conversion has increased. The activities of Missionaries are confined mostly among the ignorant and poor people. The privileges which are given now to the Harijans are in many cases enjoyed by the Harijan converts under guise of being Harijan. Mr. Wickey, Member of Parliament, who represents the aboriginal areas, also complains that the privileges mostly go to the converted Christian aboriginals. Some Christian students do not disclose the fact of conversion and utilise the scholarships awarded to the Harijans by the Government of India for the Christian converts, suppressing the fact of their conversion. This practice ought to be stopped. It is on account of this that there may be a tendency on the part of Harijans to become Christians.

To the best of my knowledge and information the caste distinctions are observed in even Christian community. I am of opinion that a Mang would not inter-marry with Mahar.

To Mr. Tiwari-

I have been residing at Chikhli for the last 35 years. The hostel at Chikhli was established by the Depressed India Association. The president of that body is Pandharinath Sitaram Patil. I am the Manager of that body. I do not admit Christians whether they are converts from Mahar or from any other caste. I know Rajkumari Amrit Kaur who is Health Minister of Government of India. I do say that the concessions by the Government of India were given to Harijans and not to Christian converts. She had stated in the meeting of Indian Christians at Messi Hall in New Delhi as follows:-

> (See Sawadhan, dated April 1955) A large number of Indian Christians belonged to poor classes. Many of them appeared to experience difficulty in obtaining facilities like scholarships which were normally open to others. It was, therefore, asked why there was not Christian on the Backward Classes Commission. There was also the question of adequate representation in legislatures. These rights could be fought for by nonviolent methods and the work would be easier if Christians remained united.

I did not read any reference to this in the newspaper nor have I heard otherwise.

I am positive that the facilities in regard to scholarships were not given to the Christians. I am of opinion that poor Christians should get aid in matters of education from the Central Government. I cannot give the number of poor Christians in the Buldana district. As Akola and Buldana districts form my Constituency I must have toured over more than 300 villages. In these 300 villages there may be 10 or 15 villages where Christians reside. I might have met about 10 Christian converts, since I became a Member of Parliament. I enquired with 7 or 8 Christians as to the reason for change of religion. They said that they were poor and they were ill-treated by the Hindu society. They did not say, that they were offered any inducement. I said that if they were reverted to Hinduism they would get all facilities. These 'people belong to the village Mathla near Chikhli. I cannot remember the other villages from which Christians met me. This is an incident of 2 or 3 years ago. Primarily my work in the villages is in connection with the Congress. I had gone to attend the marriage ceremonies. I had gone to acquaint myself with the grievances of the people. I go there to address meetings. I am M.P. since 1952. I had heard about the Missionary activities even before 1952. I do not remember that Dr. Katju made any statement in Parliament. There was a discussion in Parliament on the report of Shri Shrikant, Commissioner of Scheduled Castes. There was no debate in Parliament on such matters like Jharkhand. Mostly I am present at all the Sessions. I was in favour of this Committee which was appointed by the State Government because the matter was not debated in the Parliament. Under the Constitution some special privileges should b given to Christians. I do not know how many Christians have been reconverted to Hindu religion. I have heard Christian preaching up to two years ago. In the course of their preaching, they often indulge in attack on Ram and Krishna. There is no Arya Samaj in Chikhli. I cannot say whether there is any Arya Samajist in Parliament. I have heard Arya Samajists. They also preach Hindu religion. They do not worship any idols. That is their religious persuation. I have read Satyarthprakash. There is mention of Jesus Christ in it. It is said that He is not the son of God. There is also criticism of idol worship and idol worship is not true devotion of God. There are some references to Ramayan and Vedant. It is the literates who are able to judge about religion. I cannot say that a man who becomes a Christian as a result of ill-treatment or social injustice, is incapable of judgment as to what is good.

I will be able to point out thousands who embraced Christianity that they were poor. I have known these facts for 35 years. I know at least 500 out of these since 1947. As I said already I met about 1 0 persons out of 500 during the last 2 years. I did not mention 1947 but what I said was during the last 35 years I came across, from the facts that most of the Christians are drawn from the poor Harijan class. If necessary I can prove this. Mr. Torkelson is a Missionary at Delhi. I do not know to what Mission he belongs. He himself gave me this visiting card. He was going to Poona. He was talking to me in English. I failed in the XIth class. I cannot speak English fluently but I can follow it. Now the rate of conversion is decreasing since the disabilities on the Harijans are removed. These concessions are being given during the last 7 or 8 years. I cannot mention the name of any individual from whom I learnt that caste system is observed in Christian religion. I am of opinion that there should be inter-marriages.

No. 6

Name-Hiralal Hanuman Pagare.

Age-54 years.

Address-Manubai, taluq Chikhli.

I am a born Christian. I am a pastor in the Church of Manubai. I get Rs. 85 as pay. I get my pay from the treasurer, Shri Dongardive. Up to two years ago I used to preach and I used to say that I witnessed my faith in Jesus and that he was the only Saviour. No inducement is offered to make one Christian. We do not

attack Hindu religion or other religion. Foreign Missionaries do not preach among the non-Christians but come to Church to deliver sermon. The Christian Missionaries do not try to alienate the minds of the Indian Christians from their allegiance to Government. They want on the other hand to encourage us to be patriotic, to wear India-made clothes and be loyal to our country.

To Chairman-

I have been a preacher for the last 25 years.

No. 7

Name-Rev. Rassel Gophane.

Age-34 years.

Address-Bhipur (Nizam State).

I am pastor of the Church of Nazerene in my village. I instruct my congregation in the doctrines of Christian Church. I also preach to the non-Christians. I offer no inducement. I do not refer to any other religions, but tell them about the life of Jesus. I get Rs. 60 from the treasurer, Shri Dongardive. I believe strongly that no Christian Missionary will ever offer any inducement to secure conversion. It is not true that the Missionaries spread disaffection amongst the people against the Government. I am pastor for ten years.

To Chairman-

By God, I mean Parameshwar although this word is a Hindu, still I think that my God is a living God. Hindus have a dead God. I believe that even after crucification Jesus Christ physically lived. Jesus Christ was the son of Jehovah sent by him.

No. 8

Name-Onkar Shiorao Deshpande.

Age-50 years.

Occupation-School teacher in Mission School, Chikhli.

Address-Chikhli.

I am a teacher in the Hindi Nazerene Mission School at Chikhli. I get Rs. 114 including compensatory cost of living allowance per month. I am a Hindu Brahmin. I never became a Christian. I know the foreign Missionaries there, viz., Mr. James and Mr. Lee. There are two or three Hindu boys in the school. No Missionary tells Hindu boys that they should become Christians. I never saw any Christian Missionary talking against the Government. I have been there since ten years. I believe that they will not harm any Government.

To Chairman-

About 125 boys are Christians in Middle School and about five or six boys are Hindus.

No. 9

Name-Shri Ramchandra Anant Kanitkar.

Occupation-Retired Advocate.

Address-Buldana.

I was a member of the Local Legislative Council from 1923 to 1937 with a break of four years. I have been practising here for the last 35 years. Now I have ceased practising. I have never come in contact with Christian Missionary like Mr. James or Mr. Lee. In 1914, I was building my house, a foreign Missionary came and criticised my building structure for the Tulsi plant.

In my opinion registration of conversion should fall under the expression Vital Statistics occurring in list 3 schedule 7.

To Mr. Tiwari-

I have not come in contact with foreign Missionary. I have not visited any school or institution. Whatever I have said is correct.

No. 10

Name-Shri V. K. Soman.
Address-Mehkar.

About two years ago the Missionaries invited the people over the loudspeaker to listen attentatively to what they were going to say. They said that the Hindus were idolators and that people should not be led away by their Gods who are worshipped by the Hindus generally. Such a propaganda was going on for five or six days. Then a complaint was preferred to the police which resulted in stopping the propaganda.

To Mr. Tiwari-

The loudspeakers were fixed in trees. The tree is in middle of the weekly market. My house may be about 200 or 300 steps away. This was about 8 or 9 p.m. at night. It is not true that I was ill two years ago. There was one American Missionary. He attracted about 50 persons on the spot. I went alone to the place. I sat there for five or ten minutes. They were comparing Hindu and Christian religions but I cannot give the particulars. It is not possible to recollect at this time. What I clearly remember is that they were describing Hindus as idol worshippers. I did not go to make the report to the police but I was told that a report was made. I gave the advice as the people came to me to make a report to Police. It was on my advice that a report was made to the Police. I do not know the name who at my instance reported the matter. I do not remember the date, but it was 1953.

No. 11

Name-Shri Luther Manmothe.
Age-44 years.
Address-Mehkar.

I am Christian by birth. I know Shri Soman. I know him for the last 18 years. It was not in 1953 but in 1951 that there was preaching done through Missionary and through loudspeaker. Mr. Greer was addressing the people. Mr. Greer was never in the habit of indulging in attack on other religion. This loudspeaker address was in the bazar. I read a report about this incident ill "Maharashtra". What I read was that a Missionary was preaching Christian religion with the aid of loudspeaker.

I am a pastor in Mehkar Church. I get Rs. 81 as pay per month from the Church fund. I am there for four years. From 1938 to 1943 I was at Mehkar then I was transferred to other place and now I am again transferred to Mehkar, for the last four years. I was at Washim for four years. I know Mr. Pathak who lives near Church at Washim. He was excommunicated from the congregation. His conduct was found to be objectionable. I myself enquired into the matter as a pastor and I was satisfied. I know Shrimati Subhaktibai. I saw Mangalsutra in the neck of that lady. Among the Christians Mangalsutra is worn after marriage. It is not true that in the Washim hospital the Mangalsutra is removed before operation. I can say it from the instance of my wife. I was also a pastor at Pusad, Washim and Chikhli. I never offered any inducement to anybody for becoming a Christian. At Pusad, I know Mrs. McWan who is a Head Mistress of A. V. School. I am sure, that she also does not induce any body. I was at Pusad from 1942-1946. Haribhau Yengad was pastor at Pusad in 1951. He is now at Washim.

It is not true that Shankar Ellaya, a boy was sought to be enticed by the offer of a girl in marriage to become a Christian. In our Church there are not more than ten conversions since 1947. From our Church, I mean, the Nazerene Church which comprises Buldana, Chikhli and Mehkar.

Even those who are born Christians, are sinners at their birth. I read John's Gospel. St. John's Gospel relates a story of one man who approached Jesus and was told a man should be reborn to be able to enter the kingdom of God. The natural birth is purely physical but rebirth is spiritual. I underwent training in the Washim Bible School for three years. Whatever I learnt in that school I teach in my preaching. In the Bible school we never teach that our preacher should condemn other religions. Now the American Missionaries have announced to us that they have already transferred the authority over the Church to the Indian Christians and that they are prepared to leave India at any time they are asked to do.

To Chairman-

The congregation of all the churches comprised in. the Nazerene Church must be about 1,000.

No. 12

Name-John Manikrao Meshramkar.

Caste-Christian.

Age-43 years.

Address-Chikhli.

I am Christian by birth. I am Headmaster, Nazerene Mission Middle. School, Chikhli. I know Mr. Deshpande since 1946. He is a teacher in our school. It is not true that he has turned Christian. There are 10 teachers in the middle and primary school. There are nine Christian teachers and one Hindu. In the middle school there are 95 boys and girls and in the primary school 102. The boarders are 82 in the middle school and 70 in the primary school. In the middle school there are three Hindu boys who also reside in boarding. Two Hindu boys come from the neighbouring village. If somebody were to tell us that the Christians should have a separate state like Jharkhand we will resist to him as we think that we are the Indian nationals.

No. 13

Name-Paulus Ingle.

Caste-Christian.

Age-38 years.

Address-Undri.

I am a preacher. I embraced Christianity in 1947. I am now preacher I was Mahar before I became Christian. I was a member of Gadge Maharaj religious party and I used to go about preaching in his company and on his behalf. I was with him reciting kirtan myself but once it so happened, I came across the verse of St. John Gospel. It said that God sent his only begotton son to the world to wash off the sins of people. On reading that all my evil passions subsided and I experienced a peace of mind. I was never offered any inducement. I do not preach against Hindu religion but only preach Christian religion. I dislike condemning other religion.

To Chairman-

I was baptised by Mr. Borde and I became a preacher after five years of my Baptism. I was trained in the Bible school at Washim.

No. 14

Name-Namedeo Bapurao Jadhao.

Caste-Christian.

Age-40 years.

Address-Shindkhed Raja.

I became a Christian from the Harijan caste. I have got 10 acres 30 gunthas of land from Government under Grow More Food Campaign. It was because I served in the Defence Force for six years. I embraced Christianity in 1937 without any inducement given by the Missionary. I became a Christian having believed the word Jesus which is recorded in John Gospel. While I was Mahar I was not harassed by any Hindu but I was not allowed to enter their temples nor was I allowed to draw water from their well. I was ill-treated while I was in the school.

Missionaries are not doing anything adverse to Indian nation.

To Chairman-

(*Note*.-He is able to repeat Lords prayer).

No. 15

Name-Rev. S. J. Bhujbal.

Address-Buldana.

I am a District Evangelist. I have got 30 churches under my jurisdiction. They are situated in Pusad, Mehkar and Chikhli and other taluqs. The congregation is over 1,000 strong, and including children the number may

exceed even 2,000. I go to the churches and deliver sermon. The subject of the sermon is biblical such as birth of Christ, death of Jesus, his second coming resurrection and generally instructions as to how the congregation should maintain the level of their christian life. The church collection on the whole comes to about Rs. 10,000 per year. To them is added a subsidy received from the mission fund. The foreign missionaries preach in the church as well as outside. But generally they preach in the churches and rarely outside. There are 24 individuals in the Nazerene jurisdiction. In our church the hierarchy is General Superintendent at the top then District Superintendent, pastors and evangelists. The General Superintendents are Americans. The General Assembly is in America and they appoint these General Superintendents. The Home Board in America appoint the General Superintendent and the District Superintendent is appointed by the District Assembly in India. There is no other area in India where there is Nazarene church as in Basim where it has got its headquarters. Our church is affiliated to the National Christian Council. I have not come across a book entitled □Bharatat Alele Preshit□.

To Mr. Tiwari-

I did rot induce anybody to become christian. There are about 50 preachers in all in our area. They preach not only in villages but in towns also. They do not denounce Hindu religion.

No. 16

Name-Shri Dhondu Shioram Borkar.

Address-Eklara, taluq Chikhli.

I became a christian at the age of 25 from the mang caste. A pracharak by name Ingle used to visit my place and Kisan Yengad also used to come to preach. They used to come to my house saying that Jesus was the saviour of humanity. The questioned me as to what was the cause of my poverty. Then they asked me why I did not put my children into schools. I pleaded my inability to send my children to school on account of my poverty and lack of resources. Then they said that if I became a christian they would take up the burden of educating their children as orphans and that they would help me in my difficulties. Then I thought if these people are going to help me and get me out of my difficulties, I should have no objection to follow their advice and become a Christian. Then as promised by them they gave education to my children at Chikhli. Then they also helped me off and on with money. Then on the day on which I was going to be baptised they presented to me and my children cloth worth Rs. 18 or Rs. 20. My daughter was educated in the mission school at Chikhli up to the VIII standard. One of my sons read up to the VI standard and two girls up to the III standard. The, American Missionaries used to demand payment of fees for my children studying in the school but the pastor used to assure me that there may be remission of fees to some extent if I were to agree to pay partial fees. I paid full fees for one of my daughter but half fees for the rest. After my daughter passed the VIII class then they began to ask for fees and that in the higher classes it is hot possible to educate the boys free. As I was unable to pay the fees, they discharged the children from the school. On account of this I reverted to Hinduism. My brother also reverted to Hinduism with his family. Nobody called me here but as I knew that the commission was coming here I came.

To Mr. Tiwari-

I am a Hindu for the last five years. I did not like the christian religion nor its mode of life. Before I became a christian they used to show me great affection but after I became a christian they behaved in different manner. My daughter is about 20 years and the son 17 or 18. If some muslim were to ask me to become a mohamedan offering the same inducement as the christians did I shall not embrace Islam because of my unhappy experience.

What is Hindu dharma? The witness asks Mr. Tiwari what is your religion?

He says unless Mr. Tiwari tells what christian religion is, I am not bound to say what hindu religion is?

I am as poor as I was before. I work as a labour. I earn about Rs. 8 per month. My children are not employed anywhere and my daughter is married.

Statement made before the Christian Missionary Activities Enquiry Committee

MALKAPUR

(20-8-1955)

No. 1

Name-Baburao Gyanuji Navaghare.

Age-36 years.
Address-Mission Bungalow, Malkapur.

I am a born Christian. I live in the compound of Missionary bungalow. The name of the Missionary is Lewellan from America. I have been residing here from 1¼ years. I do not know how to tell lies because God has taught me to speak truth. I shall never tell lie before the Commission. I get Rs. 55 per month from Synod. I belong to the Alliance Mission. I am a preacher here for the last 1¼ years. I preach in Malkapur as well as in the countryside. I may have preached in 30 or 35 villages. I preach only what is in the Bible but I do not refer to any other religion, their Gods and Goddesses. In the course of my preaching I never hold out any inducement of material gain. This is entirely repugnant to my religion. In the Exodus, 17th chapter, 20 verse, it is not said that one should not offer any inducement or bribes to people to bring them to God. The Missionaries do not take any part in politics. If they were to tell me anything of a subversive type, I will atonce report to the Police. I am definitely of opinion that those who are against our Government or our country, should not be allowed to stay in India. To the best of my knowledge and belief there is no Missionary who preaches against the Government. There may be about 40 individuals young and old in Malkapur who are Christians. I have so far had no harassment from the public or from police or from the other Government officer's. For about 17 or 18 years I was at Akola and I am here for the last 1¼ years.

At Akola I was a warden of the hostel and preacher. There was no Hindu boy in the hostel at Akola. I was educated in the Mission school at Akola. The Hindu boys in the Mission school are not given any inducement of being sent to America or the marriage with Christian girls.

To Chairman-

I do not tell anything against idol preaching. What I preach is that Jesus Christ is Saviour. I do not know how many foreign Missionaries are there. I get my pay from Synod. I file the pamphlet entitled Christian and Missionary Alliance of India, Akola.

No. 2

Name-Nathan Anandrao Hiwale.
Caste-Christian.
Age-48 years.
Occupation-Pastor.
Address-Malkapur.

I am Pastor of the Church of Malkapur for the last four months. There are 14 members and about 40, including children. I get Rs. 139 as my pay from Synod. I was Pastor of the Church of Jalgaon. That Church belongs to Alliance Church, an American church. I was there for one year. Jalgaon is in East Khandesh. I was at Yeotmal Seminary as a student for two years. I know Dr. Cline, Rev. Gaikawad, Rev. Samudre at Yeotmal. I know Rev. Groff and Burkhard. Miss Burkhalter is also at Yeotmal. I know all these people from Yeotmal. I had no occasion to go to Umri or Washim. I was at Yeotmal in 1952-53. I do not know one Puranmal Misra who had come to Yeotmal Church. A student by name S. Kumar was also studying in Seminar. There were also two South-Indians both named Vargese. I do not believe that S. Kumar would ever preach as fellows:-

"We must be one if divided how shall we conquer India?" I have never heard any uttering of these words. I do not think that he has any such idea as to bring about the union of Christians in order to rule India. The expression "Kingdom of heaven" occurring in Lords prayer has no connection with mundane kingdom. It is spiritual. There were about 30 students when I was there. The staff consisted of about eight teachers. The number of students that I mentioned, includes girl students. Rev. Gaikawad is a man of principle and I do riot believe that he will ever offer any inducement for conversion. Dr. Cline is a very capable preacher. She never concerns about the worldly things. He preaches about spiritual things. I know the Missionaries at Akola. Offering of inducement is repugnant to the teachings of Christian religion. In my tour of preaching at Malkapur and other villages I never offered any inducement. There have been no conversions as a result of my preaching during the last seven or eight years. The American Missionaries never indulge in subversive activities or even speak about them.

To Chairman-

There are 14 communicant members in the Malkapur Church. They pay subscription. My grand-father had become Christian. I cannot say of what caste I was before. I have been in Church service during the last ten years. The synod is composed of members elected by the various churches. They may be members if they

are elected by the churches. They means the foreign Missionaries. In the Seminary, the course of study includes Bible as text book. There was no text book on Theology. As regards other religion there was a book written by Dr. Hume. That God whom I regard as God may or may not be accepted by adherents of other religions but I believe that it is only Jesus God saved me.

No. 3

Name-Ramrao Bhagwantrao Deshpande.

Age-68 years.

Occupation-Cultivator.

Address-Malkapur.

Out of my six sons one by name Anant Ramrao embraced Christianity three years ago. He had learnt composing in a local Printing Press. But it was a precarious occupation. Then he used to sell some cinema books, etc. Then he used to keep away from home for days together and behaved in a queer way when I asked his conduct he was giving unsatisfactory answer. Then he disappeared. He came to me during the last month twice or thrice. As he had no employment nor had he any chance of getting it. After he became a Christian he was preaching Christianity. He married a Christian girl.

To Mr. Tiwari of Mungeli-

Besides 6 sons I have got 4 daughters. My wife is alive. Anant Ramrao is about 30 years of age. He became a Christian 3 years ago. I learnt about his conversion 2½ years ago. No Christian preacher came to my house. I do not know any Christian preacher at Malkapur. He lives at Varangaon. He was at Bodwad. He studied up to VIII class. He had not lost his reason. I did not teach him anything of Ramayan or Geeta. I cannot say the doctrine in Geeta. My son told me that he was induced by the Missionary to become a Christian, on the offer of material gain. This is said about 2 years ago. My son did not tell me that the Missionaries were offering him inducement and that he was to adopt Christianity. The boy was living in the house usually. I do not know about his movement whether he was living in Missionaries□ house. He told me that he got married and also got children. This was about a y I ear and a half ago. I was never offered any inducement, nor was anybody induced in my presence. I cannot say how many people were induced to become Christians. I am absolutely ignorant about it, as to whether anybody was induced. My religion is Brahaman Dharm. It is well-known what Brahman Dharm is. I know Brahman Dharm very well and there may be others and I do not know, them. There is no such book like Arya Samaj Book or Bible in Brahman Dharm book. My son is preaching Christian religion. I never heard his preaching.

Statement made before the Christian Missionary Activities Enquiries Committee

(22-8-1955)

No. 1

Name-Maniklal Balkisandas Maheshwari.

Age-35 years.

Occupation-Cultivator.

Address-Assalgaon taluq Jalgaon.

There are Christians in Assalgaon. They come there for preaching Christian religion. There are no Christian residents in the village. There is no Church at Assalgaon. There were four or five men and four or five women. They were all Indians. The people were attracted by curiosity and collected round them. They addressed them as follows □They said you worship idols as Gods. That Jesus was a personality whose very name relieves the man from all troubles. You should not worship stone idols. Your religion is old□. I was offended and on my protest they said that they had a right to preach their own religion. Then at my request the assembled people dispersed and the preachers also left the village.

To Mr. Tiwari-

I am Marwadi. Assalgaon is in Jalgaon taluq. Assalgaon is in Madhya Pradesh. I had been to Jalgaon. There is no railway-station at Jalgaon. This is Jalgaon in Buldana district. The above incident occurred in December or January last. When they criticised idol worship I think it was an attack on my religion. I do not know the name of the preacher. I cannot say from where he came. I came to Khamgaon yesterday to make my statement before the committee. They did not distribute grain or cloth but they said that if you come into our religion we will give you fool and clothing and girls in marriage. There is no Christian residents in my

village. I cannot say how many people were offered inducements to become Christians. I am not actually seen distributing clothes but this is what they said in the presence of the crowd, and Mahadeo Ingle was one in the crowds. There were in all 25 to 30 persons. They were all from Assalgaon. Baban Khatik, Dharmaji Mahar, Narayan Mahar, Babunath Ganu Dhangar, Hari Dhangar were in the assembly. I believe the number which was in majority was Mahar. I own 32 acres of land. I had engaged some of the Mahars whose names I mentioned, were engaged as my labourers. I do not go to Ingle□s house. I do not go to the Mahar□s house. I did not object to their preaching but I objected to their attacking my religion.

My opinion is that idol worship is good. Any man who attacks it would be considered a bad man by me. I know Arya Samajist. No Arya Samajist lives in my village.

No. 2

Name-Rev. Raghuwel Puransingh Chawhan.

Address-Akola.

I file the Constitution, i.e., the Manual of the Christian and Missionary Alliance of India. I am resident of Akola. I am a Pastor. There is a congregation of about 600 including children. There is a Mission school which has the strength of 150 students out of whom only 50 are non-christians. There are two active missionaries, viz., Mr. Iker and Mr. Vanigrift. Both are foreign Missionaries. There is a Hindu teacher in the Missionary school. In the school everyday there is Bible period in the morning. There is no compulsion for students to attend the Bible class. They are taught the stories of Abraham, Lot and Jesus Christ. We do not criticise any other religion. I am Pastor for the last 10 years. I was headmaster before I was a Pastor. My pay is Rs. 175 per month. I am President of the Synod. It is absolutely false that the foreign Missionaries want to establish the Christian rule in India. I positively say so because it is repugnant to Christian religion. We belong to India and if we come to know such activities on their part we would ourselves drive them out. It is within the power of the synod to retain them in India or to drive them out of India. Now the procedure is that the synod of our Church in India recommends certain names for being sent to India as Missionaries and the home board of the Mission accepts our recommendations. Both in Malkapur and Khamgaon there is the Alliance Mission working. I know about the working of the churches. The school at Khamgaon is financed with the aid of fees and educational grants and subsidy received from the Mission. There are four Missionaries living in Khamgaon. Miss Wolner an American lady is in charge of the boarding school at Khamgaon. The other lady Miss Droppa who is also a foreign Missionary, assists her in her work of supervising the Boarding school. They have come about six years ago. They get their pay from America. I can never believe that these foreigners will ever indulge in subversive activities. If the Government ask them to leave India we Indian Christians are quite prepared to take charge of the institutions and run them. But I have received no complaints against them and I know that they render disinterested service. Sunday schools are attended even by non-Christians. They are few. It is not true that we distribute sweets to children to induce them to become Christians. Mr. Carner is the only male Missionary here. Mr. Carner works under the leadership of Christians, in fact under my leadership as I am President of the Synod. Mr. Carner goes out for preaching but I am certain that he is not the man to offer any inducement.

To Shri Anekar, Pleader-

I am M. A. of the Nagpur University, in Marathi. I have studied Gnyaneshwari. I have read the 1st and the, 12th Adhyaya. I did not read the 11th one. I am Reverend for the last 10 years. My father became Christian. I am a born Christian. He died when I was 10 years. My father had left no property. My father was a Rajput. The Mission board abroad consults us as to whether we need any foreign Missionary. It is only when we intimate to them that we have such wish that they send Missionary. This wish of ours is incorporated in the Synod. It is within our power to refuse to admit any foreigner if he is not needed. This practice came to be introduced during the last two years. I cannot give any instance of the home board having proposed to send any particular individual and we did not accept the proposal. The Board of Managers are in America. We have not passed any resolution demanding the withdrawal of foreign Missionaries here. If we wish to do so it is within our competence to do so. We can send our recommendations to this effect. There was no occasion for us to ask the Mission Board to withdraw any foreign missionary from hear. Under the Synod there are six Indian Reverend. Reverends are sufficiently senior. We are quite capable of managing of our affairs. I do not know even the approximate income or expenditure of the school at Akola. I know nothing about the Bible class. It is held before the, regular work of the school starts.

I cannot say how much subsidy we get for running the Anglo-Vernacular School. We have no property of the Church yielding any income although the school has got about 40 acres of farm. This farm was purchased out of school funds. School funds receive subsidy from the Missions. By active Missionaries I mean those

who preach the gospel for evangelization. In fact that is their duty. All I can say his duty is only preaching and not converting Missionaries get money for the Mission work *viz.*, evangelistic work. They go to villages also. First duty of a Christian is to preach Christ. From 1947 on an average the rate of conversion may be 20 per year under the Synod. The conversions will be found in the baptism registers of each of the churches. The majority of converts may be from depressed classes. There are no aboriginals in our area. There are aboriginals in Malkapur taluq but they are beyond our area. There is a library in Mission and no newspapers are there to read I do not know any book like □Bharatat Alele Preshit□ We do not take □Herald of the Coming□. I have seen this paper with Missionary.

There is no process of uniting the Christians of all the world going on in this part of the country. I am not aware of such thing. The ecumenical movement, if there be any, has not come in our area. It is not true that there is an attempt to create one nation composed of all the Christians of the world. I know nothing of this Herald at all. No activity can take place within my jurisdiction without the knowledge of the Executive Committee. The pictures entitled □King of Kings□ is shown to villagers in preaching. These leaflets □Manushyani Sare Jag Milwile and Pakshi Kasa Wachala□ might have been distributed in Khamgaon. I file these pamphlets.

I have not read Manorama Bai Modak□s writings. I do not subscribe to Kesari.

To Chairman-

Excluding Khandesh there are 16 Churches within the Madhya Pradesh area under our jurisdiction. The Pastors are paid from the central fund which is made out of contribution from the congregation. The total congregation including children and women may be 7,000 and the members are 1,394. We ask the people to contribute to it but all do not contribute to it. Total contributions from the church comes 17,000 and total disbursement on account of pay comes to Rs. 30,000. The deficit of Rs. 13,000 is made up by subsidy received from the Mission. We gradually are thinking of stopping that subsidy. We have been replacing foreigners by our own people as, for example in Akola and we are also replacing them at Khamgaon. The only work these foreign Missionaries do is evangelistic. The money that is required for this purpose for the Missionaries comes from America entirely. The accounts are sent to the Home Board abroad. I refuse quite a large number of people who wanted to become converts out of secular motive but I do not convert anybody who is prompted by any selfish motive of material gain, etc. We give lessons from Bible and when he is satisfied that Christ is his Saviour and expresses his desire to become Christian then we baptise. By conversion we mean new birth.

No. 3

Name-Kanhayalal Joshi.

Age-25 years.

Address-Assalgaon.

At Katepurna I have seen some Christian Melas. Katepurna station is next to Akola. There were about 50 to 60 small size tents and one big barrack like tent spacious enough to sit about 1,500 persons. There were foreign missionaries males and females among the group of Christians who visited the Mela. They had about 20 or 25 motor vehicles. I had gone there specially to see the Mela as I had heard about it when I was at Akola. This I am speaking about the Mela held in last summer. I came to know that they hold such Melas every year on the piece of land which they own. The foreign ladies wore Indian dress viz. Sari and were sitting among the Indian women. They were singing what I thought to be hymns and also preaching the gospel. I heard as Indian Christian lady telling the people that when they prayed to Lord Jesus for the recovery of patients they got cured without medicine, even without medicine they got relief by the efficacy of the name of Jesus. Then □Jay Jayakar□ in the name of Jesus was uttered through the loudspeaker. Besides the Christians there were also large number of Hindus from the neighbouring villages. A man got up and said that although a prayer was offered for the recovery of the child in his house, it was not on the way to recovery. Hearing that a gentleman sitting on the platform asked a foreign Missionary to offer prayers to Jesus again and he assured the main that his child would be completely cured. After this there was Bhajan.

I enquired of a few non-Christians as how they happened to come. They said that they were supplied with motor vehicles by the Christian Missionaries. Their camp was midway between the Railway-Station and the village. The camp was in progress for a week or so. The land on which it was held belongs to the Mission. It has got a spacious well and also a mango-grove.

To Mr. Tiwari-

I am a Hindu. I cannot say from what time I am a Hindu. My parents are living. There were about 50 tents

according to my guess. From Akola to Katepurna, I believe, I paid annas six as railway fare. There is a motor road to Katepurna from Akola. Camp is about a mile from the Katepurna Railway Station. I went there on foot. I did not see any non-Christian being brought in motor vehicle. Near their camp I stopped there nearly two hours. One man gave lectures. They did not attack any other religion but only praised Jesus Christ. I do not know the exact month but it was summer. There was heat and no rain. I did not meet any inmate of any of the tents. Non-Christians must have come there from 3 or 4 villages. They may be about 700. The Hindus used to take food at home as their villages were closeby. I did not take my food there. I went only once, and not more. I just learnt at the station about the Mela and on enquiry of the land where the Mela was hold and I came to know that it belonged to Christians. I did not ask for tea. There were cars and jeeps in all and buses also numbering 25. I cannot mention the particular names. There were about 7 or 8 persons and they were all Hindus who gave this information. I got this information the very day when I had gone to Katepurna. I go frequently to Akola, I cannot say how many motor vehicles are with the Akola Missionaries. I went to Amravati.

No. 4

Name.-Daulat Fakira Jadhao.

Age.- 1 9.

Occupation.-Student.

Address.-Khamgaon.

While I was 12 or 13 years of age, I was in the National School. I used to help my parents in their labour as they were poor. The weekly market of Khamgaon is held on Thursday. I used to help my father in carrying the loads of customers who purchased things in markets and get wages. I carried such loads to Christians houses also. The Christians used to pay me 2 or 4 annas more than the wages which others paid to me. When I carried the load of a Christian he offered me a plate of bread and fish. Then he said that we Hindus worship stone which are used in building latrines and the same are used as Gods after smearing them with virmilium. He enquired about my caste and I told him that I was a Mang. This incident occurred 7 years ago. I was told that there were 4 sub-sections among the Harijans but not one of them was allowed to enter temples nor admitted into their society. On the other hand among the Christians there was no caste observance. There was a student by name Sane who was a Christian reading in my school. He once took me to Church and said if I became a Christian my needs will be looked after. My needs included education and clothing.

To Mr. Tiwari-

Although I am Mang, I know how to worship God. I am born in Khamgaon. My father is living. My caste has got one temple and Hindus have about 5 to 6 temples. I am a Hindu. I enter the Hindu temple of Hanuman and worship the God there. I had been twice or thrice to the Christian who gave me food to eat but I do not know his name, but I can say this that he was living on the Shegaon road where there is a Christian colony. I do not know where he lives. I did not go to Sanes house, nor did I go to the Church. By Missionary I mean Indian Christian. I did not go to any foreign Missionary. I never went to Akola. I did not go out of Khamgaon. I used to lift load of two and half pailies of grain. I used to get ordinarily one and half to two annas but the Christians used to give three to four annas. They did not give clothes. I must have carried loads to 7 or 8 Christians houses. Others also used to enquire about my caste, etc., and used to offer fruits. At that time I did not know much about religion. I know now something about religion. I go to the Hindus and eat there although they do not come to me. There is no inter-marriage. Our religion is the same although we belong to different caste. My religion is Hindu. I am a Hindu because I profess to be Hindu. I know nothing about Christianity. Nobody told me about Jesus Christ. We believe that in the stone there is divine spirit. It is my faith. By the existence of the divine spirit I mean my faith in it.

No. 5

Name.-Narayanlal.

Fathers name.-Nanagram.

Caste.- Arya.

Age.-44.

Occupation.-Cotton Mapari.

Address.-Khamgaon.

I am an Arya Samajist. I married a Christian girl who was reconverted to Hinduism. Her parents also had

reverted to Hinduism. My wife has a sister who is studying in a Mission school at Pendra Road. I had been to Pendra Road to fetch the girl as I was told by my Father-in-law as he did not succeed to get her back. She is about 16 or 17 years of age. I had gone to Pendra in the year 1950. When I went to the Boarding I enquired about the girl, Iba, i.e., my wife's sister of a girl whom I met first. She told me that Iba was in the hostel. Then I enquired of a foreign Missionary lady about the girl Iba. She replied that she was not in the hostel. I was just arguing with her when Iba herself came up to me. My wife also had with me there. As soon as she saw us she began to cry. We offered her some sweets which the Missionary lady did not allow her to take. The lady took it herself. The girl Iba was quite willing to come with us but the Missionary lady refused to let her go saving that she was not even allowed to go with her parents. When I asked the reasons for this she declined to reply and she asked us to clear away. We asked permission to stay on as it was hot, but she asked us to leave. Then as we came out the Mali assured us that he would get her out if we waited for few minutes. He was complaining that he was himself being discharged from service. He went in and brought the girl out, and we brought the girl home. As we were driving in the tonga with the girl the Missionary lady pursued us on cycle. In the meantime the Father also arrived there in jeep and other Christians assembled. Then the gill was sought to be dragged out of the tonga. She clung fast to it and I also held her. Then they began to beat me. Then they pulled me by my legs and when the girl was relieved from my fold they put the girl in their Jeep and took her back to the hostel. This incident occurred on 15th May 1950 about which I made a report to the Police Station, Pendra Road. The Police pleaded their inability to help us. They simply took down my report on a paper.

I consulted a retired Police Officer at Gorela which is near the Station and he also expressed his inability to help us. I had no money to launch a litigation, civil or criminal, so I had to come back without the girl. Now we understand that, that girl has been removed from Pendra Road.

On 13th March 1954 there was a recital of Kirtan in the compound of the Church at Khamgaon. It was by Rev. Carner's brother who had assumed the name of Ladkebuwa. Public were invited by circulation of leaflet one of which I produce before the Committee. That says that Ladkebuwa was going to perform Kirtan like Gadgebuwa and Tukdoji Maharaj. In the Kirtan he said that Jesus was born of a virgin and that no Hindu God was ever born like that. They honour Krishna as God but he was a thief. How could he be a God when he had 16,000 wives? There were Hindus among the audience and I wanted to say something but the reciter of the Kirtan refused to allow me to speak.

To Mr. Tiwari-

I am styling myself Arya since I entered the Arya Samaj. My wife was reconverted to Hinduism 7 or 8 years before. Her parents had no permanent place of residence but they were moving from place to place. They were moving in Bilaspur district near Kargi road. I do not know where else they were going. I met them for the first time when they came to Khamgaon. The whole family reverted in Arya Samaj, Khamgaon. It was after that I came in contact with them. I did not stop at Kargi Road. I went to Pendra Road only once. I do not know, the name of the Padri there. I do not know the name of the Missionary lady. There was only one lady to the best of my knowledge. I had engaged the tonga for passage both way, I do not exactly recollect now after 5 years whether I came across the Church on the way to Mission boarding. Between Gorela and Pendra there are some Churches.

All my mind was occupied with how to bring the girl out of the boarding. I did not attend to any buildings or the general features of the environment. There was only tonga. That Missionary lady first followed us on her cycle and then came a body of Christian people. They were followed by the Padri in the Jeep. They did not come out of the Boarding. When we came to the main read after having travelled the Katcha road of about one furlong we were overtaken by the Christians and the Miss. The place where I was overtaken there were other Christians. Police Station may be about 2 furlongs from the place of quarrel. Railway station must be a mile or so from that place. I do not recollect if there is any church near the place. There was a crowd of 25 or 30 persons. I think most of them were Christians. As the days were hot there were thin people on the way. The Mali was a Christian. I do not know who is the President of the Gram Panchayat. He has got a cloth shop.

Only one time I saw Mr. Carner reciting Kirtan. I did not see him before or after. I was there for an hour. In the Kirtan there was some speech as well as Kirtan. The subject of his Kirtan was Jesus Christ but I cannot give the particulars of it. I know Jesus Christ the founder of the religion. I do not regard him as God. He was like all other risen.

I regard Krishna as equal to God. All. Arya Samaji regard Krishna equal to God. I do not believe in the story that he had 16,000 wives. I am an Arya Samajist since 1936. I did not read tile whole of Satyaharprakash. My religious sentiments were injured when there was an attack on Hindu religion, particularly foul reference to Krishna.

The name of the girl is Aini Iba daughter of Puranlal Pakshadilal. I do not know where the girl is.

No. 6

Name-Shamlal Nema.

Age-42 years.

Occupation-Headmaster, Kela High School.

Address-Khamgaon.

I am B.A., B.T. I am headmaster since 1945. I do not belong to any political party because I am in service. I am headmaster from 1945 and from very beginning of the school. All the boys in our school are below 17. Out of them Shriram Deolal Agarwal is studying in 10th class. He is between 13 and 14 of age. Shri Jayatram Panjabi is in 10th class and is between 16 and 17th and Mathuraprasad Agarwal is in matric class and he is between 16-17 years. Each of them received by book post copies of Jeevan Prakash which is a Christian magazine issued from Chalisgaon, East Khandesh. Shriram had already received the lessons in Bible which he was to answer after reading the gospel. Here is a form which was filled by him. I file all these book pests including the covers in which they are sent. I have read this literature and I find that the tendency of this correspondence and the pamphlet sent to the boys is to influence their mind towards Christianity. As our State is secular no religious teaching is given in our school. Taking advantage of this there is an attempt to introduce Christianity among the young students by means of such correspondence.

To Mr. Tiwari-

I am teacher in Hindi. I passed my B. T. in 1952, from Nagpur. The booklets began to be sent to this school since April 1955. I do not know whether anyboy sent the addresses of the boys to the Missionaries I do not known if the boys themselves had asked for these booklets. The boys did not hand over these books to me, but I kept them as these books were received on school address. The post was delivered at the school. I did not give this to the boys. I opened it as it was the book-post. I said that I would not give this to you. There are 40 girls in my school. No letters are received to girls in my school. The letters received from the parents are given to students. The whole mail received to my school address is received in my school. The peon is sent to post office to get the postal dak. As headmaster I thought it was not desirable to give the books to the boys. I had retained these packets with me to bring them to the notice of the D. S. E. who is expected to visit the school. I have no right to open the letters of the students.

No. 7

Name-Bhagwan Yeshwantrao Jagtap.

Age-26 years.

Address-Chandmari Road, Khamgaon.

My house is near the Church at Khamgaon. There is scarcity of water in my part of the town. In 1952-53 there was practically water famine. State Government had issued orders that even private wells should be used temporarily for public use. There are two burial grounds, one belonging to the Indian Christians and another belonging to the foreign Missionaries. So far as wells in the town were concerned they were allowed to be used by the public but there is a well in the burial ground of the foreign Missionaries. They prescribed time from 4 a.m. to 9 a.m. for Christians to draw water from well and during these hours non-Christians were not allowed to draw water. At 9 a.m. the water was all exhausted. My sister once had been there at 7-10 to draw water from that well but she was prevented by Christian man by name Mr. George. The matter was reported to Police. When the members of the Hindu Maha Sabha went in a procession to Mr. Carner□s bungalow at the Mission bungalow asking him to quit India, I joined the procession. I got a threatening letter from some un-named person. No congressman had ever taken objection to my joining the Morcha or morcha itself. My suspicion is that this letter must have been written by Christian Missionary. In the procession did not shout any slogans nor its behaviour showed it any irritation. I file this letter.

To Mr. Tiwari-

I studied up to 10th standard. The letter is signed by name by some □P. K.□. I cannot identify the person. This procession was on 15th August 1954, just to ask the foreign Missionaries to quit India. Because it came out in the papers Tarunbharat, Maharashtra, etc., that the foreign Missionaries indulge in subversive activities. I know Dr. Ambedkar. I do not know exactly who is the General Secretary of the Hindu Mahasabha. He may be Dr. Khare or Shri Bhide. I do not know whether any objection was taken by Congress or other organisations but here no objection was taken. I know Dr. Khare who is the leader of

Hindu Mahasabha. I do not know whether he had taken out some procession. I know of Poona, Khamgaon and of Nagpur. There was a placard displayed in public asking the people to join. I had joined the procession to Carner□s house. There were Policeman. The well in the burial ground may be about a furlong from my house. Under notification by Government all private wells had been thrown open for public use. I came to know this through paper. This was in the year 1952-53. The well is inside the burial ground.

No. 8

Name-Ukarda Govinda Dhangar.

Age-55 years.

Address-Nandgaon.

I am suffering from leprosy for the last one year. After some slight treatment I went to Ellichpur leper asylum which is conducted by the Baptist Mission. A doctor drew blood from one or two places of my body and asked me to stay in the boarding. He asked me to come into his religion if I wanted treatment. In other words he said that I should become a Christian. I refused and came out. Now I am getting treatment from the Municipal leper clinic. I am Dhangar by caste.

To Mr. Tiwari-

That place where there is a leper asylum is called Kothara. There are many leprosy patients. I was there only for a night and half day. I did not take my food there. I had been there alone. Its about four months ago that this happened. Nobody met me.

Statement made before the Christian Missionary Activities Enquiries Committee

NAGPUR

(20-9-1955)

No. 1

Name-Dr. D. G. Moses.

Father□s name-Drevium Moses.

Occupation-Principal, Hislop College.

Address-Nagpur.-

I am Principal of the Hislop College from 1941. I am connected with the Institution from 1926 as Professor of Philosophy. The Hislop College was formerly founded by the Church of Scotland and is at present managed by a Board of Directors with headquarters constituted in Madhya Pradesh. It provides graduate and post-graduate education in Arts and Science subjects and is not directly connected with Church. Amongst Directors there are three members who are representing Mid India Christian Council. At present there are about 1,100 students on the roll including women students. There are about 100 Christian students now and the rest are non-Christians. The Institution receives a block grant of Rs. 10,000 annually from the Church of Scotland; the other expenses are met out of fees and grant-in-aid from Government. On behalf of the Church of Scotland a Missionary Professor Miss Ward has been appointed Lecturer in English. We have an American Negro who is in charge of Physical education and another American who is teaching sociology. They are paid by the American Methodist Mission.

The North India United Church of Nagpur carries on evangelical and other activities in Madhya Pradesh. I am a member thereof. They run schools, hospitals and a dispensary at Dhapewada. For the last four or five years this institution has got no paid evangelists to my knowledge. I and other members of this institution believe in the basic tennets of Christianity that every Christian is an evangelist a Missionary Christian.

My ideas of propagating the Christian religion are as follows:-

> □It consists in telling all and sundry what great things the Lord has done to you. The motive is to express infinite thankfulness to God for what he has done. The idea of converting people to my faith is not inherent in the concept of propagating my religion. In fact I do not place any importance on mere numbers although if I come across a person who having heard me □bear witness□ wishes to join my faith I would rejoice. The Christian wants to exist as a member of the Church and not as a Christian community in the political sense. There can be no ulterior motive in propagating the religion. In course of my experience I have come across cases in which genuine believers embraced Christianity together with the entire family and also cases in which individuals wanted to become converts simply to marry a Christian girl. The possibility of

improper motives entering into the minds of Christians for converting people merely for the sake of numbers is there, as it is present amongst any other section of the community. But this I would not classify as propagation of such religion. If masses are induced to become Christians only to add to the numbers for secular objects and on false pretences, that is not propagation of religion."

"If there is a body which declares its intention to convert 600,000 villages to Christianity with material resources then I would not call it as propagation of religion. If such activities are checked by society I would say that the action would be justified as it aims to prevent growth of ill-feeling amongst various sections of community."

Question.-If a body declares itself under the label of "aggressive evangelism" or "evangelical crusade" and uses such means as television, dramas, radios, mobile projection vans, the media of mass communication, recording, films, pictures, posters, illustrated leaflets flannel graphs, puppets, etc., and. works only in ore caste like Uraons, Mahars or Satnamis will you call it propagation?

Answer.-Yes, provided evangelism is understood in the sense explained by me above. It would not be propagation if these activities are done with a view to convert 600,000 villagers in 10 years.

This is too much of a business method. It is not a spiritual method.

In the year 1910 at Edinburough, World Council, it was recommended to leave to the Indians the evangelistic activities. Last year at Evanstone it was decided that the Christian church is a world church and it is supra-national Evanstone expects that churches in India would be "rooted in the soil yet supranational in their witness".

Supra-national does not mean de-nationalisation but only means that the State should not interfere with the creed that God is the final authority. The Chairman read out "The Christian forces of the world though still a minority must on that very account quickly become a very organised and militant minority" (World Christian Handbook, page 57, 1952). I do not subscribe to this. In my opinion the Church in India should be one Church as everywhere and should be entirely under the control of Indians. In my view the Church in India must eschew denominational differences and must become one Church. I do not agree with Dr. Pickett if he thinks that a National Church in India would reflect the spirit of political Nationalism. But I disagree with Rev. Anantrao. (See N. C. C., December 1954, page 544). When he says that the Christians in India would be unifying if the foreign support is stopped.

I would like the Christian faith to absorb all the best in Indian culture and to express itself in Indian ways.

In other words there should be an Indian expression of Christianity. If a school or a hospital is used mainly as an instrument for conversion to Christianity it is not evangelism. I thoroughly disapprove of primary schools being started for utilising the fees for maintaining a church. I disapprove of the policy of having Christi Raj or Masahi Sthan.

No. 2

Name-Rev. Canon Kurian.

Caste-Christian.

Address-Nagpur, Cathedral House, Nagpur.

In reply to the questionnaire issued by the Committee I have filed a statement. I belong to the Gondwana Mission. I was formerly in Mandla and have come to Nagpur in January 1955.

There is difference between conversion and proselytization. Proselytization means only adding to the numbers. We have got only one Pracharak. The preaching does not mean attacking any other religion or the persons who are venerated by them. If somebody were to say that unless he became a Christian he would go to hell it is not called propagation. If the Government is helping the Harijans and aboriginals I would not call it as an inducement. It would be good if they were to extend their help to needy Christians. We have had no trouble from the Government officials.

The grants which we used to get from abroad are being gradually reduced. This year we only got £ 200 and next year we may get less. Religious instruction in schools should be left to individual choice.

No. 3

(21-9-1955)

Name-Shri Jal Gimi.

Occupation-Document Expert.

Address-Nagpur.

I was a student in the St. Francis de-Sales High School and St. John's High School. I joined Morris College afterwards. Both are Roman Catholic schools. Bible history was one of the subjects prescribed for the junior and senior Cambridge examinations. That was St. Francis D. School. There was also catechism class meant for Roman Catholic boys. That used to be the first period of the day. Non-Catholics were not obliged to attend the class. But I used to attend the class at the instance of my father. He was a student of St. Xavier's College, Bombay. When I was attending the classes a lot of interest was shown in me by the Father. The special interest went to the extent that the Father said to me that I should attend special instructions on Sunday, afternoons. I continued attending the "special lectures", on Sunday, afternoons with a particular priest. One afternoon as I entered the room of the Priest I saw his desk covered with huge thick volumes, presumably literature concerning Christianity. No sooner. I stepped in then the Priest remarked "Jal, your Zoraster had no right to found your religion". However small I was in age, *i.e.* (about 13 or 14 years) something snapped inside me and I retorted by saying "Father, if my Zoraster had no right to found my religion, your Christ had no right to found your religion". Naturally I was very badly caned. The caning was so severe that while in the process I managed to run out of his room straight home and showed the blue and black marks on my body to my father. Next morning my father approached the school authorities and without going into the demerits of the affair had my name removed from the school roll. This was in 1928. I am running 41 now. I was then admitted in St. John's High School, where not a word of Christianity and its teaching was ever breathed by the priests in the institution. There were quite a large number of Catholic boys. There were no catechism classes in the school nor was there any Bible class.

In the St. Francis High School we were often told by some priests, "Boys, non-Catholic souls have no salvation unless they became Catholics," because we were not Roman Catholics.

I personally and in fact my whole family have great reverence for Christ and of my daily prayers is the Lord's prayer, *i.e.* (our Father).

I might also state their bright side and some of the very good points that I know concerning these Missionary activities which to my mind considerably outweigh the little unfortunate experience that I had in my school days. The sisters of Charity, as they are called, have been known by me to do such good work and under circumstances which I feel I personally would never have the courage to perform. One such instance is about a place close to Ahmedabad where I was told the lepers in the city were ousted from the Municipal area and not cared for either by the State or the local bodies. These lepers got together and managed to have a mud and tatta shelter for themselves and did not dare to leave the four walls lest they might be punished. The condition in which they lived must have been worse than that of animals. For their bread and butter they used to hand a basket outside their huts to receive alms. This went on for quite some time, till the sisters of Charity heard about this and went all out to help them, and make them live as human beings as they do now. Those inhabitants still maintain their own religion. There has been so far no interference with their original faith. To the best of my knowledge I saw that institution three years ago. On my enquiry I was told that none of the inmates have changed their religion. My enquiry was not from the lepers. It is managed by the Catholics.

I have never been to Jashpur or any other tribal areas. My experience is mostly confined to towns, *i.e.* to urban areas.

There is another instance which has occurred just about a fortnight back when my own cook lost his wife after child birth. The 10 day old child was a problem to the young father and his old mother who was practically blind and bent double with age. He comes to me and tells me that his neighbours in the Dharampeth area have suggested that the child be placed in the custody of the Sisters of Charity in the local Maria Immaculate Convent, till such time as the child is able to stand on its own legs and run. This man belongs to the scheduled caste and this reflects very creditably on the Missionaries that a Hindu should voluntarily take his own child for safe custody to people belonging to different faith altogether. In fact what struck me then was, why, have not people in his own community, *viz.*, the Hindus have a home for such cases. I mean I have known of a very good institution here called the Rashtriya Swayamsewak Sangh which is doing lot of good work in the country but unfortunately is paying very little attention to the social uplift and religious teachings amongst the lower strata of society. If they take up such work I am positive that the Missionaries will find anything hard to do in this country.

To Mr. Tiwari o Mungeli.- I have never attended any Protestant institution for school or college, so I do not know whether boys or students are told by the Priest concerned that their only salvation is in being Christians. I have attended church services in the Methodist Church in Nagpur twice or thrice. I was the only non-Christian there. I went there with Christian friends. After 1947 I have heard that people were converted by inducement but I have no personal knowledge of any instance. I heard this in bar-room.

No. 4

Name.-Dr. E. Asirvatham.

Age.*-5*8.

Occupation.-Head of the Department of Political Science, University of Nagpur.

Chairman.- When I come across such phrases as “aggressive evangelism”, “evangelical crusade”, “invasion teams” and such other form suggesting a drive, it strikes me that it may amount to propaganda.

Question.- Can these expressions be described as propaganda?

Answer.- Such a process, I shall take with a grain of salt. In India I think these are likely to be misunderstood. As a member of Christian church I would deprecate the use of such language or do not approve of such language which is likely to do more harm than good. 600,000 villages mentioned in the address of Alexander Mc. Liesh of World Dominion Press may mean only that they went to convert the whole of India.

Since the termination of the war a great number of narrow-minded, bigotted and outlandish Missionaries have come out to India. My suggestion is that a body like the National Christian Council should be asked to screen the Missionaries coming to India.

As I do not know the facts relating to Indonesia, Karens in Burma and. Nagas in Assam I cannot say anything. My feeling is that if there is any trouble like this, these people will go revolting as Nagas, Karens but not as Christians. If it is proved in a Judicial manner with due process of law that it is exciting disaffection than legal steps should be taken, preventive measures may be taken.

I know the World Council of Churches and International Missionary Council.

Question.- I just read out and I want an interpretation of the following expression:-

> “The need of particular churches to be rooted in the soil and yet being supranational in their witness and obedience.” Does this apply to the Church of England?

Answer.- Supranational does not mean anti-national or denational, I mean by obedience, obedience to God and not to Church.

Question.- Could you kindly explain the meaning of the passage, “the Christian forces of the world though in a minority should become a militant minority”

It only means to roll up your sleaves and be ready.

Question.- Will you kindly interpret for me this expression “But when there is a conflict of loyalty between Christ and the State, the true Christian has necessarily to choose obedience to Christ (National Christian Council Review, April 1955). Would the word Christ include within the ambit of its meaning “the Worldwide Organisation of the Christian Church” (World Handbook, 1952, page 58).

Answer.- I cannot say yes or no.

I want a Church a free church in India without any authority from outside India. In my life-time I would like to see a genuine indigenous church which I hope will have the uniqueness of our national character. It will be loyal to every culture. I would like to incorporate the best in the spiritual and moral experience, i.e., of cultures of all lands.

I am in favour of Church unity, but I see many difficulties in the way.

The Union of Dr. Pickett as extracted at page 544 of December National Christian council Review, 1954, was read out.

I say that there can be no true and lasting Internationalism which is not rooted in sound nationalism.

Foreign help has stood in the way of church of India reaching Indian manhood. Even if Indians are unified and become independent of foreign churches, it can receive foreign aid, I have no objection to receive money from Foreign Boards because no strings are attached.

If there is a United church in India there is no fear of its being utilised by any foreign power. If it is organised on a democratic method there will be no fear.

I disapprove of what is said in Missions in Mid-India as translated into Hindi, viz., that Police officers, forest officers and teachers should be utilised for converting non-Christians to Christianity and that the responsibility of proselytisation should be put on their shoulders. Any person whether he be a Christian or a non-Christian who uses his official position to give direct or indirect support to any religion is not true to the purpose and spirit of religion.

I am not in favour if hospitals are used for proselytising people.

To Shri S. K. Deshpande-

If mass conversion means converting of a large mass of people without any adequate preparation and the using of illegitimate methods I am not for it.

Will you like to have the propaganda of the type that unless you resort to Bible there is no salvation? My answer is: If a person says that Bible contains the word of God and solves ones moral and spiritual problem, as well as problems of the world I am in favour of it. The Bible is not the only source, although as a Christian I believe to be so.

(22-9-1955)

No. 5

Name.-Shri B. E. Mandlekar.
Age.-59.
Occupation.-Advocate, Supreme Court.
Address.-Nagpur.

I am submitting the copy of my book, “Musings”, wherein I have studied the relevant questions which are being considered by the Committee. The special pages to which I wish to draw the attention of the Committee are:-

(1) Pages 66 to 68.-A letter to Dr. Cholkar (Prohibition of Cow Slaughter).
(2) Pages 194 and 107.-Intended legislation regarding “Place of Religion in the National Scheme of Education”.
(3) Pages 111 to 117.
(4) Pages 297 to 298.-“Hindu New Year’s Day”.

I turn to question No. 11.

In the present infant stage of our Bharat it is necessary that there should be no foreign influence in our national life. In our political life we do not want any interference either from America or from Moscow. In the social life, as well as in economics, we want to develop our own life. In my scheme of national evolution I will not exclude any Indian for his economic, social or philosophic outlook the assistance which he can take from his brother, I would not exclude also knowledge received through books from outsiders, but as far as monetary or other help is concerned, it creates a slavish mentality in the person receiving, as it is the hand which gives, that controls. My firm belief has been, from whatever I have read, that in matters of religious and philosophic thoughts Bharat has not to look for anybody for any help or guidance. It is being abundantly proved that what was mentioned by Bharat philosophers is being inductively proved by Western sciences and applied psychology. In our infant state, and particularly after the removal of domination by Muslims and Britishers from India, Bharat has not yet got full time to remove the rust or the ashes of embers of philosophic knowledge in books of Hindu philosophy from embers and experience of Bharat’s great swears. To illustrate: If Swami Vivekananda’s teachings are carried to every home in India, I am perfectly sure that no one would look or listen to foreign propagandists in religion preaching contrary to Hindu religion.

2. I would like to learn the principles of Christian religion from a Christian Indian, but not from any foreigner, particularly if he supplies money to Indians-institutions for the teachings of Christian religion. Because of their Indian background Indian Christians would be able to explain more correctly than a foreigner.

When the foreign Missionary goes to the aboriginals or to the untouchables of the Hindus be wants to exploit their ignorance and economic difficulties. If a foreigner goes to this area to start a school or to open a hospital I would suspect his motive because be would be doing so with the support of foreign funds; because the foreign funds may be received for the purpose of conversion. That means he should render help to poor people out of humanitarian motives but not to convert them, i.e., with ulterior motive. I do not wish that there should be any increase in the number of converts.

In my experience of elections I found that if I approach a Christian he could say that he would vote according to the instructions of the Christian Association. This means that the individual Christian is under the influence of some institution. If such a Christian is not under any obligation to any foreign body on account of monetary assistance, then I should say that there is no objection to his voting for anybody. I regard religion as a mode of social control and therefore if there is any influence working from outside in the region of religion I would suspect that some kind of force is working behind it. What I fear is that this body will be separated from the bulk of the nation.

Schools and hospitals should not be used for proselytisation, particularly with the aid of foreign funds.

I hold that conversion to Christianity adversely affects national loyalty.

If there is a war between a Muslim and a Hindu the Christian will remain neutral, but if there is a war between Christian and Hindus the Christians will help Christian.

When the Christians did not press for a separate state for themselves they did so on the assurance that the Indian Republic is going to be a member of the Commonwealth. I am prepared to absorb everything that Christianity can contribute through Indian Christian channels. Any resident of India is a Hindu.

My answer to question No. 95 is to be found on page 113 onwards of the book Musings.

I am in favour of religious teachings in schools and colleges. Today it so happens that although the adherents of one religion think that their religion is universal that claim is not admitted by others. On account of this conflict there arises difficulty in teaching religion in schools.

By religious teaching of Hinduism I mean that a pupil should know something about Krishna, Ram and other great personalities who are separated by Hindus. I would have no objection to teach the life of Jesus Christ, also his teachings. If in the class there are Hindus, Muslims, Parsis, the prayers of the class would be the prayer of the majority. I think it is quite fair that minorities in India should offer the Hindu prayers.

I want that there should be text books containing the lives of Jesus, Zoraster, or Buddha and so on.

I would be in favour of special classes to be held on Sundays for teaching religion, in the different classes. If the background of the religious philosophy is common, then the deity that is worshipped becomes un important. The Secular State must legislate for all persons in India irrespective of their different religion, e.g., on bigamy. This is good to all.

I am in favour of the State taking over the Maths with all their property and utilising it for social and charitable works.

To Shri Tiwari of Mungeli.

I came to know from the Nagpur Christians that an individual Christian is not free to vote for the man of his choice. I cannot mention names. I cannot mention any instance of a person having become a Christian in my presence. If a Christian Missionary finds that there are some young boys without any food or clothes, no borne, etc., and he takes them to some place of shelter and gives them food, education, etc., it is objectionable if he does it with the idea of converting them. I do not believe that any such boy brought up by Christians will remain a Hindu. I admit that there are people who are helpless. I have not seen street preaching for the last 25 years. I do not object to medical relief being given by any Christian provided he does not get money from abroad and from religious institutions I would welcome any help, from e.g., the Ford Foundation. There are many in Hindu society to render help to poor people. They are of a religious character. I know the Christian doctrine that one must love ones neighbour and that helpless people should be helped. But I do not desire that this sentiment should be used for converting people. If a helpless Christian comes to be in distress I will help him as I would help a Hindu. I would not ask him to change his religion. I have no objection if a Christian helps a helpless Hindu. I maintain that Schools or Colleges in India should not get any financial help from abroad, particularly from religious institutions. I do not object to Ramkrishna Mission receiving help from outside. Ramkrishna Mission does not convert. I have stated in my book entitled Musings that I do not belong to any political party. (Page 292).

I have no objection to dine with a Mahar and I have inter-dined with Mahars. On account of the present

social outlook inter-marriages with Mahars will not be favoured. The untouchables (many of them) have become Christians not by conviction but by helpless conditions. I come across instances of about 500 untouchables and aboriginals having become Christians on account of their economic distress. They are all from Madhya Pradesh and I came to know through the official records. Even before 1947 the untouchables of a level as to enter the temple would have been allowed to enter the temples. I would not have allowed a man wearing dirty clothes and if he is a leper, to enter the temple. Out of the 500 conversions which I have mentioned there was none literate, i.e., who have received primary education. They were either such as could merely make a signature, but mostly who would give their thumb-impression. If there are others who are educated upto matriculation standard or even graduates, have become Christian, it may be due to promote his further chances. Even if a Missionary doctor serves the lepers for 10 years and then out of the feeling of gratitude a patient embraces Christianity, it is objectionable. If an Indian Christian pastor is converted by an Arya Samajist I have no objection, if the pastor by conviction comes to believe in Hinduism. I have no objection to convert him by conviction. The population of Hindus in India may be about 28 crores, and the population of Christians may be about 80 lacs. I am not able to tell the present population of Madhya Pradesh. The population of Madhya Pradesh before the merger was two and half crores. The Christians may be about 4 to 6 per cent of the total population of Madhya Pradesh.

(23-9-1955)

No. 6

Name.-Rev. John W. Sadiq.

Caste.-Christian.

Age.-45 years.

Occupation.-Secretary, National Christian Council and Priest.

Address.-Nagpur.

I have read your article published in the National Christian Council Review of January 1930. There is a word of difference between a man who respects Christ as a great man and the person who acknowledges Him as his personal Lord and Saviour. The latter by joining the church participates and in some sense carries on the work, which Christ entrusted to be done. Even if a man were to venerate Jesus as the perfect manifestation of God on earth still he would not be a Christian, if he does not associate himself with other Christians, as a member of the Church, involving baptism. I differ from Roman Catholics in regard to church and doctrines. The Christian doctrine is only an attempt to interpret the life and the teachings of Jesus. No one can be a Christian unless he regards Jesus as his Lord and the only Lord. Anybody who is outside the church cannot be called a Christian. A Christian is he who believes that the only wav of seeking peace is through Jesus Christ.

Question.- But Jesus himself said not everyone that calleth Me Lord and Lord will enter into the Kingdom of My Father but he that doeth the will of My Father which is Heaven. (Mathew, VI 21).

Answer.- He was only emphasising there the contradiction between those only calling Him Lord and Lord and those who did not do the will of the Lord. Even among the members of the church there are quite a large number of people who are not truly Christians. There can be and may be people who belong to the church by Baptism, but may not be true Christians.

In 1910 there was a meeting of the International Missionary Council in Edinburgh. The two principal recommendations were that it was the duty of the Christians to preach the Gospel to the whole world and secondly it can best be done by co-operation and unity. It was always understood that the church was more important than the Missions. Many Missionary Societies have merged in the Church. In 1912-13 the National Missionary Council of India, Burma and Ceylon, was started to give effect to the aforesaid principles. Later on it became National Christian Council in 1923.

In 1928 there was second World Missionary Conference in Jerusalem and the third in 1938 at Tambaram in Madras. In Tambaram the emphasis on the church was greatly stressed. I will send you a copy of the Tambaram Conference minutes (abridged report). There was a Regional Conference for South East Asia at Bangkok which was a joint effort of the International Missionary Council and the World Council of Churches. Dr. Raja D. Manikam (also Reverend) is the Joint Secretary of the International Missionary Council and the World Council of Churches formed in the year 1948.

At the Conference in Bangkok it was decided that Christ sitting on the right hand of God reigns and the church owes it to the world and reminding□□ etc. [*Christianity and Asian Revolution* (pages 90- 91)]. The church is concerned with Social, Economical and Political problems. In 1952 at Lucknow there was a

meeting of the World Council of Churches. This was mainly in preparation for the second World Council of Churches meeting at Evanston, in 1954. It concerned itself with the sphere of the entire life and activities of the church all over the world. The International Missionary Council and World Council of Churches have executive committees to carry on their work. We do not approve of mass conversions; even conversion of individuals for political motives is objectionable. On this particular point I agree with Sardar Patel□s words (page 138, *The Whole World is My Neighbour*). I do not like the word mass conversion. There have been and will be group conversions. Conversion means to raise their standard of life as a whole including spiritual. If groups desire conversion purely for social and economic aims without regard to their essential spiritual life it is not to be encouraged. There is a lot of misery, sickness and illiteracy among the people. To take advantage of their holplessness would be un-Christian, Even if the Bible women preach in. the halls of the hospitals or for the purpose of evangelization there is no objection. I wont compel anybody, i.e., any patient.

Proselytising means simply adding numbers to which we are opposed. Evangelism is conversion by conviction. The Christian does not distinguish between spiritual and secular life. There can be no divorce between the two.

If a preacher decries mother man□s religion and makes unfair comparisons between thou personalities venerated by the different religions it is not desirable. If the preaching is that □we are all sinners and that we as Christians have found forgiveness in Christ, we have a right to proclaim this, just as anybody has a right to proclaim it if he has found a similar experience. I do not approve of decrying personalities who are held in reverence like Ram and Krishna.

Question.- Kindly interpret to me, □the need of particular church to be rooted in the soil, yet supranational in their witness a rid obedience (page□ 29, *World Christian Handbook*, 1952),

Answer.- Here the word obedience to Christ is through the Church and so Church, is indispensable.

The resolutions passed at the Ecumenical Council are not binding but they are advisory. They are entitled to consideration and respect.

The expression □militant minority□ occurring on page 57 □World Christian Handbook, 1952□, is an unfortunate phrase. It only means energetic effort.

Karens in Burma, Amboyncse in Indonesia, Uraons and Mundas in Orissa, Jharkhand in Madhya, Pradesh, etc., have been agitating. I have not studied these movement. They may be due to political immaturity and social troubles.

The, idea of the chosen people occurring at page 75 of National Christian Council Review of February 1954 has no political, significance. Supranational is to be understood only in a spiritual sense.

Question.- Will you kindly illustrate the meaning of supranational regarding the English Church?

Answer.- The Church of England is an established Church, but there are churches in practically every State in the world which together with the Church of England consider themselves as members, of one Church known as the Anglican Communion.

Question.- Is not the established Church of England the National Church of England.

Answer.- In England itself this does not mean that Church can override the State.

The nationalism which is referred to (at page 544 National Christian Council Review of December 1954) as a danger is a possible tendency that might show itself in a single united Church in India which will concern itself solely with national affairs and forget that there are fellow-believers and Churches in other country.

The mention of □a call to evangelise 600,000 villages in India in 10 years□ which was issued by the National Missionary Society at Madras means the preaching of Christianity only. The purpose was that the Gospel of Christ was heard by as many people as possible in the whole country.

Question.- Would you like the Mission property to be transferred to Indian Christians as the church property, as I understand, has already been done in some cases ?

Answer.- That is what we have been urging for the last 15 years. Most of the Missions are only eager to transfer their properties in India to properly constituted trusts but are prevented from doing so because of the prohibitive cost of both registration and stamp duty. We mean by □Indian trust□. □incorporated in India and free from foreign Missionaries, i.e., foreign influence and personnel□. We would suggest that the Committee should find a practical solution regarding the transfer of properties. The National Christian Council is working

towards an arrangement by which the foreign Missionary will come to India at the invitation of the Church.

To Mr. Tiwari of Mungeli.- The money which comes from abroad for abundant life movement in Bilaspur District is meant to give relief to the poor, so far as I know. The work which is carried on by this movement is for the uplift of the people and has apparently nothing to do with Communism. I do not think that this programme will involve any loss to the people or Government. I have no objection to the Ramkrishna mission preaching to Christian people. No Christian is under an obligation to exercise his vote under any direction of any church, i.e., every Christian has the right and freedom to vote according to his conviction. The group conversions take place very much on the lines as for instance recorded about the story of the conversion of the large number of people on the day of Pentecost. If I am in-charge of any religious institution where I have authority to use money for good causes, if a beggar or a person in need comes to me and I do not have my own money I shall be justified in using this money to help this man though I shall not be justified in giving that help on condition that the needy man accepts the Christian faith. It is not true that all the money that comes from abroad is meant for directly evangelistic purposes. Whatever money comes from abroad if it is for the good of the people should be welcome, whether it is received by the Christian institutions or non-Christian institutions. I will be the first man to stop that money which comes for the purpose of disrupting the national life of the country. To the best of my knowledge no converts have been made under pressure or by use of force or by undue inducement. The control of the affairs of the church must be in the hands of the Indian churches, but a foreigner if he is a member of that church may be assigned any responsibility which the church thinks proper. I do not personally know about Jharkhand, but judging from experience of other part of India I would simply say that I do not believe that the Jharkhand movement has been backed by the church. If there is an impression that foreign Missionary instigates the movement, that is a wrong impression.

To Shri S. K. Deshpande.- I do not know enough about the Jharkhand movement. Those people who have been returned from the Jharkhand to the Bihar State Assembly or to Loksabha are not all Christians; in fact the majority are non-Christians. Mr. Jaipalsingh is not an actively associated with the life of any church or even with the interest of the Christian community I do not know whether or not all the members of the Adiwasi Mahasabha are Christians. Any slur cast on any religion will hurt people belonging to that religion. In propagating Christianity I deprecate any decrying or abuse of other religions. I do not mind healthy criticism of other religions and of social evils. I am hearing for the first time that marriage is a sacrament for all Hindus.

The attention of the witness was drawn to page 2 of Bulletin No. 28 of Christian Home.

Question.- Do you approve of this attack on the Hindu Community?

Answer.- I shall not subscribe to the views. I certainly do not approve of the tone of the writing.

Question.- Do not the Christians also have the system of marriage between Christians and Christians?

Answer.- Yes, because of the affinity of the religion.

Question.- Does the World Council of Churches and National Christian Council take part in politics?

Answer.- If I happen to be a pacifist I may not join either India or any other country in war.

My loyalty to God takes precedence over my loyalty to any other thing, including the nation, as I believe that the church is the body of Christ. Therefore my loyalty to the church as the body of Christ is greater, though I do not believe that such conflict is necessary.

Our Anglican church is affiliated to the church of India, Burma and Ceylon. Whatever help comes to this C.I.P.B.C. comes from Great Britain.

2. *Mr. Jacob.-* The Resolutions passed at the Bangkok Conference are published, but I do not claim to have read all of them. I subscribe to the idea expressed in the Bangkok World Missionary. Council Conference reported on page 95 of "Christianity and Asian Revolution", in the sense that the Bible is relevant to the conditions that exist in this country, i.e., in India and other countries of Asia. By Hindu nationalism I mean the movement that is contrary-to the ideal of a secular State.

On the 24th September 1955.- The Lucknow Conference of December 1952 was organised by the East Asia Secretary of the World Council of Churches. It was a study conference in preparation for the second Assembly of the World Council which was held in Evanston in 1954.

The National Christian Council of India has no relation with the World Council but they work in association with the International Missionary Council. Only six churches in India are members of the World Council and of those six churches only five churches are members of the National Christian Council. The Church of

India, Burma, Pakistan and Ceylon, the United Church of North India, the Church of South India, the Mar Thoma Syrian Church of Malabar, the Orthodox Syrian Church of Malabar and the Evangelical Lutheran Federation of India.

Hindu nationalism is not condemned because it is against the tenets of Christianity but it is due to social ideologies.

Question.- Is it not a fact that the conference held at Lucknow condemned Hindu nationalism and communism only on the basis that it was opposed t o the tenets of the Christian religion?

Answer.- Hindu nationalism and communism were condemned because they run counter to the ideal of the secular State which in the judgment of the people who took part in the conference is in accordance with the tenets of the Christian religion.

Question.- Is it not a fact that Christianity teaches only those who believe Christianity are, with God and the rest are not?

Answer.- The opinions recorded at Lucknow conference are not the doctrines of the church.

Christians believe that salvation can he achieved only through Jesus Christ. They do not know any other method.

Question.- Was not this conference organised in order to find out means and methods to carry out intensive and extensive methods for convene?

Answer.- It was not a conference to make plans for evangelization.

Evangelism was one of the subjects at the Lucknow conference.

I also adhere to the opinion that loyalty to Christ is above loyalty to the State.

Question.- Does not your loyalty to church come in conflict with your loyalty to the nation?

Answer.- No.

Question-Chairman.- We have claimed exemption from the operation of Madhya Pradesh Trust Act under section 36 (b) and as we are not a trust. Most of the Missions have applied for exemption from that Act because they are not trusts for the benefit of the general public.

I hand over this written statement bearing upon the questionnaire for the consideration of the Committee. This should be treated as a confidential document so long as the Mandamus procedure is pending.

(24-9-1955)

No. 7

Name.-Dr. I., S. Williams.
Caste.-Christian.
Occupation.-Arch Priest, Indian National Hindustani Church.
Address.-Bombay.

I am a Doctor of Divinity. I got this degree from the Indian Orthodox Church. Its headquarters are in Madras (South India). It is a registered body. I shall send a copy of the constitution of this body. Archbishop Rev. K. C. Pillay was the founder of the Indian Orthodox Church. There are 18 churches in South India and one church at Bombay with a congregation of 200.

One of the chief tenets of the church is Apostolic succession Archbishop K. C. Pillay was consecrated Bishop by a synod of Bishops of the Orthodox Church. The church in India owes allegiance to the patriarch of the Greek Orthodox Church in Antioch. In the Bombay church the Anglican litergy with consequential amendments, is used, as most of the members originally belonged to the. Anglican church. The right, of managership of the Church is still in dispute. Originality it was an Anglican church and the property of the church vested in the Secretary of the State. I was a member of the Anglican church and so I and my congregation came into possession of that church. Later on we declared ourselves independent of the foreign church administrative system. The whole congregation without any dissident voice adopted the Orthodox faith. There is no foreign organisation which controls our church. The Indian organisation is known as All-India Federation of National Churches and all the independent churches in India are affiliated to this central body. None of the ecclesiastical dignitaries such as Bishops or Archbishops receive any salary.

They all do honorary work. The building in Madras belongs to the Orthodox churches and is controlled by Rev. Dr. Pillay.

Those who are members of our churches claim to be National Christians; they am excluded from and deprived of the membership of the established churches.

We hold the doctrine that Jesus Christ is the personal Saviour and the only Saviour of the world and that baptism is necessary for salvation. We have preachers but not paid ones. They have their independent means of livelihood.

There was rally of the National Christians held at Jabalpur on the 4th and 5th June 1955. I presided over this conference. I do not believe in proselytization but I believe in conversion which means real change of heart. A Nationalist Christian does not believe in the control, domination and authority from any foreign body. It is because the foreign domination destroys initiative in the first place and tends to denationalise them. I say that the Christians with few honourable exceptions in India are not nationalistic. The loyalty of the Indian Christian to a foreign church implies a loyalty to the State to which the church belongs.

The Anglican Missions which are working in India believe that the ruling sovereign of England is head of the Church that is wrong because Christ is the head of the church and not the ruling king. The Anglican Missions working here also believe that the English Sovereign is the Defender of the Faith of the church.

I use the word ordinary subject to correction. The Indians who become members of the American church are influenced by American culture. To a certain extent it will affect Indian Christians loyalty to his country. To give an illustration if there is a war between America and India the Indian Christians who are under American church will not enthusiastically support Indian Nation. In the recent years I have noticed a trend in the attitude of Indian Christians in favour of Indian culture.

I presided over the rally of the Nationalist Christians held at Jabalpur on the 4th and 5th June J955. The resolution No. 3 passed at the rally disapproves of the continuance of the denationalising foreign church administrative system in Free India and considers it baneful to the national interest of the people in India in general and the Christians in particular. I do not mind a foreign Missionary working in India on the invitation of the Indian Nationalist Church, but I disapprove of a foreign Missionary working here under the control of his foreign church administrative system whereby he imports into India his denominational system. The foreign church administrative system results in the denationalisation of Indian Christians.

About six foreign Missionaries had come at our invitation and helped in the work of the National Church. They preached and went away. All they said was that they had come to India to share their faith with the Indian Christians.

Some of the methods adopted by the foreign Missionaries are not spiritually sound. They offer economic advantages to the poor as well as to the needy. The people gather round them with the hope of being sent abroad for education and even for sight-seeing. It is an inducement. I would not like any educational institution being under the guidance and administration of any foreign Missionary, because no independent country in the world will entrust the education of children to any foreigner. I dislike proselytization in any form. I will not approve and do not approve of hospitals being used for this work. I have no personal knowledge of hospitals being used for proselytization.

Our movement has been opposed by the churches controlled by the foreign Missionaries. Opposition is mainly from church workers and other stooges of Missionaries. We are welcomed by non-Christians, 'both by Hindus and Muslims. Even in Jabalpur an Aryasamajist, Hindu Mahasabhaite, welcomed our attitude in this matter. They did not mind expression of my faith that Jesus Christ was the only Saviour. I have not converted any one in the sense of baptism, but I did preach Jesus Christ and it is possible that people got converted in their hearts. There is a genuine respect for Christ among the non-Christians. Even when our foreign friends visited Bombay, 2 from America and one from Canada, the reception was accorded to them by non-Christians and that was attended by Jains, Aryasamajists, Parsis and others and Ramkrishna Mission and the Sanatani Hindus. The audience mostly consisted of non-Christians and Hindus. Only if we are freed from the domination of the Alien Church Administration would Christians be welcome in India by all sections of people. I can give an instance of how non-Christians appreciate the Christians and their religion also. When there was a funeral of one Mr. Kale, a Hindu, a Kshatriya by caste at Sonapur, Bombay, there was performance of rituals by Hindus, and speeches were also delivered, and before cremation I was requested to address the people, as also to offer a Christian prayer; and I did so very willingly, and there was an atmosphere of friendship between non-Christians and Christians. This will always be so between Christians and non-Christians if the foreign control is withdrawn.

To Mr. Tiwari of Mungeli-

My birthplace is Muradabad. I was educated in a Hindu school at Sitapur and in a Christian college at Lucknow and Lucknow University as well as Bombay University. Perhaps my grandfather or great grandfather became Christian. They belonged to the Sikh Community. My father was in the service of an American Mission and when. I was about 10 years old I came to understand things. After that my father did not continue in service. We are 3 or 4 brothers. Only 2 of us were learning in school. I was also reading in the High School. All my domestic expenses used to be incurred by my father. I used to work in the Methodist Church as a boy at Sitapur and Lucknow. I used to attend the St. Paul□s Church in Bombay. I never visited Jabalpur before the rally in 1955. I do not know whether the name of P. D. Yadav is in my register. I was a guest of Shri E. Benjamin while I was at Jabalpur. There were 3 members in Shri Benjamin's house. There were two females and one male. As by correspondence I knew Shri Benjamin I stayed as his guest. I know Rev. Bishop Pathak of Nagpur and also that Mr. Benjamin is a member of the C. M. S. Church at Jabalpur. I do not know if the church in Jabalpur is under any supervision of the Bishop. I do not know that Benjamin was ex-communicated from the church. I conducted the divine service in St. Luke□s Church at Jabalpur. I do not know that Shri Benjamin had taken forcible possession of this church. All I can definitely remember is that Mr. S. D. Singh attended the rally in Bombay. There was no admission form circulated in any area on behalf of my church. I knew Shri Benjamin for 2 or 3 years through correspondence I personally saw him for the first time at Jabalpur in connection with the rally. Even though a person may be the member of the All-India Federation of the National Christians and president of the Committee he may be a member of the C. M. S.; there is no objection.

Question.- The Missionaries work in India under their respective foreign denominations. Do you think that this is right or wrong?

Answer.- It is not right.

The All-India Federation of Nationalist Christians in India is not a denominational institution.

Question.- Are you a Christian?

Answer.- I am not prepared to answer this question.

Question.- Have you read the Bible?

This question is disallowed.

Our Federation is an organisation of independent local churches. There is an independent church in Nagpur, but not yet affiliated. The name of the church is the Nagpur Independent Church. Shri Rajaram Sontake is the Minister of the Church. I do not know if he was a pastor of the 1840 church.

(Mr. Tiwari says that he was a pastor of 1840 church but was removed from this office).

The Federation has no doctrines of its own; all that insists upon is that the church should be independent, nationalist, free of control of any outside church and that it should be Christian. Some of our members are foreigners and we have fellowship with foreign churches. We have received no monetary contribution from any foreign church. I do not get even a pie as a salary from my congregation. I did not get even a gift. I had invited 5 or 6 foreign friends to Bombay. I paid a few hundred rupees which were raised by contributions. In the first party there were 4 and in the second party there were 2. One was from Canada and 3 or 4 from U. S. A. There is a committee representing the All-India Federation. The president of that body is Shri R. S. Modak. He lives in America. He is the President of the Indian Federation. He is not paid by the Federation and he maintains his livelihood there.

Question.- The visitors who came to India were the members of the Federation.

Answer.- They were friends.

We do not want any foreign control even supranational. I am very positive that there should be no outside control in any form. Even in India our Bishop will not control the church, but only the Panchayats will. I preach every week in the open air. No non-Christian ever obstructed us. We distribute copies of Gospel and tracts written by ourselves or the tracts approved by our panchayat. Schools should be controlled by local panchayats in consultation with the Education Department of Government. I got the degree of D. D. in 1955. I did not go to a foreign country through the Indian Orthodox Churches, although I had been to foreign countries. I went abroad for 2 or 3 months. I have ceased to be a teacher for 3 years. When I was a teacher my salary was about Rs. 500 per month. This Bombay Education Society was founded by Europeans. I served for 15 years. This society was founded mostly by Anglicans. I joined the Federation in 1952.

To the Chairman-

There are 80 lakhs of Christians in India and every Christian is an evangelist and therefore it is not necessary for any foreign Missionary to come to India for evangelization.

(26-9-1955)

No. 8

Name.-Shri R. P. Tekem.

Age.-31 years.

Occupation.-General Secretary, State Adiwasi Sewa Mandal, Dharampeth, Nagpur.

Address.-Dharampeth, Nagpur.

This Sewa Mandal was started in 1947, Shri Lalsham Shaha, M.L.A., is the President of the Mandal. There are seven members in the Mandal. We do welfare work among the Adiwasis and we attend to their grievances in education, employment, land and any harassment by Government officials. In Berar there are instances of Police officer having beaten the Adiwasis and harassed them in other ways (the urine of their wives was put in their mouth). This occurred nine months ago. I complained to Government and an enquiry was made. From 2nd September 1955, I toured Berar and I found that there are no complaints of harassment by the police. The Adiwasis are not Christians. Among the Adiwasis, even the Christian Adiwasis do not depart from their customs except in their worship. Christian Adiwasis, at the time of marriage, observe their old customs at home and then they go to the church for marriage. Among us there are no Sagotra marriages. That custom continues even among Adiwasi Christians.

Among us even if an Adiwasi goes to a Hindu temple, a mosque or a Church he does not become a Hindu, or Muslim or Christian. A Christian Adiwasi will marry a member of the Adiwasi community only. An Adiwasi will marry an Adiwasi, whether he is a Christian or not because they worship their own God.

There was an instance in Jashpur State. The girl was in Government High School. Her original name was Nilima, but in the school register her name was changed to Elsie. She discovered the change of name when the school certificate was given to her. It was Government High School, Jashpurnagar. Her people for two generations were Christians. As she may be going to a Church she was considered to be a Christian, but in reality she continues to be an Adiwasi, because she was born in the Adiwasi community. The Adiwasis are neither Christians nor Hindus. In the Tribal Welfare Schools Ramayan is taught to Adiwasis and the Government is trying to convert them to Hinduism. This can be found out from the 1951 census. In the census report there is a remark that the number of the Adiwasis is being reduced on account of their conversion either to Hinduism or Christianity. Adiwasis regard that they are neither Hindus nor Christians. Their customs are different from those of the Hindus or Christians. There are now no conversions from the Adiwasis. The methods used for conversion to Christianity are not objectionable. In my opinion there is no conversion unless an Adiwasi gives up his caste, *viz.*, the caste of a Gond. If he remains in his caste as a Gond, he will continue to be Gond even though he may embrace Christianity or Hinduism. We are not Hindus because we eat pork and beef.

I object to the teaching of Ramayan and Mahabharata, if the Government wants to give the knowledge of Ramayan then let it give the knowledge of all religions, i.e., Hindu, Christian and Muslim.

To Mr. A. B. Shinde of Jabalpur-

If an Adiwasi becomes a Christian, Government withdraw the concession; but if he becomes a Hindu the privileges are not discontinued. When the Christian Missionary tries to help any Harijan he is doing it in the same way as a Hindu or a Muslim does.

No. 9

Name.-Shri Gangaprasad Nandkishore Tiwari.

Caste.-Christian.

Age.-26 years.

Address.-Mungeli, Madhya Pradesh.

I belong to the Church of Christ and that is the only one Church in the whole world. I was baptised by a priest who belongs to the Church of Christ at Katni. The Church itself is known as Church of Christ. I was converted in January 1952. I go to churches of any denomination and I preach the Gospel of Christ. Besides this, I am a journalist and publish the paper named Sawadhan. I conduct a paper called

□Sawadhan□ in Hindi. The proprietor of the press is Shri L. M. Patale. There are 500 subscribers. There is a fund consisting of the subscription of the paper and some private offerings. I get my pay from this fund. There is no definite salary. I draw the amount as I require.

I was not offered any secular inducement such as a high Government post or marriage, but the only inducement that appealed to me was that I was admitted into the Kingdom of God and that I would attain peace of mind and become a son of God and I would be delivered from sin. This I believed and I became a Christian.

While I was a Hindu I used to go to temples and I asked the priests pointing towards the idol whether there was God there. They said that they were only earning their living. Then I went to one Pandit who said that I should go to temple and find God there. Then I went to Bombay and I got employment in a film company. I was a cine-story writer and an artist, *i.e.*, an actor. For writing the story I had to study the sacred books of the Hindus, Muslims and Christians. I knew Bhagwad geeta as I was Brahmin. But I did not know Islam, so I went to a Moulvi and he gave me some idea of Islam. Then I began to study the Bible. In the course of study I was interested in St. John□s Gospel. The great difference which I found between the Christian and Hindu religions was in the basic idea that God himself goes in search of sinner through Christ, whereas in Hinduism man has to seek God and he does it through digging wells, building Dharmashala and going on pilgrimages and distributing charity, alms, etc., I went also to some Missionaries. They were indifferent towards me, under the impression that I was in need of monetary help. At Allahabad I met Rev. Pal Das, Secretary, Tract and Books Society. I asked for baptism and he said that I should stay there for 15 days so that my sincerely would be tested. Then I went to Cawnpur, Lucknow Jhansi, Itarsi, Bhopal and ultimately Katni. Here I met brother Paras Masih who was pastor in charge of the Church of Christ. Here again I asked for baptism. His answer was that I should stay for a week after which I would be baptised. After this I was baptised.

When I went to Mungeli, my native place, I was much harassed by my friends and acquaintances. I was editing the newspaper □Sawadhan□ At that time it was a political paper. One Babulal Kesharwani filed a criminal case against me stating that I was not the editor of Sawadhan. The complaint was dismissed in the court of Shri G. B. Singh. I have not accepted service under any Mission in India. I joined the theological seminary at Janjgir. With the help of some friends I began publication of the □Sawadhan□ It was stopped due to financial stringency. I was invited to preach in many churches in Madhya Pradesh, United Provinces, Vindhya Pradesh and Bombay and South India, *i.e.*, Deccan. Now with the help of friends I am able to keep the □Sawadhan□ paper going from last year. The Hindus used to regard satnamis, and others as untouchables, their shadow also was avoided by them. That was the state of things I found when I was a Hindu. In my own house there were 12-13 satnamis as servants, but they were treated as animals. They were not even allowed entry into temples. Among the Hindus the vast majority, i.e., 99 per cent of people disapproved of a man embracing any religion out of conviction and they always try to disgrace him and put all difficulties in his way.

I go to my house out of love for my people but I am treated in a different way. Conversion to Christianity has in no way changed my loyalty to India and culture. In fact I began to love those whom I had offended before.

I am acquainted with many of the foreign Missionaries in Madhya Pradesh and I have lived with them and I never found that they tried to influence the mind of Christians against their own State or alienating them from the loyalty to their country. I never staved with any Roman Catholic Missionary. Last year I visited Manendragarh and I preached and distributed copies of tracts and gave my testimony. Some people there were so offended that they tried to catch me alone to do violence. I reported the matter to a police officer at Manendragarh and he told me that there was a certain Goonda involved in the affair and criminal case was pending against him. The police officer assured me that no harm will be done to me. I went to Chirimiri to preach in the church. But there I was shadowed by the police as I told them that I had gone there not only to preach but to baptise. Two constables of the L. I. B. objected to my activities there and they brought me back to the station.

While I was preaching at Itarsi in the open air there was an attack, on me and my friend, made by the partisans of Hindu Mahasabha or Arya Sabha. There were two or three Municipal members who forced me to get out of the place where I was preaching. The other gentleman with me was Rev. A. Aslum and Andrias from Jhansi and some Bible students from Allahabad. There was also propaganda conducted in the Newspaper □Jai Hind□ and also □Yug Dharma□ Nagpur, against me. Some eight or ten people who had been recently converted to Christianity complained to me that they were called by the police and threatened as to why they had embraced Christianity. In Takhatpur the tahsildar and some members of the Gram Panchayat Committee brought pressure to bear upon me to get reconverted to Hinduism. After Anjordas gave his statement before the Committee at Bilaspur he said to me, on my enquiry, that he had not been prepared to give evidence but at the instance of Mr. Varma he came forward and gave it. At Bilaspur I along with some Christian friends including women preached on 13th April 1955. There was no obstruction to the

traffic as stated by Shri Chitale, but in the meantime R. S. S. men turned up and they wanted to discuss with me. Government ought to take steps to prevent people from interfering in preaching. When the appointment of the Committee, as originally constituted, was announced there was a general feeling that Christian preaching was being prohibited. The police also prevented us from preaching at Ganjipura saying that the Government have appointed the Committee.

It is my definite and firm opinion that money should be received from foreign countries for any purpose which is going to benefit the Indians and Government. As a result of an accident I was taken to the Medical College Hospital on the 12th March 1952. That accident was deliberately caused as I happened to be a Christian. I was shown as Brahmin in the hospital. I corrected it as Christian. When Dr. Balkrishna came he asked me the reasons for correcting it. Then I was sent to the Mental Hospital and I was there for ten days. Then Dr. Dube certified that I was quite alright. I interpret this as a pressure or harassment.

To Mr. S. K. Deshpande, Pleader-

(Note.-Mr. Deshpande congratulated Shri Tiwari in that he considers himself . still to be a Hindu and a patriot, even though he believes in Christ.) There is nothing like Hindu religion.. There is Hindu culture. I read Gita and Puran. I read Ved commentary. My Ishta Deveta is Parameshwar and there is only one God. The Hindus say that they tolerate worship of any God but then in practice they do not observe it. I have no faith in the Cross as a symbol of anything, such as, reality, truth, etc., The Cross stands for man’s endeavour to rise to divine life by sacrifice. A Cross whether of wood or stone or metal, has no value unless its reality is reflected in the mind. I do not regard the Cross as idolatory because I do not respect the Cross, as it is represented. I am not conversant with any of the beliefs of the Roman Catholics. It is my belief and I preach that salvation can be had only through Jesus Christ. There is nobody in the world besides him whose name is given by God. This is according to the Bible. Nobody opposed me saying that there can be salvation through other sources. Before conversion I was committing thefts from my house and used to spend money in vices.

(The Chairman brought to the notice of Mr. Tiwari a letter written by his father, dated the 20th July 1954, in which he complained that his only son Mr. Tiwari was induced to become Christian by the Mungeli Mission in the hope of being married and sent to America.)

I came across Miss Chobe at the. Railway Station, Bilaspur. It was Miss Chobe who gave a copy of the Bible and I read it. What my father says in the application is absolutely false. He wrote that letter at the instance of Vishwanath Gupta. “Jai Hind” paper belonged to a Trust in which Seth Govinddas was a member.

No. 10

Name.-A. Shriniwas Rao.

Age.-47.

Occupation.-Advocate.

Address.-Nagpur.

Conversion affects the solidarity of the nation and national existence is undermined.

I give instances, Eastern Bengal and Pakistan have come into existence as a result of conversion. Jharkhand is a Christian movement, so also I am afraid there will be a demand for a separate State in Travancore-Cochine. The safeguards that I suggest-

1. That no minors should be allowed to be converted and attempt to convert a minor should be prohibited by legislation. Even if the father happens to be a Christian the minors should never be allowed to be converted, from one religion to another-.

> “Conversions should be registered on the lines of section 14 of the Central Provinces and Berar Public Safety Act, 1947 (Act No. 38 of 1947)”.

In the Managing Committees of mission schools, hospitals and hostels there should be non-Christian members with one nominee of the Government. There should be at least a nominee of the Government and there should be no religious teachings in schools. That may be given in colleges. Ramayan and Mahabharat are not religious books, but they are useful for giving moral training.

I cite the instance of Kashmir. The influx of foreign Missionary personnel and money should be stopped except on Government level. This restriction should be put through Government.

To Mr. A. B. Shinde, Advocate of Jabalpur-

I am a witness on behalf of the Hindu Mahasabha. Mahabharat is a historical book, and Ramayan consists of high ideals depicted in it. Ram is believed to be God by the Hindus. Ramayan is a poetic history of Ram. I do not know any historical developments in Buddhism and Jainism. By prehistoric I mean before Christ. I would not recommend Bhagwad Geeta to be taught in schools, because religion cannot be taught in school. I do not know any Jain institution which is exclusively Jain. If the constitution gives liberty to minority to have their own institutions then it should be amended if there are no safeguards in the constitution. I am not against the import of milk-powder to India. The opinions I have stated represent the views of the Nagar Mahasabha, which I represent. I hold that conversion affects the loyalty of the people, i.e., from Hinduism to Christianity and Islam and vice versa. It is because the Muslims and Christians do not regard India as their holy land that their loyalty to the land is not to be depended on. English people□s holy land is Jerusalem.

(27-9-1955)

No. 11

Name.-Shri Donald G. Groom.

Occupation.-Warden, Friends Rural Centre

Address.-Rasulia (Hoshangabad).

Age.-40.

Caste.-Christian.

I consider myself as Missionary but I may not be accepted as a Missionary in the normal use of the term. My work at Rasulia is such that it would not normally be classified as Missionary work.

I came to India in 1940 as a member of the Society of Friends. I had previously been working in France and Spain carrying out relief work. When I came to Rasulia and came to identify myself with the village people I discovered that the greatest contribution I should make was more completely to identify myself with the village people because the need for general improvement in conditions in life of the people was something in which I could make a contribution. My concern for service in India which developed in England came to take the shape of the desire to share my life with village people as, completely as possible. This led to work at Rasulia centre; to building up of a programme of work in the field of education, health, agriculture, cooperative, etc. All of the villagers are non-Christians. The idea of conversion to Christianity is foreign to the whole conception of sharing the life of the people. I became quickly a student rather than a teacher to learn the people□s mind in which I live. In the Hoshangabad town and Itarsi town there are Christians but in villages the people are non-Christians. In the centre there are some Christians. We have no preaching programme.

Our idea is not to build up a Church. The friends came to India and Hoshangabad for relief work about 60 years ago. Since 1935 Rasulia has become a centre of rural uplift work where both the English and the Indians work together. We feel it was a call to us to bring people of various religions together and nationalities too and make them cooperate with each other and come to deeper understanding. The depth of fellowship is much deeper now than it would be if we were to give the impression that we have mind to convert the people. Spiritually also we come to closer understanding of each other. A Hindu would show his Bhagwad Geeta to explain to us the idea of forgiveness and *vice versa*. If there is a conversion of a Christian or a Hindu it would he from a deep sense of call or conviction and it can take place either way. My experience is that on either side there is a desire to understand each other, but not to convert which would lead to a conflict among us which is not tolerated by us. My position on this matter is not shared by all friends but has been accepted by many friends officially and personally. I believe this is true to the basic principle of quaker faith. There are friends in India who engage in evangelistic work, because of differences of conviction in the society of friends in America. They do not approve of the service programme of other friends. The friends operated a Mission hospital of 100 beds in Itarsi. It became impossible to provide adequate financial support for such an important hospital and arrangement was made by which friends, the Local Government, the Municipality combined to administer the hospital for the past two years. It has been used by the Community Project and Friends continued to give financial support. Our friends felt that such a hospital could be run efficiently from 7,000 miles away and finance adequately for the needs of the area. While the hospital was administered by the friends the whole staff was Christian and during the five years of the transitional period by community project the same staff remains. Now the Medical Superintendent has to retire under the rule and a non-Christian Medical Superintendent is brought. It was the basic principle of friends that there should be no proselytization carried on in hospital and I have never heard. The nurses had private prayers. We wanted to get non-Christian nurses to be trained in our institution but it was difficult to get them in the circumstances mentioned. I have no specific information about allegations of Mission

hospitals being used as means of conversion. I do not approve of humanitarian service being used for conversion. It is the presence of the medical man which has religious conviction which will influence the service and the treatment at the hospital, but criticism has been levelled against both Christian and non-Christian doctors, The religious question is irrelevant. The spiritual nature of a medical man certainly influences the efficiency of treatment. I do not believe in any organised society for preaching to the patients in the hospitals or in the words.

Our work here is financed by English and American Government and public there for social service projects.

We have a basic school at Rasulia. All the teachers are Hindus. Religious instruction is imparted in this way that the birth day of Ram, Krishna, Mohammad, Christ Jesus and their teachings conveyed to the pupil so that they may understand the principles of religion.

We are carrying on other activities such as relief centres, adult education, agriculture, dairying, health programme through Kasturba health centres.

An aboriginal who remains in the village and goes on getting training remains in the village environment; whereas the Christian aboriginal enters into environment in which his life in the village becomes estranged. This is an unfortunate thing which happens, because of the mental and environmental change taking place.

As a Christian I do not think that to ensure world peace the whole world should be Christianised but I think that greater hope for world peace if people following different religions understand each other better.

Conversion is a thing which no body can induce by talk, because it is an inspiration received from God and it does not involve his becoming a member of the Church on the other hand proselytisation means that one man feels that his faith is superior to other man□s faith and he should share his belief and he becomes a member of a Church. The inevitable end of proselytisation is that he becomes member of the Church whether he be a Muslim, Christian or Hindu. This may be due to human weakness. We friends do not baptise at all. During history many have attempted to deny us as Christians.

To Mr. A. B. Shinde-

The Mid India yearly meeting of the Society Friends was and is represented by the Mid India Representative Council. Many years ago, I was asked to attend the meeting of the National Christian Council as a representative of the Friends Society Council.

A church is an assembly of people with certain identity of faith and conviction. I am a Christian but do not accept any dogma. I believe in many of the teachings of Bible. Some of the teachings of the Bible which I do not believe. The World Council of Churches do not accept the Friends as full members. But our representatives do attend the world conference and they did attend the Evanston conference. We have representatives in the United Nations also. I believe that the Bible has a special message to me. (Asked if he did not feel the urge to share the message of the Bible with the people.) The witness said, that he would speak to the needs of the people and if he had a special message he would give it in a language that would be understood by the people. I have never come across any occasion on which I felt it necessary to bring in the extranious message of the Old Testament or the New Testament to meet the needs of the people, but I have shared the message of the Bible as it come to me through spirit in terms that the people could understand. I have had several people coming to me asking for the message of the Bible and for conversion but I always found that there were extranious motives behind the request. I had no case of any one coming to me desiring conversion as a direct result of my service. But colleagues of mine have asked for better enlightenment regarding my faith because of my association with them. The scheduled caste and scheduled tribes people responded more to our work than other caste people. The out-caste feel the need of our service so that he may have an opportunity to advance but our service is meant for all. There was no otter Hindu or Muslim or Government working agency working when we began our work. The centre was started in 1935. My centre operates 20 villages and I never found any particular body carrying on this work. A representative of the friends came to India to enquire into the possibilities of any mission or other group taking over the hospital without success. It was at the instance of our group. I differ from other Missionaries as my religious beliefs are generally unacceptable and my approach to village work is different. When an aboriginal becomes a Christian be is estranged from his community because he enters into different pattern of life which I regard as unfortunate. An aboriginal has a culture of his own, a pattern of life and it is unfortunate that he should abandon that pattern of life as a result of conversion.

To Mr. S. K. Deshpande-

If after becoming a Christian, one were to live and share along with his brotheren, he would not be shunned by the society because he had become a Christian but it is he who becomes Christian unfortunately feels that he can not mix up with that society and, therefore, he becomes estranged from the society.

Question.- You had said that it was very unfortunate that an aboriginal when he becomes a Christian begins to think that his history is the history of the English after conversion.

Answer.- I do not think that this is general.

To Mr. A. B. Shinde-

By history I mean sense of identity with the Missionary, his life and history, but I do not think that his loyalty is changed.

(Note.-Shri Groom says he would file a written statement.)

Dated the 27th September 1955.

Written Statement

Name-Donald G. Groom.
Address-Friends' Rural Centre, Rasulia, Hoshangabad, M. P.

I am convinced, as a result of 15 years' experience in India, that there is a place for Western people living and serving in India as Christians. I personally dislike to use a label because labels cause confusion. It is not clear what a 'Christian' is, because those who are supposed to speak with authority as Christians differ in their interpretation of its meaning. Even so, there is no objection to a Western person, as a Christian, living in India and witnessing to his or her faith. The difficulty arises where an attempt is made to draw others from their faiths and persuade them to adopt the Christian faith, and when means are used to achieve this which are unrelated to the spiritual purpose which a change of faith necessarily involves. I don't think anyone will deny the possibility and the rightness in some circumstances of conversion. A faith, if held strongly, has to be expressed outwardly either in words or in action, and when a faith is so expressed some will inevitably be influenced and wish to adopt that faith. This should not necessarily divorce a person from his culture or heritage, but it often does because the conversion is usually followed by some outward rite of acceptance of new associations and allegiances demanded by the group to which the convert is drawn. This is an expression of the weakness of the human vehicle by which religion is brought to bear on the lives of men and women.

Personally, I have never been interested in converting another in the sense of trying to draw him into my set of ideas, beliefs and associations. There are certain principles of life which I often find it necessary to witness to because I believe that they are fundamental to human growth, but in such witness I find that I am one with people of all faiths, and with people without religious sectarian convictions. The world would be at a great loss if people of sincere conviction ceased to witness to those convictions by word and deed, but such witness brings all sincere people into one spiritual fellowship which cuts right through sectarian barriers. Any action which stems from the idea that this truth is ours and any who wish to share in it must join our society, is a hindrance to true development as all possessiveness is.

The question of loyalty is an important one. I believe that a strongly held religious faith does temper one's sense of loyalty, because there grows within the heart of men a sense of loyalty to principles which have their source in God's Truth rather than in the conceptions of men and States. Such a loyalty should be considered a national asset because it brings into affairs of nations concepts which alone can lead them into paths of peace and well-being. The danger lies in an acceptance of a religious faith which has extra-national loyalties by people who cannot reach a full understanding of the higher spiritual loyalties and are liable to be non-contributive or even harmful to national aspirations. A religion preached by Western people, the outward signs and historical associations of which, are also non-Indian, can have an influence on an unenlightened person which may lead him to have anti-national thoughts.

In the Friends' Rural Centre, Rasulia, of which I have been the Director for twelve years, there has been a conscious attempt to bring into a fellowship of service people of different religions and nationalities. The Christian and the Hindu, caste and outcaste, have worked and lived together and have grown spiritually together. Because of the complete absence of desire to change a person's religious affiliation, there has been a greater desire to understand one another and the deeper aspects of ones life. Four-fifths of our staff are non-Christians but that is immaterial because our objective is to carry out a concern for the welfare of the village people and not to classify people under their religious affiliations.

I feel that no one from the West who lives a normal Christian life there, would deny that the spirit of our work is anything but Christian. I hope that a Muslim and a Hindu would feel that the spirit of the work is according to the best Muslim and Hindu traditions. I feel sure that within such a setting a Westerner finds a very warm welcome from India and he is not expected to be anything but the best that he is capable of being and do

anything for which he has not a genuine calling.

The spirit of antagonism and suspicion between people of different religions is very harmful. It is not a climate in which the followers of any religion can make a positive and true contribution. All should try to remove this antagonism and suspicion, that the contribution of each can be truly assessed and brought into the channels of Indian life. Conversion or reconversion under any sort of *pressure* is unspiritual and counter to the best of the culture of this great country.

(18-10-1955)

No. 12

Name-Shri Y. Surender Paul.

Father's name-R. Paul.

Caste-Christian.

Age-45.

Occupation-Serving in the Mid India Christian Council, Social Education Organiser for Madhya Pradesh.

Address-Gass Memorial Centre, Raipur.

I was an active member of the Congress in Madhya Bharat for 10 years and I am still in the Congress. In last November I was at Shirki about 4 miles from Basana and I found the relations between Christians and non-Christians were strained. The Hindus of the village boycotted the Christians and some of them (Christians) were not allowed to purchase things from Hindu shops in the village. The Christians belong to the Mennonite Church. Last November some one came from Delhi and he said that he was deputed from Delhi and the people might have misunderstood him as may have been sent from Government. He began to say that Christians insult our Gods and religion. Some Hindus approached the Christians for subscription to the Ganesh festival and the tension arose because the Christians declined to subscribe as it was not a Christian festival. They said that whenever they had their Christian festival they do not go to other people asking for money. I have personal knowledge of this incident. I heard reports from Sagar district about the harassment of the Christians by the Hindus. The trouble in Shirko was reported to the police but it appears that no action has been taken.

As regards the methods used for conversion we have to leave whatever might have been done by Missionaries before 1947. Since Independence the attitude of them has changed not in all but in most cases. The bulk of the amount which is received from Home Board is used for the maintenance of the hospitals and schools and a little fraction is being devoted to evangelistic work. By this I mean that the money goes to the churches where they have to support pastors whose business is like priest, purohits who look after the Christian community. Some money goes to the preachers. I cannot say whether in comparison with the past state of affairs it is more or less. The salary of a preacher varies according to his educational qualification. If a man is B.A., B.T., his salary may vary from Rs. 100 to Rs. 150 per month. In some churches there is a rule that nobody can be a pracharak and pastor unless he is educated in theology. Conversion to Christianity in no way affects the loyalty of a person. I was a Christian and I had joined the Independence movement in 1946 which was going on in the State. I was running a hotel in Biora in Rajgarh district in Madhya Bharat and a provision store and a soda water factory and in my absence two employees of the political department removed all the articles in my shop and I suffered a loss of Rs. 24,000. Provincial Congress Committee appointed a Committee on the direction of the All India Congress Committee and they declared it to be a political case. This occurred in 1946. The Diwan of the State asked the patel to remove crops from my 25 Bighas of land and took possession of the land. I have filed a suit in Biora tahsil court which is still pending. Last year, Government delivered the land to me but I was deprived of the land by the Patel. Hence I had to file the suit. I cannot say that it was due to my being a sufferer or Christian. What I say is that the Christians may put up with all these hardships but will remain loyal to our State and our Government. I cannot give the name regarding harassment of Christians by some officials in Sagar. It was a stray talk when I gathered this information. In 1950 the Government of India invited an American psychologist Mr. Mc. Fee through UNESCO to know the reason of tension between Hindus, Muslims and Refugees. He published his report in the book "In the Minds of Men". In my opinion the present tension between Hindus and Christians ought to be made a subject of psychological study. This I think is the best way to deal with the problem.

To Mr. Munje, Advocate-

(Mr. Munje represents R. S. S. and Hindu community in general.)

Question.- Was not the tension between Hindus and Mohamedans solved by partition ?

*Answer.-*There is no comparison between that tension and present tension.

Question.-Any reason to say for not such comparison.

Answer.-The reason is that the Muslims demanded the partition of the country and the Christians surrendered the right even in separation.

The Muslims began to demand a separate State under the instigation of Britishers. Because in some parts of India there may be a strong Christian minority you cannot assume that Christians will demand a separate State. There may be a few Christians who may have any political demand but they do not do it being Christian party but as a political party. According to me this tension between Hindus and Christians will not be solved by partition because we know the conditions in Pakistan.

Even if the Christians will be in majority they will riot demand a separate State.

I do not think that even ignorant Christians if backed by foreign Missionaries will demand a separate State. I will condemn Nagas, whether Christians or non-Christians, if they want an independent State for themselves.

The 27th September 1955.

No. 13

Name-Shri Dayashankar Bailey.
Father's name-Ganpat Bailey.
Caste-Hindu.
Age-64 years.
Occupation-Accountant in Ramgarh Electric Supply Company, Main Road, Ranchi.
Address-Ranchi.

I came in contact with Missionaries that a Padri, viz., Robert McClay, used to come to my house. He belonged to A. G. Mission. I gave him a book entitled "Manav Dharma" and in return he gave me a copy of Bible and one book entitled "Nishkalank Awatar". I put him some questions regarding the Bible but he never cared to answer the question.

(He is discharged.)

No. 14

Name-Mr. M. S. Tajwarthy.
Caste-Muslim.
Age-35.
Occupation-Pleader.
Address-Naya Para, Raipur.

I knew the late Rev. Gass who died in 1944. I am closely associated with the Gass Memorial Centre as Secretary of the Sports Activities. Their activities cover adult education, vocational education for children, ladies club, literary society and sports. Anyone, Christian or non-Christian, is entitled to become a member of any of these branches. The subscription is Rs. 9 per year for all these activities. The member is entitled to take part in any of the various activities. The money for the maintenance of these institutions comes from abroad. The building also was constructed with the aid of abroad, i.e., American Evangelical Mission. There was no recreation centre provided for middle class people until this centre was started. I have been a member since 1944 but I was never asked to embrace Christianity. There is a hall in which the Christians go for prayer in the evening for 5 minutes. Even the Christians are not asked to go there for prayer. I know Dr. Seyboldt at Raipur as I come in contact often. He is a learned man. He is the head of the Mission which owns these Gass Memorial activities and also Tilda hospital. The Mission conducts hospitals and schools and social activities. There should be no objection to the entry of foreign missionaries into India as there should be some from our side going abroad. The money coming from abroad should be regulated by Government. The motive of those who send money to India must be for humanitarian work. This much I can guess. We also distribute milk to children irrespective of religion. I myself am distributing milk to the Muslims of my locality. Mahant Laxminarayandas is the President of the Relief Supplying Co., which distributes milk also.

To Mr. Deshpande.- Mr. Tajwarthy objects to the cross-examination and I am not a witness for any party.

Chairman.- In order to obviate the objection that the statement is one-sided we have adopted the practice of

letting any one to put questions. Whether the Gass Memorial centre has some evangelistic activities I do not know.

I agree that no self-respecting persons should like to have any charity from others.

(28-9-1955)

No. 15

Name-Shri R. N. K. Biswas.
Age-60.
Caste-Christian.
Occupation-Farmer.
Address-Village Maradeo, P. O. Dhamtari, district Raipur.

I am an independent farmer from 1928. I have been born and brought up in the district of Hoshangabad amongst the Quakers. In 1919 I went as delegate to the Peace Conference in London representing the Indian Quakers. I know the witness Mr. Donald Groom very well. Mr. Donald Groom is supported by the British Friends Service Council. As far as I know they have church one at Sohagpur, one at Hoshangabad, one at Itarsi, village Makodia, and Banapura. These are the churches of the Quakers. They are called Meeting Places. They have the silent form of service and they do not have paid evangelist. The Church there is self-supporting and Mr. Groom is supported by the Friends Council. There are two sections amongst the Quakers. One is called fundamentalist and the other section is called modernist. The latter is called the younger group. The younger group does not believe in the Bible as a whole but in some parts of it. They call themselves Christians.

Question.- Is a man Christian if he does not believe in the Old Testament and New Testament?

Answer.- There must be unity in fundamentals though liberty in accidentals but charity in all things.

Question.- Are the Quakers Christians ?

Answer.- Quakers are Christians. They are members of the Mid-India Representative Council. They are like Vedantis and Sufis. The Quakers are pacifists.

I am not a Quaker now. Officially I am not a Quaker but at heart I am still a Quaker. In that part of it I am a pacifist.

In my area there is no harassment of Christians on religious grounds. The little harassment that there is, is on political grounds, by the Mahasabhaites and the R. S. S. because the Christians vote for the Congress and not for the other parties. I do not agree with Mr. Groom that a man by becoming a Christian becomes estranged from the community. My loyally is double to our nation though I am a Christian. My loyalty to the Government means my loyalty to the country and State, and my foreign visit has made me doubly patriotic. The employees of the Mission are in fact more patriotic and loyal to the State. I am treasurer of the Manku Ghat Mela which is the gathering of Christians. This Mela is an Association entirely managed by churches. Indian Christians assumed foreign names for getting railway service. The change of name has nothing to do with religion. Foreign names were assumed also to conceal their scheduled caste.

When a man becomes Christian he is not estranged from the family but on the contrary he is excommunicated from his family.

Broadly, I am in favour of inter-marriages in Hindus and Christians and vice-versa.

No. 16

Name-Dr. L. Jiwanmall.
Caste-Christian, U.C.N.I.
Age-53.
Occupation-Private Practitioner.
Address-Bhatapara.

Throughout my life I had relations with foreign Missionaries as a student in their Mission High School and Mission College, Lahore, and as a doctor for 14 years in the Mission Hospital and now I am doing private

practice for the last 8 years. The motive of the medical service is just pure humanitarian service. It is the qualification of the Christian to be a Medical Missionary. Our Lord put more force on healing. By healing I mean physical healing. The works talk more than the words. Hospitals are not intended to be used as means of evangelisation. I am the Honorary Secretary of the Hospitals of American Evangelical Mission. They are now managed by the Board created in India. The hospitals are at Tilda, at Baitalpur, Prakashpur, Orissa and Hariar (Orissa). I have worked in Tilda hospital as Medical Superintendent for 14 years. There is a separate hospital for leper which is carried on by the Mission to lepers. I have never heard of any case regarding physical, mental and economic force being used for conversion. Missionaries never give loans. The ideal of the Missionaries is that one good Christian is much better than a thousand Christians in name. We want genuine believers in Christianity and not nominal people. We want quality and not quantity. Indian Christians do not want to form any political party. They had once an association but it has collapsed. The setting of target as to numbers in the matter of conversion does not mean departure from quality to quantity.

The Chairman brings to the notice the passage in an address given by Dr. McLiash at the F. R. M. S. Conference in June 1948 relating to India. He said as follows :-

> "Recently our Indian leaders have seen the vision of an evangelised India and have issued a call to evangelise in the next 10 years these 600,000 villages in India. The material resources are there, etc."

My interpretation is that we have to carry the message of Christ to these villages. That is the meaning of evangelisation.

The target is only to make the Christians active. The word evangelisation also means evangelising the Christians.

By evangelisation we only mean that we bring the good news or the message of Christ to non-Christians. Conversion is not the idea and a Christian, who does not do it, is not a Christian.

We only want to communicate our Christian experience to others and leave it to them to accept it or not.

There is peace everywhere but there is a great deal of propaganda in press against the Missionaries and the Christian community. There are two reasons. One is that aggressive evangelistic work of the Arya Samajist and the other is the political interest of the Maha Sabha and the R. S. S. Jharkhand movement is not a Christian movement because it includes also non-Christians. It is not even a predominantly Christian movement. Up till now I have not gathered it from all sorts of papers that Jharkhand movement has anything to do with Christians. It is only recently during the investigation of this Committee that it has been alleged that the Christians are behind it. I never knew that Mr. Jaipalsingh was a Christian. It is only now that I know that he is on the Jharkhand ticket in the Centre. Conversion to Christianity has nothing to do with loyalty, *e.g.*, I am still a member of the Congress. Vishrampur started as a Christian and has ever remained a Christian village. The land was bought in 1868 by the Mission in open auction and a Missionary built his bungalow on the land. The evidence given by Mahant Vaishnaodas at Raipur that Vishrampur was a Satnami village is entirely false.

In Tilda hospital there is no regular preaching done in it but there is a church outside the hospital compound to which anybody can go for prayers. The allegations made in this respect are false.

I am not against the inter-communal and inter-religious marriages, if it is reciprocated.

By evangelism I mean carrying away the message of the Christ to the world. I used the word evangelistic in respect of Arya Samaj only in the figurative.

Question.- What do you think of the hymn which was sung at the chapel .of the hospital at Vellore.

> "On Christ is solid rock I stand"
>
> "All other ground it shifting sand".

Question.- What right has the Christian to say all other ground is shifting sand?

Answer.- They are singing a hymn in the Christian worship and they have every right to sing that hymn that only shows the trend of their Bhakti.

I am of opinion that hospitals should not be used as means of propagation, because the life of the Christian doctor is a very potent Christian. I am not in favour of Bible being taught in schools. I am not in favour of

hospitals being used for proselytising purposes.

Chairman reads out from the reports of the Nazarene Church, 1954, page 20. □Evangelism is our cause, we make no□□□□ Jesus has called us to preach the Gospel to every creature□□□□ How do you explain it?

Answer.- This statement is absolutely right. That is our right to preach by all means to every living being the message of the Christ. It may be only just by silent example of our lives and this right we inherit from our Constitution. I admit that Bible women go to the patient's attendants, i.e., relations and friends attending on the patient, who are generally non-Christians. In the wards the preaching is not allowed. Personally I do not approve of even what I have said above.

Question.- Do you approve of this □In our hospital we have a splendid Bible woman in Sarjabai Yengad who daily gives her witness from room to room also Sampat Shinde who is wonderful testimony works with the men who come there.□

Answer.- I do not approve hospitals being used like this. Such a practice does not prevail in our Mission hospital, and other hospital I know.

I file a written statement and a letter from Dr. Rev. Seybolt.

No. 17

Name-Rev. Gurbachansingh.
Age-43 years.
Occupation-United Church of North India; Superintendent, Gass Memorial Centre, Raipur.
Address-Secretary, Mid-India Christian Council, Raipur; Member, Executive Committee, National Christian Council of India.

I am working in the Gass Memorial Centre as Superintendent. This institution has been started and is being sponsored by the American Evangelical Mission. This Mission has many other activities besides the Gass Memorial such as it runs four hospitals, a leper home, some dispensaries, high school, four middle schools and it also co-operates in Allahabad Agricultural Institute, Vellore Christian Medical College, Ludhiana Christian Medical College, Pendra Road Sanitorium, Agricultural Projects and other activities of social and humanitarian nature. Until the year 1954 it also conducted in co-operation with the Indian Church evangelistic programme. We have centres at Baitalpur, Mahasamund and Baloda Bazar and Raipur, Tilda, Vishrampur, Bhatapara, Raigarh. There are seven married Missionaries, five unmarried, one married Missionary is on furlough and two unmarried on furlough. Artpolio is no more a Missionary, as he has left before three years. Mr. Bowl is an old Missionary and he came much early as in 1946. No Missionaries in the American Evangelical Mission are such persons as had been to China. Even my name is misspelt and initials given there are not mine. The facts recorded in this directory are normally three to four years behind the date of printing and at times some of them may be out of corrections. The Mission□s headquarters are at Raipur. It sends reports to its Home Board. The Home Board has its headquarters in Philadelphia, Pennsylvania. I make reports to my governing body about my work and not to the Mission directly. The governing body can send the report to the Mission. Mission had at one time owned the village Vishrampur which was originally established by the Pioneer Missionary of the Mission but now the Mission does not own more than two acres of land. The last six acres were given to Bhudan. Mission has some motor vehicles for its different institutions. □Massih Awaj□ and □Prakash□ are edited by me. □Massih Awaj□ is the organ of the church.

Question.- You, perhaps, remember that Shri Bajirao, M.L.A., had produced a copy of Satyanam Panth and he was unable to show from this book that Guru Ghassidas was a Christian and a disciple of Christ. The words which occur at page 6 of this pamphlet are these □Issi Satyanamka Prachar Sunau jiske Vareme abhi suna hu□. The passages were read out from page 5 to page 6, and part of page 7 was read.

Answer.- There is no reference that Ghassidas had become a Christian, in this passage. This passage was pointed out by the Chairman.

A reproduction entitled □Issai Jaye to Kaha Jaya□ taken from Urdu Riyasat weekly 2 on the 10th May 1954 was reproduced in □Massih Awaj□ because in this statement the editor of the magazine who is a Sikh very vividly reports the condition of the Christians and ill-treatment meted out to them in which even the State Government have remained silent.

At page 60 of the Blue Book, 1955, it was shown that on account of Missionary salaries and appurtenances in India Mission is 90,072,28 dollars and now there are 28 Missionaries on the India roll. In the year 1955

the number of Missionaries is less than 28 including wives. Therefore the figure 28 shown in the Blue Book is not applicable to 1955 and out of this there are 4 Missionaries on furlough. The rate of exchange between dollar and rupee may be, I am informed, one dollar is equal to Rs. 4-7-0. This enquiry could be made from the National Christian Council.

We do not use hospitals for propagating Christian religion in Mission hospitals. The reference to hospitals and dispensaries in Blue Book, 1955, at page 61, is only to the Christian staff. The reference to communism and resurgent Hinduism being held in check is a statement of fact based on the history of India. It means that people have not succumbed to the propaganda of communism and resurgent Hinduism even though some of the conditions appeared to be favourable to them. By the resurgent Hinduism I think the reporter means R. S. S., Hindu Mahasabha, Jansangh, Arya Samaj and any other similar body.

The reference to evangelical membership index on page 101 of the Blue Book, 1955, pertains to Christians of this denomination in America and not in India.

Question.- Tambaram report, page 38, on the World Mission of the Church there is a statement "Care should be taken to secure that evangelism has a central place in all medical and educational institutions". This statement is reproduced in other parts of the report.

Answer.- On page 43, an explanation of the previous statement is given which reads as follows:-

> "Works of healing, education, the distribution of the Bible and Christian literature, rural uplift and social betterment hold their place for the varying ways in which they have expressed the spirit of compassion".

It does not mean active evangelism in the hospitals, but the spirit of love which Christ has shown and the Christians should conduct their activities in the same spirit.

Dr. McLaish's statement of the year 1948 I have seen it for the first time. When and where he made this statement I do not know. I think what he means by this is that Christians should go forth sharing the message of Christ with their fellow-countrymen in villages of India. Since the number of villages quoted are approximately 600,000 this statement seems to be figurative rather than historical or statistical.

*Question.-*What do you mean by evangelization?

*Answer.-*By evangelisation I mean sharing the message of Christ with the people. It is based upon the various texts in the Bible including the last command.

Christians believe in God as interpreted in the Bible, Our faith is the way it is manifested in the Bible. The description of God as the Father of Jesus Christ implied Divinity of Christ and Incarnation.

*Question.-*I draw your attention to the sentence "That only God can save the peoples, and that the God and Father of the Lord Jesus not only can but will-and the only hope before the world lies in those who at least attempt to know Him and to follow His way. National Gods of any kind, Gods of race or class, etc....

*Answer.-*If the non-Christian religions think that by the word national Gods means Gods of Hindus or Muslims or Greeks then they are mistaken. It means nationalism raised to the status of God may Nazis and Fascists did where State was considered as God.

The attention is drawn to page 75 of the National Christian Council, February 1954, to these words "He was crucified with his crime written over his head, the King of the Jews with him the Kingship of God appeared on earth—we cannot understand the New Testament without the Old and Old Testament without New, therefore the Church treats them as one book and the central theme of that book is God's choosing (election of a people to be his own people by whom he proposes to save the world). Now and this is the next great point (we who read in church today) read it as members of that people.

Answer.- If this paragraph is read in continuation it explains itself. It is a matter of history which refers to a distant past that is the days of the Jews and also their conception of themselves as chosen people.... We Christians do not consider as chosen Christians.

I do not understand by that statement that Christians are a chosen people and my own belief which is based upon the Bible according to that I do not believe that Christians are a chosen people. That is the opinion of many.

I am a convert. After becoming Christian I still felt that I am an Indian like every other Indian and to this day I do not feel any difference in my being Christian. Gass Memorial activities can be classified as follows:-

"Social education with 16 centres and about 250 students. Out of these 16 centres there are 6 centres which are conducted among the Rikshawalas. Six Gao Sathis look after them. The programme includes adult literacy, rural help, agriculture and poultry, community living and agriculture. Matters of education are daily classes, monthly gatherings of adults, A. V. Shows, village libraries, social education, melas, etc.".

"*Second activity.*- Boys work which include junior boys, middle school boys camps, senior boys camps, Akhadas and other recreation games for boys."

Third activity.- Children's work which includes village children centres, 3 weeks of children summer camps, children's monthly A. V. A. programmes."

I present this book entitled "Chaturth Grishma-Kal". In these children's camps, children of all classes and communities come and generally 500 to 600 children attend camps. Saturday evening is the parent's night when even men like Mr. S. K. Shrivastava, Mr. M. P. Dube, both former Deputy Commissioners of Raipur, Sarabhai Patel and many other leading citizens of Raipur participated by presiding over the camps.

Literary activities.- They includes poets gathering, debates, public lectures and symposiums.

Recreation activities which include all major games both indoor and outdoor and tournaments.

Free Reading-room and Library- Average attendance in our reading-room is 250 to 300 a day and in best months even 500.

Milk distributing centres.- There is a Committee of living citizens known as Relief Supplies Distribution Committee of the Gass Memorial Centre. Mahant Laxmi Narayandas, M.L.A., is the Chairman-supply with the final approval of the Deputy Commissioner. These supplies come from the N. C. C. relief supplies committee which in turn receive from the Church World Service. Distribution is irrespective of caste, creed and religion. An approval plan is shown to the Honourable Member.

Motive.- It is service in the spirit of Christ. All our activities are advertised in the beginning of every month, so that members and public know what is happening in the Gass Memorial Centre.

Missionaries bands of Rajnandgaon are members of the Mid-India Christian Council and through it of N.C.C. I have heard about a leper clinic, the one at Deori near Rajnandgaon. They have been working there for almost 20 years. Just lately I have heard that the local Government officials arbitrarily locked the clinic and told the Missionary authorities that the Government would open there an Ayurvedic dispensary. I would call it as the instance of harassment. I have received the information.

In the centre we have centre subscription and also whatever we get from the hostel and third source is Mission grants. We get no money through our social education programme, literary activities, all reading-rooms and A. V. A. activities. We do not get any grants. Total expenditure is about a lakh of rupees for all these activities. We get Rs. 33,000 from the Mission plus the free donation of the building. This money comes from outside India. Beneficiaries are predominantly non-Christians. There is no interference of foreign Missionaries in this administration.

This centre was originally started by the A. E. Mission in the year 1940-41. I have been connected with the centre from its very inception. Until end of 1952 the governing body of the centre was the Mission executive. But since then the centre is run by a governing body under its own constitution. There Are 12 committees consisting of members who prepare and supervise the execution of the programme. These members are mostly non-Christians.

My attention has been invited to a statement on page 56 of Blue Book 1955, in which it is stated that the evangelical and reformed church sends out Missionaries to Japan 40, Honkong 3, Honduras 22, Iraq 3, Equador 4, Africa 21. I did not have a chance to read any complaint about Missionaries in other countries. I have not heard any complaint from Pakistan.

I have heard about Federation of National Churches. There are a few churches who are made up of Christians mostly broken away or excommunicated by other denominations. Such churches have made this Federation. The number of their churches all over India would not be more than dozen in the sense I understand a church. These churches are not affiliated to the N.C.C. Dr. Williams belongs to this group.

I have received complaints from number of important Christians in Christian work that their letters are sent for censor. My letter was censored. I reported this to the Deputy Commissioner at Raipur, about the year

1953. I spoke to the Deputy Commissioner and D. S. P. about this and thereafter at least I could not say that my letters are censored.

Harassment that I know that some persons including some petty officials made enquiries which appeared to me without reason and authority. Such enquiries are not made in writing. For the last 2 years very aggressive anti-Christian propaganda is being published in certain section of the Press which is controlled by the communal bodies.

Some literature which has been presented before I did not feel the necessity of bringing it here but there is much literature in circulation which villifies the Christians and their faith. The Indian Church has also sent Missionaries to other countries and I believe the church may even send more if the financial resources allow. One such Missionary is sent by my Church to East Africa only last month. The Lutheran Church has sent 6 or 7 to Indonesia. I think the Church India have sent some to Papua. Normally the wives of Missionaries are not doing any work.

As far as I know Jharkhand is not a movement sponsored by either Christian Church or Christian Missionaries. It is a movement of the Adiwasis in Chhota Nagpur in which Christians and non-Christians are taking part as Adiwasis. I personally once wrote against this movement in a general way.

Friends Service Council up-till 1951 was member of Mid-India Christian Council after that membership was withdrawn but from this year they have become members again and paid their membership. There is no basic difference in our Missionary and their Missionary. Other Missions as a result of their efforts have built a church in India and Friends Service Council have built a Church in India. Mid-India yearly meeting is an association of those churches which came into being as a result of efforts of Missionaries of Friends Service Council Mr. Groom as a person may not believe.

In Raipur in his testimony Dr. Mukerjee, Leprosy Expert, M. P., deposed that the Raipur Leprosy Home was run by the Mission to lepers as Chandkhuri or Shantipur leper homes are run. He also said that the Missionary never submitted any report financial statement to the Committee and he acted always in his own way. My answer to that is that there was an association which was a registered body made up of citizens of Raipur and officers which were responsible wholly for this leper home. Some of the members of that Committee before leper home was turned up to Government was Shri K. B. L. Seth, Khan Saheb Kerawala, Dr. Abraham, Dr. D. N. Mukerjee. This body had its own constitution and secretary of the Committee was appointed by this body, who happened to be a Missionary.

There is a statement here that the accounts were audited and all audit objections answered. In one of the statements written by Shri Seth, reference is made that burnt out cases were coming to his house for admission and staying under trees and he was unable to do anything for them. Shri Seth goes on saying I submit that this position should not be to crated. This clearly shows how the Secretary who was a Missionary and the other officers work hand in hand in one of the reports there is a request to Dr. Mukerjee and the Civil Surgeon to visit the leper home from time to time. This shows that after all activities of this home were not conducted in any high-handed way. Those who became Christians in leper home, Raipur, over a long period of time but when the administration was changed they became Arya Samajists 70 or 80 of them together in one day.

There is a book depot in the Gass Memorial Centre but it does not form a part of the centre. The Mission runs it directly. I have no connection whatsoever with that depot. I can t give a list of books because I am not connected with it. North India Tract and Book Society is a publishing house in Allahabad. I have not read the tracts distributed there.

To Mr. Munje, Advocate.- My opinion about the Akali movement is for a separate State for Sikhs which is detrimental. Any such movement is detrimental to the State. There is harassment of the Christians by the majority of people and petty officials in certain areas.

Massih Awaj is the official organ of the church. The statement from Riyasat was published in this Massih Awaj without comments. (*June* 1954.)

Are you aware the Christians Naga behind this Naga movement.

Answer.- It is a movement of all the Nagas and not only of Christians. If I know that the Christians are connected with any anti-national activity I would denounce it publicly. Naga movement to my knowledge is not a Christian movement. I hear there are some Christians. If Naga movement aims to secede Naga land from India completely then it is anti-national.

Question.- If Hindus say that they are persecuted by the Christians will they be justified in demanding a separate State?

Answer.- This question is absurd. Such a situation cannot arise. I have not read Christianity and Asian revolution.

Question.- Statement on page 95 on the book Christianity and Asian Revolution, under paragraph 2. The ideological task.

Answer.- Explains a correct position.

The church does not dabble in politics in India as far as I know. I do not want to express any opinion on happenings in any other parts of the world.

I do not understand the meaning of the term. Religious nationality.

I have not seen the book Christian Mission in Mid-India, by Bishop Picket.

In my neighbourhood nobody has drawn my attention to any objectionable literature prepared by Christians.

(29-9-1955)

S. No. 18

Name-Rev. R. C. Das.
Age-69 years.
Address-129, Dashaswamedh, Benaras.

For the last nine years I am the Head of a Ashram known as Krisht Panthi Ashram. I am Editor of a magazine (bi-monthly) entitled The Seeker.

The methods and policy of the foreign Missionary have been foreign and I have largely disagreed with them though not fully. As for example they preach in the streets which I think is derogatory to Christianity and I think that it is too cheap a method of propagating the religion. I am an evangelist. I think the spirit of Christianity suits the ideal of the Ashram more than the life of ordinary Missionary. Their method is very largely foreign to our Indian culture. The Christian life as it is lived in India even by the Indian Christians is largely foreign. I embraced Christianity when I was a student in Dacca College at the age of 25. I have worked with Congress people as a volunteer. Those who are converted by foreign Missionaries are influenced by foreign method of life and particularly the life in church. A few can withstand like myself. The life of the foreign Missionaries as well as those of Indian Christians who have imitated them is not consonant with the spirit of the life of Jesus who was a Sanyasi, in fact the best type of Sanyasi.

The Missionaries have been doing excellent work, *i.e.*, noble work of social and religious uplift in the tribal areas such as Santhal parganas, Chhota Nagpur, Khasia hills, Lushia hills and some parts of Himalays, Darjeeling and Kalimpong. It is my personal opinion that perhaps the foreign Missionaries did not understand the tribal culture and they uprooted it, having been attracted by the modern material life such as Manipuri dancing.

I have had no written complaints from any tribal people but I have had verbal complaints made to me personally as a Editor of the Seeker by such a man of standing as the Rev. Jowel Lakra, President of the Lutheran Church in North-East India. His complaint has been that the Aryan and the Hindus as well as educated Bengali have oppressed them the Adiwasis in various ways especially in the matter of educational and economic ways. We belong to a different culture which is quite inevitable. We belong to a Dravidian culture and we oppose the Aryan culture. This is what they say and there is another matter rather serious to Government. They also say that the Congress Government have been trying to upset their educational system and many Hindus and Sanyasis have gone among them and tried to upset the tribal men. The Adiwasi who is animist and is a Christian both agree on this point.

I do not think there have been any Missionaries at least not many who have encouraged the spirit of independence amongst the tribals but the spirit which we now see rather separating tendency in Assam and in Jharkhand may be indirectly due to and is indirectly due to the modem education which they have received and indirect result of their acceptance of Christianity, *viz.*, Christianity exalts the value of human personality to a particular individual or, of a group and I claim that is the contribution of the Christianity to the whole world. It has reacted on the minds of these people which I think is undesirable that they are exclusive and they do not want to be in co-operation with the more educated people who come from the plain so that they do not want to be under Union Government probably because it wants to unify the people. They have inherent love for independence, they are sturdy people. They fear that if they are under Union Government or if they co-operate with the more cultured people of the plain they would be dominated. That is the real

fear.

The majority of more organised missions in India have integrated themselves into their own churches which they have appointed. That means that theoretically the missions do not exist but the Missionaries with their funds and organisations are within the church and so they are ruling as they have been ruling as before from the background.

But the Missionaries with their funds and their organisations and the pattern of the church which they brought originally to India are influencing the church life as well as outside life exactly in the same way as before when they were separate. In fact, I would say that this influence is worse in its effect than the influence which they exerted before when they were separate and outside the church. If Missionaries were out of the church and did not hold any executive administrative position in the church and give money help in the form of Christian charity and help the Indian I church spiritually, *i.e.*, by spiritual ministration that would be the ideal thing and the Indian Christians would feel independent and they will be one with their countrymen, *e.g.*, culturally, in the full sense of cultural and national life. I do not mean that they are not national or loyal to the State at present. It is only matter of degrees. The Christian community is very loyal to the State but not so much to the country, *i.e.*, to Indian culture and social life. This is because of the impact of the Western culture, life upon India which has affected all communities but Christians having had more to do with the West through the Missionaries particularly have been more influenced by this. It is also due to the fact that Christian converts have been outcasted by the Hindus and in various ways persecuted and have indirectly been influenced to think less of the Indian culture than they should. But I am happy to note that the things have changed in recent years. Converts are now allowed to live with their families and in their communities and there is less of persecution.

In principle I am opposed to inter-communal, and inter-religious marriages because, in 10, 9 have been miserable cases. I am sympathetic to such marriages when they happen and I find a great growing volume of opinion both among Indian Christians and more among Missionaries in favour of my view.

Question.- How do you interpret the following expression?

Churches in every country rooted in the soil but supranational in their witness and obedience. (World Council Hand book, page 29).

Answer.- Supranational means that church as a body of Christ that is to say a Sangh of the believers and disciple of Christ are members of one another and belong to one universal fellowship, ecumenical without distinction of race, colour, nationality and status.

If it means International administrative missionary or organisation the World Council of Churches may become a huge complicated world organisation or International organisation then they will be on a par with the Roman Catholic Churches. It will have political repercussions disastrous for Christianity and world peace. It will mean not a church of Christ but Christendom, which is not a spiritual body. I am opposed to the concentration of position and wealth and political power in the hands of religious leaders. First of all it will hurt Christianity and then it will hurt other races who follow different religions. That idea from political point of view is on the lines of pan-Islamism.

The denationalisation which we observe among Christians about which mention has been made before is indirectly due to the Mission□s very set up which is foreign and has been imported into India and also indirectly due to the large amount of help that the Indian Christians are getting.

Some express the fear that in case of a conflict between India and America Indian Christians may act as fifth columnist and join with. America in the fight. I see no danger at present, but there is a possibility of such a danger if tile Indian church does not relate itself rightly to the Indian life and full social and political life of Indians. The church may develop, go into its own shell like the Syrian Church in South India, and then if the Missionaries continue for some years in India and if the Indian Christian leaders who are trained by them remain on par and if Indian Christians are encouraged indirectly or directly by Missionaries a situation that arose in India such as Pakistan may arise. This may happen especially if America continues to dominate Asia through her money power and her military power through the grants-in-aid and free gifts and through the political alliances. I am against Government receiving American aid. If that power increases and the alliances are more than the Indian Christians may be used as tools.

The Missionaries of the old, organisations were more sensible but now there is an influx of younger missionaries who are not so cultured or sympathetic towards India. I wish these were stopped. There are some Missionaries who are one day in Delhi and. second day in Benaras and another day in Cawnpore.

Some of the older missions have been decreasing in number and I know instances of S.P.G. and C.E.M.S.

I heard of the Federation of the National Orthodox Churches. Their stand for nationalism I accept but I do not approve of some of their methods which are not all above board.

There is little mass conversion but I believe it. I too believe that a group can be spiritually converted. There have been instances of mass conversions in India like the spread of Buddhism, Vaishnavism. It all depends on the motive and methods. If a motive is number that is ignoble and un-Christian. If it is a spiritual and moral good of the people then it is noble and I wish that the whole of India should be Christian in that spirit. But in the past I cannot say that the methods used by missionaries have been wise and right. In the past unwise and un-Christian methods have been used and this has hurt the church. So such methods have almost to be abandoned

I do not understand militant minority in a sense otherwise than spiritual, but personally I would not use the word for religious purposes. When you use the word in masses they lose the spiritual sense.

Instead of using the word aggressive in connection with evangelism, I would use active or dynamic.

To Mr. A. B. Shinde.- What is meant by culture?

Answer.- Culture is constituted of many things like the dress one wears, food one cats, and the life one leads (external) and certain ideological and emotional tendencies. Western culture has influenced all communities particularly the people of the Punjab, after the first world war. The majority of Christian converts have been from the untouchables and lower strata of society. They have left Hindu fold because of injustice of the caste system. But there is no caste in Hinduism in the spiritual world. The Christians have caste in spiritual world. The temple worship does not give an idea of Hindu spirituality. A priest in the Hindu temple when he realises his spiritual life leaves the temple. Temple, worship in Hinduism is not central but only peripheral while church worship is central in Christianity. The church which really means the congregation of believers not necessarily the building is central. In the villages and tribal areas people left their original fold because of the social injustices they were subject to, at the hands of the Hindus.

The idea of nationality existed among the Hindus but they did not realise on a large scale as they did under British rule. Citizenship first of all. By nationality I mean being under one political authority, and it was only under the British that the whole of India was unified. Modern nationalism has a bigger content but nationalism is not a new concept in India. I have enjoyed the friendship of many noble Muslim, they have feeling that they are untouchables in India. So the caste was partly responsible for Pakistan. Pan Islamism was largely responsible for Pakistan. Burma is separated because of the difference of race, culture, mentality and language is so different. Linguistic provinces, I think, are not essential. It separates people locally and immediately. English has been a very good via media. The rigid services of Western churches and the general atmosphere of the churches are not conducive to the full Indian Christian life. There was a practical ban on development of Indian church life including worship. Indian enquirers are not helped by worship in the churches, which do not appeal to them. Their feelings are hurt. The word rooted in the soil implies cultural and social life. Supranational means spiritual fellowship. The Catholics may be fifth columnist in case there is a war between India and a State of Catholic faith. I will not spy that about the Protestants. Protestants are more influenced by British culture.

Adiwasis are not Hindus. They are Animists nothing to do with Aryas. They fought with the Aryas but later on came to compromise. Because the Arya Samajist accept the Vedas they are Hindus. The term Hindu is not religious at all. It is a general term.

Anglican Church in India which is now known as Church of India, Burma, Ceylon is definitely receiving grants from the C.E.M.S., S.P.G.E. and other Mission bodies. The Bishop□s fund is augmented by the grants from abroad It is the administrative system that makes the church independent.

The Seeker of which I am editor is a pro-Missionary paper in the real sense. But I have written against the policies of the foreign Missions and have also attacked the church.

To Mr. Deshpande.- The Indigenous religions of this country and culture which is basically Aryan teach respect for other religions. They teach that the different religions have various ways to reach the Almightly. They teach that there is no monopoly of anyone creed for attaining salvation. As a Christian I do not accept the position that the many religions are different ways necessarily leading to the same truth. Christianity claims not monopoly, but finality and uniqueness of truth and God.

No. 19

Name-Mr. H. Rodrigue.

Age-33 years.
Caste-Christian, Indian Catholic.
Occupation-Editor of the Crusader
Address-Mangalore-1.

(Examined in Camera)

No. 20

Name-Shri D. M. Gajabiye
Caste-Hindu.
Age-34 years.
Occupation-Pleader.
Address-Indora, Nagpur.

I have been educated in Christian Mission school in Indora, Nagpur. It was run by the Methodist Mission. I have passed my fourth Marathi standard from that school. All my teachers in that school have been Christians and they used to take scripture classes as the part of our daily education. It was in the year 1928-32. Bible classes were compulsory there. They used to stage dramas in which I used to act as angel. The drama was staged about the resurrection of Christ. These dramas were used to be staged at the festival of Christmas. We were all Hindu students in the school and our teachers used to give books of Gospels for selling in the Mandali that used to be held at 2 places in Indora. I myself had collected at about 10 annas and had given the amount to the teacher. The students were nominated from the class for this work. As obedient students we did not like to displease our teachers. There was competition about the drawing of the sign of the Cross and in my second Marathi standard I had won the first prize. They used to teach us songs which of course propagated the religion but at the same time several songs also deprecated Hindu religion. These songs were taught in general class Jap Tap Anusthan Tirtha Yatra which refer to Hindu religion were the words of the song which were deprecated. So also, Tirthawadi Snan Dan Karuni Mhanati Punyawan, as also Raje Yeshu Ala, Saitanala Jinkayala. An ideology to impress a feeling for Jerusalem a song was sung by the students in which the words were Jerusalem he far priya nam etc.

Whenever the teachers found time to converse that the students of our religion they always looked down upon the Hindu religion saying that we had very bad customs such as cutting of goats before the Mata and the 10 Awatars of the Hindus was nothing but a beastly demonstration. The Satwai, the Marimai, the Marbat and the 16,000 wives of Krishna and the running away of Rams wife were impressed, as hateful and the merit of Christian religion was brought to the notice of the students. This had its effect on the small child mind. They used to speak high of foreigners that they never worshipped the Goddess Laxmi nor do they worship Hanuman or Bhim but are still so wealthy and healthy and are superior ruling class. They spoke ill of Hindu ways while talked high of western civilization,

When I was a student I was not asked to become a Christian and no inducement was offered. There was never a case of conversion in the school. One of my teachers in the school before my marriage had met me about 8 or 9 times and had tried to convert me by merely saying that he would arrange for my marriage with a particular Christian girl in his view. It was in the year 1950. I had asked him if the girl could be converted to Hinduism to which he had flatly refused. Mr. L. K. Damle is the teacher concerned. He lives in Lashkari bag, Nagpur

Foreign Missionary used to go round in our locality with Indian preachers for preaching and inducement. One Raibhan Dahiwile was offered a post of a teacher in Koradi when he had shown his willingness to become converted but his jot) was snatched of from him when he refused to change his religion.

To Mr. Shinde, Advocate.- I belong to Mahar community. There was no other school in my basti and others were too far away. I used to pay one anna per month as fees. I did sell these tracts under compulsion. I had no courage to refuse the sale. I was 7 or 8 years of age and I knew only to obey my teachers.

That is the school where foundation of my education was built. I have never had the occasion to make this kind of complaint before but I used to make fun of all these methods of our teachers when we met with the members of our own community. I come in complaint because the Committee is sitting.

Saitan means heathen *i.e.*, Daityas. In the song Saitan refers to demons and daityas and Bhuraji, Nasaji, Masoba, Satwai, Marimai whom we do worship. They used to explain the song in this fashion. Mr. Raibhan Dahiwile himself told me.

I knew the Christian girl since my childhood that Mr. Damle spoke to me. Her mother was a convert from

Mahar community. She was a born Christian. I had seen the girl several times in my locality. Had she become a Hindu I would have married her. I have never spoken to her nor was I in love with her. I am a married man now.

(30-9-1955)

No. 21

Name-Shri P. G. Vaniker

Father□s name-Govindrao.

Age-60 years.

Occupation-Honorary State Organiser, T.W.D.

Address-Nagpur.

I am working in Madhya Pradesh Tribal Welfare Department as Honorary State Organiser. I get honorarium. They give me Rs. 450 *plus* Rs. 200 compensatory cost of living allowance. I have been working for the last nine years. The scheme prepared by Thakkar Bappa was called Backward Areas Welfare Scheme and now it is called Tribal Welfare Scheme. I was one of the members of the Thakkar Bappa Committee which framed the Backward Areas Welfare Scheme for Madhya Pradesh Government in the year 1946 and as the scheme was prepared by Thakkar Bappa Committee and Government wanted someone who had experience of the tribal people my services were placed at the disposal of the Government by Thakkar Bappa. Prior to that I was already working as Secretary of the Gond Sewak Sangh the institution started by Thakkar Bappa in Mandla district. This was started in the year April 1944.

I want to make my statement on two points here. One that the Christian Missionaries used to convert the aboriginals by offering various allurements and two, that their activities were found anti-national and anti-Government. Since 1923 I had been working amongst the Bhills in Panchmahal district in Bohod and Zalod taluqs of the Bombay Presidency in the institution named Bhill Sewa Mandal. I am a life member of that institution. Life member means one who takes a vow to serve the tribal people for 20 years. I joined the institution in the year 1923 and worked under the guidance of late Rev. Thakkar Bappa, the President of the Mandal. While I was working in Bhill Sewa Mandal Mr. D. Semington, I.C.S., Special Enquiry Officer for aboriginals, like Mr. Grigson of Madhya Pradesh, visited my Ashram in November 1937. He was accompanied by three or four Missionaries, and raised the question why Ram-Mandir was there as the Bhills were animists and not Hindus (Mr. Shinde objects to this part of evidence, as the aboriginals are animists and this is relevant what happened in 1937 out of Madhya Pradesh. The objection is overruled.-Mr. Semington in his report at page 90, paragraph 210 of the report by Mr. D. Semington Special Enquiry Officer, 1939, Bombay). The reason why Semington was appointed was that a Christian girl had fallen in love with a Bhill boy and the question was whether she should become a Hindu or the boy should become a Christian. She was inclined to become a Hindu but her relations opposed when the matter was brought to the notice of Missionaries they expressed their disapproval and demanded back the loan of Rs. 100 which had been advanced to the family more than 12 years with interest which amounted to Rs. 1,200. Later on it was found that the loan had become barred out of time. Then not only the girl but the whole family of the girl became Hindus, and the marriage was performed. It was in this connection Mr. Semington was appointed and he came to my Ashram, for enquiry. I told Semington that Valmiki, Hanuman, Jambuwant and others were aboriginals and they were Bhaktas of Ram, because the aboriginals helped Ram in his victory. Shabari, Gohak, Hanuman who were all aboriginals were devotees of Ram. In the eye of the Census authorities the tribals in Madhya Pradesh or tribals in Bombay or elsewhere are supposed to belong to the same religion, viz., tribal religion.

From 1948 to 1953, I received reports about the various allurements that were given by the Missionaries and some other forms intended to convert them to Christianity. I file some extracts from the reports received from 1948-53. First case is that a Revenue Inspector of Sanna employed 30 to 40 men to repair his house without payment by way of Bigar. I do not know whether the Revenue Inspector was Christian or not. In order to escape from Bigar the Uraons or aboriginals embrace Christianity, so as to get the help of the Missionaries.

Father Vermier, who is generally called Father Superior of Gholeng, objected to the Government Tribal schools being started in the vicinity of the Catholic schools. He had written a letter to a friend of his in Calcutta, in which he had mentioned that he had started activities against the Government. That letter anyhow came into the hands of the Chief Minister on the 23rd August 1948. The Father had come purposely to interview with the Chief Minister with the complaint. I and Dr. Jha were present at the Chief Minister□s bungalow. When the letter was read out to him he confessed that it was written by him. Father was immediately transferred to Ranchi. I am filing a true copy of the memorandum bearing signature of Dr. Jha

and Father Vermier, regarding what transpired at the interview. (Original to be returned after copying). I have not got a copy of the complaint made by Father Vermier with reference to which there was official interview but I file a copy of the nature of complaint. This relates to Tapkara Mission. This I call as anti-Government movement. Now I come to anti-national movement of the Missionaries.

In the early part of 1948 we received reports that an attempt was being made to form a separate state, *e.g.*, Adiwasi Sthan, or Jharkhand, or Dharma Prant. Here I have a copy of the report alleged to have been sent by Mr. Deshpande who was District Organiser. This report to the best of my recollection, was made in July 1948. The original is with Government. The copy is undated. DeMeulder in his book "Tribal India speaks" at pages 107-108 tries to support the demand for Jharkhand.

In the Ahiri Jamindari of Chanda district about 50 families of Harijans who had been converted to Christianity reverted to their original. This information is based on the report of my Area Organiser. I received this report on the 25th May 1953.

I file two pamphlets entitled "Hindu Moksha" and "Kaliyug Katha."

The Missionaries working in tribal areas try to obstruct the work of Tribal Welfare Department.

To Mr. A. B. Shinde, Advocate.- I have got the permission of the Director of Tribal Welfare to appear before the Committee. I am drawing honorarium with compensatory cost of living allowance and I am not a Government servant. I was drawing about Rs. 200 while I was in Mandla institution. There are Hinduised tribals, Christianised tribals and tribals having tribal religion. Whenever they greet each other they use. Ram Ram. Even when they drink wine they say Ram Ram.

Bhill Sewa Mandal in Dohad was a private registered body and when Semington came there and-enquired of me as to the necessity of Ram Mandir, I did not object to his, coming, because I wanted to convince him that the Bhills worship Ram. They have also got a Ramayan in Bhili language. The Arya Samajist converted the whole family as they resented the attitude of Missionaries. To the best of recollection the marriage had taken place in 1936. Semington came to me in early 1938 and at the end of December 1937, Bhill Sewa Mandal was started to serve the cause of Bhills. It is not a religious body. The Bhill Sewa Mandals help tribals whether Christians or not. We built Ram, Mandir because they were worshipping. Ram. They were not worshipping Christ and as such we did not build church. If there is any movement started by some people, I will blame the movement and not the community. The Jharkhand movement was sponsored by Missionaries and therefore I call it anti-national and anti-Government. This does not mean Christians as a whole. Because the 50 families became reconverted to Hinduism I think they were not genuine Christians. I cannot say who converted the harijan families. I receive reports of conversion as well as reconversion from my office. In the report there was no mention of the fact that who were the Missionaries foreign or local. They became converts for their stomach's sake and they are not genuine Christians.

No. 22

Name-Dr. Baldeoprasad Mishra.

Caste-Hindu.

Age-57 years.

Occupation-Ex-Diwan, Raigarh State.

Address-Rajnandgaon.

I am D. Lit. of Nagpur University. I was Diwan of Raigarh State from 1930-40 but I was residing there since 1923, and also I was an Assistant Diwan.

I am familiar with the state of affairs relating to tribals in Raigarh State, Udaipur State and Jashpur State. In 1936 when I was Diwan, a law was enacted entitled "Anti-conversion Act" regarding conversion. In 1936 we received a letter from Bishop of Ranchi requesting us for permission to build a church. Before receipt of this letter there was some kind of activity going on in the State which people could not understand and that was from Jashpur side. Its significance came to our notice when the Bishop of Ranchi came to see me in my capacity as Diwan. He also had an interview with the Raja of Raigarh. His correspondence was really with the Raja Saheb. In the course of the interview he claimed that there were 4,000 Christians in Raigarh State which appeared to be false. He further said that he was responsible for saving their souls and that therefore he wished to have a church for them. For this purpose he wanted a plot of land. On enquiry I found that in reality there were no Christians. They told me that some people from Jashpur State came into the Raigarh State, of their own community, and said that on the frontiers of the Raigarh State the Saheb Mahajan, *i.e.*, the white Missionary moneylender has made arrangements for lending money on cheap rate of interest to needy persons. They also said that when they went to ask for loan they were told that money would be lent

to those who would cut of their choti (top-knot). They said that the tuft of the hair on the head would grow in naturally but the opportunity of borrowing money would not occur again. They allowed their choti to be cut out and obtained money. The sums raising from Rs. 10 to Rs. 50 were distributed. The total amount may be about Rupees seven to eight thousands. In their registers they not only noted down the names of the headman of the family but all the names of the family on the ground that if the head of the family died the family would be responsible for the loan. The Missionaries then proposed the condition that to make sure that they should not run away they should be sending their own man on every Sunday to know their whereabouts, Then the man who used to come on every Sunday proposed that it was very inconvenient for him to seek out debtors in their homes and therefore it would be desirable that all of them gather together on the date he arrives in that village. The emissary of the Missionary used to satisfy himself about the presence of everybody in the gathering and occasionally he also used to sing hymns and sometimes deliver a lecture. As the State did not give any land there was no church built there. On enquiry I came to know that they were worshipping their hereditary God. When I reported to the Father at Ranchi that on enquiry I have found no Christian in the village he said that they had Co-operative Society which lends, money to the Christians only and in as much as their names are noted in register they must be Christians. Thereon I reported the matter to the Resident, Col. Meek, who said that State had full rights to take whatever steps it considers. Thereon the State enacted the Law entitled "Anti- Conversion Act". The Missionaries acquired such a great influence in the Jashpur State that even at the time of settlement the ryots told the Settlement Officer that they would appeal to the Bishops at Jashpur and Ranchi, the Heads of the Mission, before they cooperate with Government work.

Coming into contact with the Missionaries I think that they can be divided into four categories: First-Who believe in the welfare of the people. The second category attached more importance to creed but they would not resort to any unfair means, for conversion. The third category believes that the Jesus Christ is the only Saviour and there is no other Saviour for salvation. The fourth category is those who want to denationalise the people. The majority of the Missionaries belong to second, third and fourth categories.

The tradition of India has been to tolerate one another's religion. The creed which has come from out of India insists upon the superiority of their own creed to the exclusion of others and that creates friction. This in my opinion, is repugnant to the spirit of secularism. Since 1947 the Christian propaganda has been very vigorous and extensive. Pamphlets are being distributed. One of the pamphlets which I came across says that these are the days of voting, that people talk of voting Congress and other parties but that the right way is to vote for Christ otherwise the consequences would be as unsavoury to the Indian people as to the Jews under Hitler that the best kingdom which the people of India chose is the kingdom of Jesus. I file a pamphlet "Chunao" There is another pamphlet called "Mai Japanka Kaidi tha", where there is a statement that it was the American soldier who liberated the Japanese. These pamphlets are widely distributed not only in the bazars but in homes freely, *i.e.*, private homes. This kind of aggressive action is likely to provoke a violent reaction, at least to my knowledge. There has not been any such violence but I receive complaints and this kind of propaganda should be stopped. The Committee should recommend to Government to take proper action.

If this aggressive propaganda goes on unchecked the popular excitement may lead to breach of law and jeopardise the security of the State.

To Mr. Deshpande.- The psychology is engendered among the Christians that their first allegiance is to Jesus Christ and those who accept this message in India will naturally be estranged from the people and their loyalty to the State and to the national leaders in the country would be affected.

To Mr. Tiwari of Mungeli.- I left my office of Diwan in 1940. I visited Raigarh once or twice every year, and have been doing so since 1940. As I am a pensioner of the Raigarh State I am often invited for some social functions such as gathering in schools or by the Raja himself or Raigarh people. I have been living in Rajnandgaon since 1948 continuously. I am a Hindu I use the word Jangali because Raigarh State is divided into open tract and another is called jungle tract. In fact I did not use Jangali but tribal. I do not exactly remember the title of the Act. It is concerned with conversion. I have got many friends among foreign Missionaries. I know Father Famil Bulke, and many foreign Missionaries at Raipur. I do not exactly recall the names of the Foreign Missionaries as I am out of touch with Raipur Missionaries. I lived in Jyotipur for three months, as a tenant of Christian. I was on visiting terms with the Missionaries of Jyotipur. I know some Missionaries in Bilaspur. I know the Missionaries at Rajnandgaon.

I have no direct evidence of a foreign Missionary whom I know personally having plotted against the Government. It is my inference that they are antinational.

Question.- From which pamphlet will you infer that the Missionaries want to subvert the loyalty of the Indian people?

Answer.- My inference is based upon the two pamphlets and others which have come to notice. The whole psychology behind this work arises from the idea of superiority complex which has the tendency of undermining national loyalty.

I cannot say nor do I meat, that the Indian Christians as a community are anti-national. The Mission which I referred in Jashpur areas regarding cutting of choti and distributing money is a Roman Catholic Mission. In my opinion every religion has its own saviour. Any saviour can save provided there is faith in him.

Assimilation of culture is good, but domination of culture is bad.

I had seen pracharaks preaching at Rajnandgaon. Before me they did not abuse anybody. I am producing the writing which one Radheshyam Agarwal sent me from Pendra Road Sanatorium who was patient there then. I have read the whole of it and I claim that what he has written is written sincerely and truly to the best of my knowledge. In my opinion it is not proper for a Christian Missionary to go to a Hindu religious temple to preach his religion. There will be no difficulty if the institution permits such preaching. I do not know whether the Government give grant to the T. B. Sanatorium but my impression is that the grant is given to it because it is secular. I do not know the school described as Chhattisgarh Madhyamik Shala. I cannot vouch for the truth of the statement occurring in the statement that the Suman Khetan Hostel has 300 girls in it. Anything that is written there is within the personal knowledge of the writer, but I rely upon the writer whose name is Radheshyam Agarwal. He is my sons friend . I know him from childhood. He is not of my age. He is about 25 years. Radheshyam was in T. B. hospital before two or three years ago. I visited Radheshyam in Sanatorium when he was T. B. patient. He was living in a cottage. Radheshyam is a pleader. He addressed this letter to me before two years ago. It was given to me to be handed over to the Enquiry Committee.

A man had been to me who had become a Christian by some allurement. As a matter of fact they were two or three. They told me that as there was no separate arrangement for cooking, they took their food which was cooked in the common cooking and when their relatives came to know that they had taken food cooked by Christians they were outcasted. Then they became Christians. I do not know whether they are still in Rajnandgaon. It may be two or three years ago. It was only a casual talk and there was no need for regular enquiry. I do not know the present population of Christians of Raigarh. Up to 1940 I can say definitely that they were about 350. In the forest areas of Raigarh there was not a single Christian in 1940, but there were 350 in the plain. The object of the vigorous propaganda is anyhow to convert people. I cannot say how many converts there had been as a result of preaching. I cannot say about Rajnandgaon nor about Raigarh, nor about Pendra. It is my opinion that this propaganda should be stopped as I did stop it in Raigarh State. I do not know Kartikprasad Mishra. I know that some Kashiprasad Mishra was M. L. A. from Dharamjaygarh. I never went for enquiry out of Raigarh. I am now convenor of the Mahakoshal Branch of the Bharat Sewak Samaj. I never tried to investigate the economic, social or other condition of the untouchables. I have tried to know the economic and social conditions of the aboriginals and the Harijan class from Chhattisgarh.

No. 23

Name-Dr. Laxman.
Fathers Name-Wasudeo Paranjpe.
Age-78 years.
Caste-Hindu.
Occupation-Private Medical Practitioner. Address-Nagpur.

I was surgeon and I have passed M. S. Examination of the Bombay State. I have experience of the surgical work for the last 51 years.

I am filing the written statement before the Committee. There are three points in it. One that my father was pressed to become a Christian while he was in a semi-conscious condition under the treatment of Dr. Revi, who was our family doctor. As he thought that my fathers condition was severe he called Dr. Sandilands. It was Dr. Sandilands who put the idea, that unless my father becomes a Christian he will not be treated. Then my father was brought to Nagpur but he did not survive.

The second thing is that one Ramchandra Phadke had gone wrong with a Christian girl and was compelled to marry after having embraced Christianity. This occurred in 1895. When I found him in Nagpur living among the Christians he expressed his regret that he became Christian and was feeling that his condition was miserable.

The third case relates to one Mr. Gore, a Brahmin Christian, who was going to Hyderabad in search of a Brahmin Christian girl. I met him in the train in the same compartment going from Bombay to Manmad and I enquired of him as to why he was in search of a Brahmin girl as he was a Christian and not a believer of

caste. His reply was that as a Brahmin he would not marry with any other girl of low caste because of different culture. From this I infer that caste system prevails among Christians.

As a surgeon it is not necessary to offer prayers in the hospital for the efficient treatment of the patient. I have treated Mohamedans, Christians and I never asked anybody to say our prayers nor did I pray loudly in their presence. I only had in my mind. On the contrary I advised them to pray to their respective gods before operation.

I was working in politics for nearly 40 years. I took part in freedom movement. Christians as a community never took part in the freedom movement. They were in a way hostile to the freedom movement.

To Mr. Tiwari of Mungeli-

I cannot say whether Mr. Gore married a Brahmin girl eventually. It was a casual talk during the journey. I know the Mang and Pradhan castes. I have been carrying on the propaganda against untouchability since 1907 or 1908. I have not come in direct contact with them during the last 10 years.

If a Brahmin marries with a girl belonging to the Mang or Pardhan caste, it is his personal wish but as a rule such marriages do not become happy because of difference in their education, culture and mode of life. What I mean in taking Gore□s case is that although in Christianity there was no caste in practice there was. Since. 1947, I cannot cite any instance on my personal knowledge of a kind which I have stated in a report.

No. 24

Name-Dr. Ramdas Laxman Paranjpe.
Age-47 years.
Caste-Hindu.
Occupation-M. B. B. S., Practitioner.
Address-Nagpur.

I am M.B.B.S. of Bombay University and I have been a Medical Practitioner for the last 19 years. I practice medicine and surgery both and I have got surgical hospital. My hospital is on Ruikar road. I have got consulting rooms on Kamptee road opposite the Catholic Church. I have got decent practice in the Christian community. I have got great regard for Christian community and Jesus Christ. But I find that the Christian Missionary Activities regarding conversion are dynamic under the breach of peace and harmony and a happy life of Christians on one side and the rest particularly of Hindus on the other. Their activities are such as to excite suspicion of Hindus that they are trying to increase in number and they have political motive behind it. I am elaborating my idea of political motive. In my opinion the present policy of conversion is in continuation of the policy of British people. The policy was to impress the people through education that the British were superior in wealth, power and culture and that to create a sort of inferiority complex about their own religion and culture. Now that the political authority of the British Government is withdrawn; the foreign Christian Missionaries have come forward to separate the masses of people from the Hindu community and convert them to Christianity and attach them to some Christian centre outside India. By Christian Missionaries I mean foreign Missionaries.

The activity of the foreign Missionaries under the garb of social service has increased since Independence. I regard Indian Christians as my brothers.

An instance which I am able to place before the committee is about the conversation with a Christian about a year in my room. The conversation was-

I said that conversions should be by conviction and therefore they should try to approach people who are educated and reside in towns. His reply was that the American Missionary comes here as employee of the Foreign Mission Board and as they are paid they expected to show number of converts. These people have no hope of getting converts among educated people so naturally they go to aboriginal areas of Harijans. This talk took place in my dispensary one year ago.

Another instance that I may cite here is that of my meeting with a American Lady Doctor at Bombay. We both travelled from Bombay in the month of June 1954. She was American doctor. On our way she told me that she was getting down at Akola to go to Basim where she was in charge of a Mission Hospital. She told me that she had a. very good job offered to her in America but she wanted to serve the poor and downtrodden of India. I asked her whether she would accept the job in any non-Missionary hospital to serve poor downtrodden people such as she was serving at Basim. She said □No□. I asked her for the reason. But she kept her silence. From this I infer that she had some motive in a Missionary hospital in Basim.

To Mr. Tiwari of Mungeli-

I admit that I am influenced by foreign culture to some extent. But I have adopted some culture which I thought good for me but I have not adopted Christian religion because I thought in, my religion I can get salvation and my religion is superior. I adopted full pant and coat. It is an unfortunate thing that I use English language more as it suits me well. I do not wish to disclose the name of my Christian friend with whom I had a talk because I am sure that he will be persecuted by the Christian community.

Another reason is that during the last war when the British people were in difficulties I said to Christian friends of mine saying that there was an opportunity for us; they said that they were under the Missionaries and they watch our movements and that it is not possible for Christians to join the Indians in the freedom movement. He belongs to Nagpur but I do not know to which Church he belongs. If she had accepted my offer then I would have made arrangement to offer her a job in non-Missionary hospital.

Oral Statement made before the Missionary Activities Enquiry Commission

CAMP AMBIKAPUR

(19-11-1955)

No. 1

Name-Ramchandra Purohit.

Father□s name-Pandit Ramjilal.

Address-Arya Hindu Dharma Seva Sangh, Delhi.

I work on behalf of the Arya Hindu Dharma Seva Sangh. For the last two years I work in the- Ambikapur-Jashpur area and pay visits for this purpose. Some persons of Bilaspur and Ambikapur had sent letters to our head office at Delhi complaining that Christian Missionaries were converting the local aboriginals by fraud, temptation and other means and I was deputed by the head office to make enquiries on the spot and to report what the facts were. I first came to Ambikapur and was informed that about 400 workers were engaged in conversion activities in Ambikapur-Surguja district and about 600 in Jashpur area. I visited some of the important places in the Surguja-Jashpur area and contacted people. I was informed that three Missions were functioning in this area-a Protestant Mission, a Lutheran Mission and the name of third I have forgotten. I had contacted one pracharak at Sitapur and enquired from him about the allegation which was made to me that monetary and other temptations are given and people converted. He replied saying that he did not know anything about money or loans being given and that his only work was to do preaching and make them good men. I met one Jagdeo Uraon of Sitapur in the village and on asking him why he had become a Christian he said that he had gone to a Missionary Doctor to receive treatment and was told by the Doctor that if he got his choti cut and converted to Christianity he would be cured. He was converted but was not cured of his illness and he told me that he wanted to be reconverted. I asked him to come the next day when I would perform the Shuddhi ceremony. But he did not come and I was subsequently informed that he had been given too much liquor on behalf of the Missionaries and subsequently also was given Rs. 32 so that he might not be reconverted.

About 6 or 7 months back I had visited village Pathalgaon and there I was invited by a foreign Christian Missionary to visit their primary school. Accordingly, I went there and saw school children wearing cross round their necks. I asked the Reverend Fathers□ names from some of them and when they gave out Hindu names I asked the Father the names of the children and was told that he remembered only their Christian names and not the Hindu names. I objected to his giving a Christian name to minor children. The foreign Missionary had informed me that he belonged to the Belgium Mission and that his name was Gopalswami. I, therefore, asked him why he had given the children Christian names when he himself had adopted a Hindu name, and to this he did not give a reply. I had myself no occasion to meet the parents of any of the children whom I saw at the school at Pathalgaon. Three pracharaks have been engaged on behalf of my institution. They do Shuddhi (reconversion) work. The pracharak at Surguja has recently reconverted 8 persons in a village name Sur and the pracharak at Pathalgaon has sent a list of 600 persons whom he said to have reconverted. We do not reconvert minors but only adults. We do not offer any inducements for reconversion but only tell them that they should go back to their own religion and not commit the mistake of following another religion. This Shuddhi activity has not resulted in any unpleasantness amongst the people. There has been no ill will or resentment from either party including the Christians. We do not run any schools.

To Shri Shinde-

My pracharaks do preaching for Hindu Dharma which is the same as Arya Samaj Dharma. They tell the people the good points of their old religion and tell them not to become Christians. There is idol worship in

Hindu Dharma. Arya Samajists do not believe in idol worship. The three pracharaks have been engaged for propagating the Hindu. They, therefore, do propaganda in favour of idol worship religion and not the Arya Samaj. The Uraons of this area are Hindus. They worship Ram, Krishna and numerous other Hindu Gods and Goddesses. Wasudeo Uraon, Hiralal Uraon, and Haribhajanlal Panka are our pracharaks. Hiralal gets Rs. 40 per month and the other two, Rs. 30 each as salary. This institution has not been sponsored by Arya Samajist. The President is Goswami Gandeshdattaji Sanatan Mahamandal and the Secretary is Pandit Janardan Bhat both of whom are Sanatani Hindus. Including my present visit I have come to Ambikapur thrice. Before I was sent to this area I was given a complaint received in the Head. Office from Dr. Murarka of Bilaspur and. accordingly I first went to Bilaspur and contacted Dr. Murarka and others there. They arranged for my visit to the Ambikapur-Jashpur area. The complaints related to not only this area but some other areas of Madhya Pradesh. We do not object to conversions to Christianity brought about by legitimate means. We only object to unfair means being adopted by Missionaries. I did not make a written report to my Head Office but gave a verbal report of my impressions. In course of my enquiry I had taken down some notes including extracts of complaints made by people to local officials and reports made to the police. I have not brought the diary in which. I took down notes of my enquires. The diary is, however, available with me and the correspondence which I had with the Head Office is also there. I was informed that besides temptations of monetary gain and loans, the Missionaries gave the following allurements also :-

(1) Giving education.
(2) Getting married.
(3) Giving service.
(4) Making doctors.
(5) Sending to America.

My own view is that these temptations were falsely given with a view of mere conversion and were not intended to be carried out. These reports made by people were heard in the public. One is Lutheren Mission and another Dubki and the third as a Protestant Mission. No Christian pracharak came to me in Surguja State to object to the prachar done by my man. I do not know the name of Maharaja of Gwalior. I do not know whether the name of Maharaja of Gwalior is George.

No. 2

Name-Reverend Joel Lakra.

Occupation-Principal, Theological College, Ranchi.

Address-Ranchi.

I am a born Christian. I belong to the Uraon Tribe. My grandfather became a Christian. Uraons are not Hindus and they are called Sarna Pujaris. They worship many Gods called Bhutas and they have an idea of one God. The Adivasis in Surguja district include mainly Uraons. We consider that when converted to Christianity, these Uraons become better persons. We have engaged pracharaks in our Mission. It is not our principle to vilify other religions while doing propaganda for Christianity. I came across some Arya Samajist pamphlets decrying Christianity. I have brought a few pamphlets with me which I am handing over to the Committee. I have marked some passages in these pamphlets which are objectionable to. Christians.

To the Chairman-

In the year 1948 I attended the conference of the world Council of Churches held at Amsterdam, as a delegate of the Gossner Lutheren Church. In 1914, all the German Missionaries connected with the Mission were turned out. Since 1919, Gossner Church has entirely become Indianised. I was paid my expenses to go to Amsterdam by the Lutheren World Council. Lutheren World Federation represents all the Lutheren Churches. In India there is a Lutheren Federation of Churches. This is not connected with National Missionary Society. There is a Lutheren N. M. S. which is different from Indian Federation of Lutheren Churches. Mr. Dulles was present at the Session at Amsterdam. He is not a Lutheren Christian. He had read a paper on some subject which I do not remember, Lutheren World Federation had provided for funds being paid to orphaned Mission one of which was Lutheren Mission. At Geneva, the offices of the Lutheren World Federation and the World Council of Churches are in the same compound. For carrying on the work of evangelism in Surguja district there was constituted a Surguja Board. I and Reverend Tirkey and Reverend Kripadanam were the members of the Surguja Board. Once we had received Rs. 90,000 from the United Lutheren Church Mission in America. We had made an appeal first for funds for the purpose of building churches and also evangelistic work. Before that we had received 8,000 dollars (i.e., Rs. 4-8-0 for one dollar). Reverend Kripadanam was in charge of the work which was started in Surguja district in 1952. I have come across the writing Churches expression rooted in the soil but supranational in their witness find

obedience". Obedience means carrying out the Commandments of Lord. Partnership in obedience means that there should be no distinction in caste, colour or race when they come to Jesus. I know Dr. Oberdoffer who was the president of the Indian Lutheren Churches. In 1947-48, our Indian Church also helped Germany while they were in difficulty. As I understand the "expression supranational" it is that before Jesus there should be no consideration of nationality. It means that the Christians alt the world over form an unity so far as obedience to Jesus is concerned. We consider that we are Indian by our nationality but when it concerns obedience to Lord Jesus we do not recognise the barriers of nationality. In England, it would be difficult for the church to be supranational. In America, the church can go against the policy of the State as it is supranational.

There is an executive of the W. C. C. and I. M. C. which may declare the policy of work.

It was decided in the World Conference at Bangkok and in Lucknow that the Christian Church has an obligation to participate in a political, social and economic movements of the world. In case of conflict between the policy of the Church and the State, I cannot say definitely that there will be a difference of opinion in Church too.

As I said in my article in "Ways bf Evangelism" there are Churches in India which are still dependent on support from foreigners. My church is absolutely independent nevertheless we appeal for funds to the Lutheren World Federation whenever there is deficit in our funds. And they send their donations in form of Christian charity without any strings attached to it, that means they do not impose any conditions.

The Jharkhand movement which has been in some form or other holding on has been put on its death-bed by the States Reorganization Committee Report. Jharkhand movement was not a Christian movement. This passage at page 60 of "Ways of Evangelism" was brought to my notice and I still support my views written therein.

I have not come across any attack on Ram or Krishna having been made by a Christian preacher nor in any pamphlet. In the manner of preaching, there should be some understanding between the two preachers so that there should be no bitterness. Our pracharaks are specially instructed not to hurt the feelings of the followers of other religion.

To Mr. Chopda-

I was President of the G. E. L. C. since 1942. On my initiative a society called Unnati Samaj was formed in the year 1920 with the goodwill of Government as well as public. The late Shri Bandiram Uraon was a member of the Bihar Assembly was my colleague. I went away to Guntur as Professor and I was not connected with Adivasi Mahasabha. Adivasi Mahasabha took the name of Unnati Samaj. Adivasi Mahasabha originally was not a political body but it assumed political form when it began to espouse the cause of Jharkhand. The personnel is not the same. The constitution was also changed.

What I mean by the expression "took the place" is that the Adivasi Mahasabha came into existence subsequently. "Abua Jharkhand" used to be published by the Lutheren Mission and at my instance that was stopped. There was only one press which was being run by the Lutheren Mission. There is a periodical entitled "Gharbandhu" is issued by the G. E. L. C. Occasionally, the meetings of the Adivasi Mahasabha used to be held in the Mission and Mission school compounds. I do not remember that the meetings of any political parties were being held in the compound.

Soon after the merger was announced in 1948, I had come to Ambikapur and was guest of the Maharaja. At that time I had a talk with Pandit Rudra Narayan Mishra about the merger of Surguja State with Bihar. There is some understanding among the various Protestant Missions operating in this area as regards the area of work. This is called comity of missions. But the Roman Catholic Mission does not conform to it. We have got 80 pracharaks working in this area. Referring to page 2 of "Gharbandhu" of December 1951, he draws attention of Rev. Lakra to the writing in the above page and questions him "Will you be able to tell us the unknown way to Berlin?"

Shri Lakra replied even now I am unable to say. As Germany was in military occupation no one could enter it without the passport. But I was allowed without passport. Through the British Zone I could go into the American Zone. At the Amsterdam Conference of 1948, only the representatives of churches were present. His attention is again drawn to page 25 of the "Elements of Ecumenism" where there is some reference to some interested individuals. Rev. Lakra says that he is unable to say anything about it as he is not the writer of it. I was representing India and the whole of Asia in the Lutheren World Federation from 1947 to 1952.

To Mr. Shinde-

I will not call Jharkhand a Christian movement. There are more non-Christian members in the Jharkhand

movement. As Christians are more enlightened the leadership is mostly Christians and therefore 12 tickets to Christians and 2 to non-Christians were given. But that was done with the consent of non-Christians.

NOTE.-Rev. Lakra said that he had not attended the Conference o Bangkok and Lucknow and that he could not say anything about what took place there.

No. 3

Name-Sanichara.

Father's name-Mangla Uraon.

Address-Salba, Baikunthpur tahsil.

Three years ago there was an Indian preacher who came to me. He was accompanied by Patras, Anant Masi, a teacher in Baikunthpur School, and a Survey Ranger of Baikunthpur. This Ranger was a Christian. They pressed me to become a Christian but I refused. I am a Hindu. Then after 2 or 3 days on Thursday market, the same number of people plus 2 additional persons again met me and took me to the priest's house who was an Indian. He offered me Rs. 10. I refused to accept it and after great deal of hesitation I took the money as it was put into my pocket. The same night three Christian ladies who were converts from Uraon Caste came to me and again pressed me to embrace Christianity. They said that the Government is going to be that of the Christians and that I should become a Christian. Then Anant Masi, Patras and Ramsahai and Dular followed by many persons came to my house with sticks and threatened me saying that I had accepted Rs. 10 and would not be proper for me not to become a Christian. And then they thrust some boiled rice into my mouth after touching it. Then I reported the matter to the police and these persons were prosecuted and they were convicted. (Copy of judgment in Cr. Case No. 3 of 1953 before C. S. Shukla, Magistrate First Class, Baikunthpur, shown).

To Mr. Shinde of Jabalpur.- When I went to the bazar I had only two annas with me for purchase of tobacco. Later on I spent Rs. 10 for my private use. I can't say exactly what Raj means but what they said was that you would be great man. Now it is a British rule. I took the money because although I was reluctant to take it they forced me to take it. And I then accepted it. My caste is Uraon but my religion is Hindu. I worship Ram and other Gods and Goddesses. I do not know Arya Samajists. I heard from the elders of my village that the Committee was to hold sittings here to record evidence and therefore, I came. I came here from Baikunthpur in bus. Badka Babu paid the bus fare Rs. 2 to me.

No. 4

Name-Budhram.

Father's name-Sanni.

Address-Batwahi.

Three days ago, *i.e.*, on Tuesday (last Tuesday) Nansai and three others asked me to be a Christian. I refused. Then Nansai struck me with an axe in the village Batwahi. I was assaulted on the road. They were all Christians of my own village. The injury to my left leg is still there. About a year ago the same Nansai had asked me to become a Christian and I had refused. At that time he had not offered any inducements of money nor did he threaten me with assault. I reported the matter of recent assault yesterday to the police at Ambikapur. I was got medically examined.

To Mr. Shinde.- During the year since Nansai told me to become a Christian he did not ask me or threaten me at any other time. Then he assaulted me. There was no dispute on any other ground. Four people caught hold of me and one, Nansai injured me. My age is about 20. On Tuesday, Nansai and his party assaulted me on the road. Nansai asked me whether I would become a Christian or not, and on my refusal he assaulted me with an axe. I was alone at the time.

No. 5

Name-Tilaso, daughter of Sukhna.

Age-18 years.

Address-Narkeli village in Baikunthpur tahsil.

About 4 years ago I was married to one Dulla. About a year ago he became a Christian. Patras and other Christians of the village made my husband a convert. Soon after this, Patras and others made me eat

cooked rice prepared by him and asked me to become a Christian. I was thus become converted. Thereafter my husband married another Hindu girl, converted her to Christianity and has given me up.

No. 6

Name-Shiodhan.
Father□s name-Iuthra.
Caste-Uraon.
Address-Amgaon (Baikunthpur).

Formerly, I was a peon in the service of the Survey Ranger of my Ilakha; he is a Christian. My master used to tell me that I should explain to my parents as well as other villagers to embrace Christianity. William Minz is the name of the Survey Ranger. He asked me several times to become a Christian but I did not agree. He said that if I became a Christian he would give me another job. About a year back on one Sunday the Survey Ranger asked me to accompany to the Church but I refused. The next day my services were terminated. I had reported the matter to the Divisional Forest Officer.

To Mr. Shinde.- I was doing peon□s work. The Ranger used to scold me every day for bad work. While terminating my services he said that as I was not becoming a Christian I was being turned out. On the morning after refusal to attend Church the Rangersab had asked me why I had come late and further that the work would suffer by my late attendance. I was removed from service two months after my refusal to go to the Church. During these two months he did not tell me anything about becoming a Christian.

No. 7

Name-Jituram.
Father□s name-Manaram.
Caste-Uraon.
Address-Salba in Baikunthpur.

About three years back Patras and Anant Masi and two other Christian pracharaks had come to my house and asked me to become Christian. They to ld me that if I did not become a Christian I would have to repent. They offered me money and said I should become a Christian. They threatened that in case I refused to become a Christian they would forcibly make me so by hurling a shoe at me, by putting touched food in my mouth, by touching my cooked food and by such ways. I narrated the incident to Babulal Sarpanch who asked me to report the matter to the police. Accordingly, I reported the matter to Baikunthpur police. Enquiry was made by the Station-House Officer.

To Mr. Shinde- I did not ask Patras how I would have to repent by not becoming Christian. He was offering me Rs. 10 but I refused to accept. He threw the money upon me and I threw the same at him.

(20-11-55)

No. 8

Name-Shri Bhimsen Chopda.
Father□s name.-Lala Keshoram Chopda.
Occupation-Journalist and R. S. S. Worker.
Address-Ambikapur.

I came to Ambikapur in April 1951. I was informed that Christian Missionaries have started their activities in Samri tahsil and Sitapur tahsil of this district and that they were converting people in large numbers by giving them inducements and by adopting other unfair methods. As a journalist and a social worker I decided to make enquiries and accordingly in November 1951 I went to Karondha village, in Samri tahsil. This village is situated on the border of Bihar. Some villagers told me that P. Karketta, a Padri, had visited the village and had recorded their names in a register saying that they had become Christians. The villagers told me that they had not been converted and that their names had been recorded without their consent. P. Karketta belongs to the Roman Catholic Mission. On that occasion I visited about 12 or 13 villages. Villagers enquired from me about Jharkhand and asked if by becoming Christians they will not be required to pay land revenue and other dues. On asking the reason for such enquiries I was told by them that Padri Karketta had been telling them that they should become Christians and asked for Jharkhand where they will not be

required to pay land revenue or other dues. The name of that Padri is Patras Karketta who had his headquarters at Kanjiya in the adjoining district of Palamaoha Bihar.

At Jawaharnagar village, P. Karketta met me; apparently he had been informed of my visit to the villages and he was in search of me. I discussed with him the purpose of starting conversion activities so vigorously in the interior villages of this district and he told me that the uplift of Adivasis could only be achieved by their embracing Christianity and that the Adivasis cannot hope for their welfare at the hands of the Congress Government. I toured several other villages of Madwa area and I was informed by villagers that P. Karketta carried on propaganda saying that as Muslims got Pakistan, Adivasis should get Jharkhand or Issaisthan, that their rule would soon be established in Jharkhand where they would not be required to pay any land revenue and would be permitted to cut jungles free. I was also informed that at Chando village, Karketta had baptised two small children of six months and one and half years, respectively, without their parents consent. I made enquiry from the father of these children and he told me that in his absence the Padri had come and cut the chundi of the children who were at that time ill and said that by becoming Christians they would become alright. At that time the children's grandmother was in the house. I was informed by the villagers that reports of the activities of P. Karketta had been made by villagers to the Sub-Divisional Officer, Ramanujganj. The Patel of Chando informed me that some time back a foreign Missionary by name Burdett had visited the village and had taken a procession out shouting slogans as follows:-

> "Ram should not be regarded as God and that idols in temples being of stones, should not be worshipped etc."

Burdett belongs to the Church of Christ Mission. The incident had been reported to the police and was enquired into by the authority. The local people of Chando had not indulged in any clash or mar-pit when this procession was taken out. This was because of continued fear in the minds of the people of the English foreigners.

When I returned from tour I discussed the question with local social workers of Ambikapur and in course of these discussions Pandit Rudra Narayan Misra informed me that some time back Rev. Lakra of Ranchi had approached him with a request to create an atmosphere in Surguja for its merger with Bihar. Rudra Narayan Misra originally came from Bihar and Rev. Lakra asked for merger as he was himself a Bihari. Rev. Lakra further told Shri Misra that he would send some pracharaks for this purpose.

Once in the open season of 1952, I was going to Kharsia when at Pathalgaon I noticed a large number of villagers going in batches. I made enquiries to find out if a fair was being held and was informed that a Missionary had come and people were going to him to receive loans. As I was in hurry to go to Kharsia I did not make detailed enquiries then but later on my return I enquired into the matter further and was told that Pracharak Biswas Uraon of Ranchi had given out that money, had been received from America for being given on loan to people and whosoever wanted loans should get his name registered before agents appointed by Biswas. The large number of villagers whom I had seen going were thus going to the agent for asking for loans. The villagers were of all castes including christians. I was informed that Biswas was acting under the directions of C. J. Tirkey. Tirkey belongs to the Lutheren Mission. I myself did not see any one registering names of villagers for giving loans. I do not know whether loans were given to any one. I met several persons who told me that they had got their names registered. The list was given to me and I gave it to Shri Deshpande of Jashpur for being filed before the Committee. I did not meet any villager who told me that he had received any loan. In course of my tours of the interior villages I was informed that mass conversions in each village used to take place and a general atmosphere had been created that by becoming Christians people will improve their economic conditions. Conversions to Christianity were not allowed in the former State of Surguja where an Act had been passed banning conversions without permission. After the merger of the State these mass conversions started and, therefore, I considered the situation abnormal. I went to Jabalpur and intimated some of my, co-workers and friends about the situation prevailing in this district.

The situation prevailing in Surguja became the subject of discussion amongst local leaders of the town including the former Ruler. The vigorous manner in which seven or eight missions had suddenly started their work in this district, the enormous propaganda carried on in favour of Jharkhand and the mass conversion described above created alarm in the minds of the people who suspected some political gain behind this movement. The local leaders including the former Ruler issued a printed appeal to the people. These pamphlets were distributed in the villages.

I became further interested in the movement and started making enquiries. I came across a book entitled "Catholic Dharma ka Pracharak". Instructions to the Catholic preachers are given in this book (p. 32-33). This book was used by pracharaks in this area. I got a copy thereof from the Catholic Book Stall of Ranchi. It is intended for use of the Pracharak.

The activities of the G. E. Lutheren Mission in Surguja were occasionally reported in their official organ Gharbandhu. I have obtained some copies thereof and got them filed before the Committee. For more information regarding G. E. L. C. please refer pages 1292-293 of the Directory, 1951.

When the President of India visited Ambikapur about two years back about seven to eight thousand persons had gone before him and informed him of the mass conversion activities of the Missionaries and the dangers thereof to the people. A deputation of leading citizens had also waited on him to request him to take action to prevent such activities.

To Shri Shinde, Advocate.- At Pathalgaon I saw two batches of 75 and 25 each of villagers going to receive loans. I was at the motor stand where the bus halts for about half an hour. I talked to some of the villagers as to where they were going. I went three months after my return from Kharsia to make detailed enquiries about the offer of loans. I might have visited two or three villages for this enquiry. I do not know the root meaning of the word Jharkhand. I am of opinion that the Jharkhand movement is a Christian movement. I originally belong to Dera- Ismailkhan and came to India after the partition having witnessed the tragedy of partition. I, therefore, felt alarmed when a similar situation was being created here in the name of Jharkhand. As the proposed reorganization of the States is being done by the national Government, I am not alarmed about it. About Jharkhand I was alarmed because it was being converted into Issaisthan and be ultimately merged with Pakistan. I have not come across any booklet or pamphlets in circulation in Surguja against Christian religion. Pamphlets entitled "Issai Mat Pol Prakash and Kya Issa Khuda the". These books shown to the witness. I have not seen these in circulation in Surguja.

I have visited Chando on several occasions and have not heard any song against Christians being sung.

No. 9

Name-Prabhudas Kashyap.

Father's name-Benjamin Kashyap.

Occupation-Teacher.

Address-Kharcha village in Samri tahsil.

I belong to the Church of Christ. I am a born Christian. My ancestors were Uraons. Uraons belong to Sarana Dharma. Uraons cannot be called Hindus because in their marriages they do not invite Hindus, ceremonies are not performed by Brahmins and killing of cow is permissible in their religion. There is no caste system in Uraons. About four months back a Middle School has been started at village Chando by the Tribal Welfare Department. The village market is held on Mondays. Jhagru Singh Patel, the Assistant Teacher, and others hold meetings in the market every Monday, use abusive and intemperate language towards Christians and it appears that if on listening their speeches some Christians get provoked and ask questions, rioting might take place. They abuse Christians and say that Christians will be turned out of the village, that the Government is with them and not with the Christians and they sing a song the last two or three lines of which state "that foreigners of white skin will be turned out, that they will not become converts nor will allow conversion to Christianity and that Christians will be turned out of the country". I have heard this song being sung and taken down the words which I am filing before the Committee.

The Headmaster of Chando and his assistant teachers perform Shuddhi ceremony. They recently reconverted five persons four of them became Hindus voluntarily and one of them again became a Christian and stated that he was threatened to become a Hindu. No complaint of this has been made to the authorities. I came to Kharcha village about four years ago. Prior to that I was at Palamau (Bihar).

At present there are about 32 Christians including females. They became converts in the last four years after I came to Kharcha. Village Chando is about three miles from my village and has a population of about 65 Christians. They have become Christians together about four years ago. There are two other villages where Christians belonging to my Mission live.

To Mr. S. C. Rai.- Our expenses are met partly by local subscriptions and partly by outside aid. Our central office is at Bhandaria, in Palamur district in Bihar. There are two teachers and seven Pracharaks engaged by our Mission. I get Rs. 60 a month and the pay of others vary from Rs. 45 to Rs. 60 per month. In my opinion the Uraons are not Hindus. After Shuddhi those persons were converted as Hindus. I do not know whether Adivasis other than Uraons worship Sarana. Although I know that cow-killing is allowed according to Uraon religion I have not seen any Uraon killing, a cow.

I have not composed the song. The people of Chando and other villages have started harassing Christians since people became converts.

No. 10

Name-Safi.
Father□s name-Bodhu.
Caste-Manji (Baiga).
Age-25 years.
Address-Salainagar.

(Examined in camera)

No. 11

Name-Tuswa.
Father□s name-Pardeshi.
Caste-Uraon Christian.
Occupation-Cultivator.
Address-Bataikela.

About 4 or 5 months back I became a Christian. When I became a Christian the villagers assembled and asked me why I became a Christian. And they said that they will drive away Pracharak Manohar. I became a Christian voluntarily. They came to my house where Manohar Pracharak lived, assaulted him and asked him to leave the village. After about 2 weeks the pracharak came back to the village, and he is still there in my house.

The same day the school master and the Patel Birsingh assaulted me and forcibly took my thumb impression on the paper saying that I should renounce Christianity. But I did not agree. I still have top-knot. When any one becomes a Christian his top-knot is cut. I have become a full Christian. I belong to the Lutheren Church. Along with me four other persons including their families of the village became Christians.

To Shri S. C. Rai-

I am not in the employ of Mission and do not get any money or salary from them. The schoolmaster Birsingh had asked me to give up Christianity and not that I should become a Hindu. I told him that I had become a Christian voluntarily and therefore will not give it up. In my old religion I was required to incur huge expenditure on providing goat, etc., for sacrifice but in the new religion this is not necessary.

No. 12

Name-Hiralal.
Father□s name-Bimlaram.
Caste-Uraon.
Occupation-Cultivator.
Address-Beljora in Sitapur tahsil.

From 1947 to 1950 I studied in a Government school in Assam and on return from there joined the Muskutri Mission school in Jashpur. I had produced my school leaving certificate. My parents are Hindu Sansari Uraons. At the Muskutri Mission my name was changed by the school teacher to John Minz and formerly I objected. The teacher said there was no harm and hence used to answer to the name of John Minz. When I left the school a certificate was given in which I am shown as John Minz. My father□s name was also changed to Mangra Minz. I later joined the Loyola High School and when I left it last year I applied to the Inspector of Schools for correcting my name in the certificate.

When I was in the Loyola High School the headmaster asked me to work as a Pracharak on Rs. 25 per month salary but as I wanted to continue my studies I refused. I was given free education. The date of birth is 25th January 1936. (Certificate produced and seen).

To Mr. Shinde-

During the school I was required to attend Bible classes although I did not want to attend. No Padri or anybody told me in the school to become a Christian. When I left the Loyola High School in the middle of the

session they did not give me the school-leaving certificate although demanded. In the certificate the caste is shown as Uraon. I was not given the school leaving certificate because I left in the middle of the term and teachers said that I did not listen to their advice. I did not complain to the education authorities that I was not given the school certificate. It is not true that I was rusticated from the Loyola High School.

No. 13

Name-Eliajar.
Father's name-Jagati.
Caste-Uraon Christian.
Address-Kharcha village, tahsil Samri.

I do not know to what Church I belong but I am a Christian. I am a born Christian. Last year my father was assaulted by Deonath and as a result of the injuries my father died. A case concerning that incident is going on. About a month back the Police Sub-Inspector of Samri visited my village to attach my standing crops. He told me to become a Hindu and said that I was being put to this trouble because I was a Christian. He told me that if I became a Hindu I would be allowed to cut the crop because it was known to every one that for the last 10 years my father had been sowing the crops in that field. The Sub-Inspector further said that if I wanted money, he would give Rs. 10. I refused to accept the money.

To Shri Dube, Pleader-

There was a dispute between Deonath and my deceased father over the possession of a field. In that quarrel I gave a stick blow first to Deonath. The re were about 10 to 15 persons present when the Sub-Inspector offered me Rs. 10 to become a Hindu. I did not report the matter to any one.

No. 14

Name-Sukna.
Father's name-Sardar.
Caste-Uraon.
Occupation-Cultivator.
Address-Karmi in Kusmi tahsil.

I am a panch amongst Uraons. I know the customs and manners followed by the Uraon community. They are Hindus, and follow the Hindu religion, its customs and manners. In respect of birth, death and marriages they follow Hindu customs. Hindu festivals like Diwali, holi, etc., are observed by us. We worship the cows also. Cow-killing is not allowed in our religion. The Uraons worship Shio and Mahadeo in Sarana. Amongst Uraons there are Gotras. The people of the same gotra cannot marry.

To Mr. Shinde-

I am illiterate. Uraon is a caste of Hindus. We are Uraon Kshatriya All Uraorts are Kshatriyas. Ramayan contains eight Khands. My son reads Ramayan to me. I am a Hindu Uraon. We are Hindus from time immemorial. All Uraons know Ramayan. I do not know what is meant by "Balidan." There is no inter-marriage between Uraons and non-Uraons. We do not have sacrifice of cows amongst Uraons.

No. 15

Name-Kanduram.
Father's name-Silva.
Caste-Uraon.
Occupation-Cultivator.
Address-Karada.

Agnu Gaothia's son has become a Christian and is a Pracharak. He once asked me to become a Christian but I declined. Gaothia and his son said that if I did not become a Christian according to his direction, he would turn me out of the village.

To Mr. Shinde-

There are about seven families of Christians and about 12 of Uraons. I have never heard the name of Jharkhand.

No. 16

Name-Mst. Ledhi w/o Sukha.

Caste-Uraon.

Address-Deogadh, P. S. Sitapur.

One Rupsahai came to my village about a year ago along with other persons and asked me to become a Christian. When I refused they beat me. My husband was not present in the house at the time. Rupsahai is the Pracharak. There are about six families of Christians and five families of Uraons in my village.

To Mr. Lakra-

As there was no one else nearabout, no one came to rescue me when I was assaulted. I reported the matter to the Police. No enquiry has yet been made.

ACTIVITIES OF CHRISTIAN MISSIONS IN THE EASTERN STATES AND PROSELYTISM IN THE UDAIPUR STATE BY THE JESUIT MISSION

Copy of letter No. F. 751-JMS-35, dated the 20th April 1936, from Lt.-Col. A. S. Meek, Agent to the Governor-General, Eastern States, Ranchi, to the Political Secretary to the Government of India in the Foreign and Political Department, New Delhi.

SUBJECT.-*Christian Missions in the Eastern States : Proselytism in the Udaipur State by the Jesuit Mission*

I have the honour to make a report to the Government of India on a difference of opinion which has arisen between myself and the Roman Catholic Bishop of Ranchi in respect of the activities of the Jesuit fathers in the Udaipur State, which is at present under my guardianship during minority, as are the States of Jashpur and Gangpur which figure prominently in the report. The matter has an immediate bearing on one State but it involves a question of general policy, which may have far-reaching effect in the States of this Agency. I will begin my report by describing the incidents leading up to this difference of opinion and showing in detail the action taken by myself.

2. At a later stage in this letter will be given a general account of missionary activity in this part of India with particular reference to the movement in the Jashpur State, and I will show that missionary activity in the Eastern States has been chiefly directed to such of them as are near the Ranchi district, where Christianity has made great headway. According to the census report of 1931 the total number of Christians in the States of this Agency was 126,532, and of these 48,700 were in the Jashpur State, 61,171 in the Gangpur State, 3,000 in Bonai and 1,400 in Bamra. In the Raigarh State, the borders of which march with those of Gangpur and Udaipur, there were 143 Christians. There were only 29 Christians in the Surguja State, where the Maharaja has shown a determination not to permit the entry of mission agents from Jashpur and not to allow the conversion of his subjects. There were no Christians in the Udaipur State. The ruling family of that State has a very close connection with that of Surguja, and the present minor Chief is a son of the Maharaja of Surguja who was adopted by the late Raja of Udaipur. It may be taken for granted that the minor Raja will pursue the policy of his father when he comes to the gadi in so far as missionary activity is concerned. The Udaipur State is bounded by Surguja on the north and west, by Raigarh on the south, and by Jashpur on the cast. The portion of it, which is bounded by the Jashpur State is small, and forms a re-entrant running into the Jashpur State. There is a mission station called Tapkara in charge of a Jesuit father in Jashpur State close to this portion of the Udaipur State. In the month of August 1935 the Bishop of Ranchi came to see my predecessor, Mr. Evans, and made request that arrangements should be made in the Udaipur State for the Roman Catholic fathers to pay occasional visits to the Christian communities there. It was not his wish to erect any buildings in the Udaipur State such as would constitute a regular settlement. This led Mr. Evans to make enquiry as to how many Christians there were in the State and the Superintendent reported that there were six families said to be Christians, but that they did not make open profession of Christianity. Shortly afterwards the Superintendent made a report that about a hundred people had gone to Tapkara for leans of money and to be converted to Christianity. The Bishop came to see Mr. Evans again in September 1935 and asked for permission to erect Kachcha buildings for schools and chapels in the Udaipur State, and in doing so he said he would undertake that Christians in the State would be loyal and obedient subjects of the Ruler. Mr. Evans informed the Bishop that he was not prepared to take any action on this matter and that he must leave it for me to decide on my return from leave. The Bishop had also desired Mr. Evans to induce the Raja of Raigarh to allow missionary enterprise in that State and Mr. Evans told him that that was entirely a matter

for the Chief himself.

3. I met the Bishop at the end of January 1936. He asked for my good offices in connection with missionary activities in Raigarh and I gave him the same answer as Mr. Evans had given him. I had previously been in the Raigarh State and the Chief had informed me that he had the strongest objection to the conversion of his people to Christianity and enquired whether I had any objection to his introducing a law to regulate proselytism: I told him that I had no objection and that he was competent to introduce the law he proposed, a copy of which I append to this report (pp. 17-18). Going on to discuss the question of affairs in Udaipur the Bishop informed me that from the beginning of June 1935 there had been a spontaneous mass movement amongst the Uraons of that State towards conversion to Christianity, that some 6,000 persons had offered themselves for instruction with a view to baptism, and that these people had crossed the Udaipur State border and gone to the mission station in Jashpur to announce their, decision. The Bishop said that prior to June 1935 he had no thought of making converts in Udaipur and he described this influx of people as having been actuated by a knowledge of the benefits to be received from education in mission schools and from social relationship with the Christian population of Jashpur and the Ranchi district, as also of the general benefit to be obtained from membership of the Christian religion. I said to the Bishop that I had heard talk of the inducement to Uraons and other aborigines to become Christians through the advancement of loans on their accepting Christianity. He replied that the Mission advanced loans to Christians in need of money and that the knowledge of this fact might certainly be one of the inducements for such people to embrace Christianity, but the giving of loans was merely an incident in the Mission's relations with its people and was not a means of enticing people into the fold. Questioned as to the exact procedure in conversion the Bishop stated that the would-be convert came to a Mission station with a request that he should be received. Thereafter an enquiry was made, and if it was found that the applicant was a suitable candidate he was accepted and his name was recorded. The man's top-knot of hair was then cut off by his own friends, that being the custom among the Indian Christians. The candidate's name having been inscribed he was then given instruction in the Christian religion and after a period of from three to nine months he was baptized. In the Udaipur State, the Bishop said, teachers had been at work but no priest had gone there and he did not intend to send one without my permission. I explained that my position in respect of the Mission in States under minority administration had nothing to do with my own personal feelings and that my duty was to serve the interest of the Ruling House and to see that nothing was done during minority which would embarrass the Chief when he came to the gadi. The Bishop declared that he fully understood this but that no Chief could deny the right of any subject to change his religion when that subject of his own free will desired to do so, and he maintained that in Udaipur the large body of people who wished to become Christians had the right to demand the services of the Mission priests. He laid stress on the fact that when a similar case had arisen in the Gangpur State in 1903 the Lieutenant-Governor of Bengal had authorised the entry of missionaries into that State for the purpose of ministration. I pointed out to the Bishop that if his request were allowed a great part of the population of the Udaipur State might have become Christians by the time the Raja came to the gadi and I observed that the Raja was the son of the Maharaja of Surguja whose emphatic views on the subject of conversion he knew full well. I explained that I could not accept his request without referring the whole matter to the Government of India. I had previously warned both the Political Agent and the Superintendent to ensure that the missionaries did not establish themselves in the State in such a way as would make it difficult to expel them, and on the 8th of February the Bishop called and represented to me that the Superintendent was taking action to prevent his catechists working in the State. He desired me to give orders to the Superintendent to allow full freedom to the Mission catechists, on the undertaking that no priest would be sent into the State until the orders of the Government of India had been received. I told him that it was my desire that he should issue an order to his catechists that they should leave the State for the present pending the receipt of the Government of India's instructions. The Bishop replied that he could not agree to that action which would amount to an admission that the Mission, had done something wrong. I showed him that if he felt that he could not take this action it would be necessary for me to order the expulsion of the catechists and that I was very loath to take that step. He said that the matter was one he must discuss with his fellow prelates and that he would let me have his reply in due course. I had in the meantime instructed the Political Agent to go to Udaipur and make a personal enquiry into the whole matter. Colonel Murphy went immediately to Udaipur and visited 15 of the villages in the re-entrant to which I have referred, his visit being without any previous intimation. He found that the statement that the movement of the people in the Udaipur State towards Christianity was entirely spontaneous and actuated by a knowledge of the benefits to be received was entirely incorrect. The people concerned had no knowledge whatever regarding such benefits and had been actuated by one idea, and one idea only, that being the receipt of money from the Mission on loan. He found that the people had no complaint regarding rent assessments or undue harassment by State officials, and I have to state here that there has been a regular settlement in the State. There was, the Political Agent found, a certain measure of economic hardship, common to many of the States at present owing to the failure of rains last October and the poverty of the ensuing winter crop. He found that information had been disseminated throughout this area of the State that loans were to be readily obtained at the Mission station at Tapkara on a note of hand without security, all that

was required of payees being that they should have their top-knot cut off. Some of the people who had received loans were minors, while some were casual labourers, and it was evident that the number of persons who had taken loans and had had their top-knots cut off was much less than had been represented to me by the Bishop, it appearing that when one member of a family had taken a loan all the members of that family were shows as would-be converts. The rate of interest taken was 10 per cent, and in a large number of cases examined one year's interest had been deducted in advance. Christian schools had been started by catechists who had invaded the State from Jashpur and in one instance a Mission teacher had stopped the boys of the hamlet from going to the State school. People questioned made it plain that their only purpose in going to the Mission station had been to get money and all said that without this payment of money none would have sought to become Christian. In one case a preacher had settled down in a village and announced that he would not leave it until he had made recovery of the loan-money advanced. Colonel Murphy ascertained that in 1929 a Christian preacher from the Tapkara station had come into the State and had been expelled by the State authorities. The same man had been largely responsible for engineering the new movement and was even then in the State. On the 28th February, I received a letter from the Bishop that he had discussed the whole matter with his staff. He maintained that the action of the Mission in the State was entirely *bona fide*. I quote these words from his letter: "The taking of loans is not a motive of conversion, but it is in the eyes of the Aborigines a sign of adherence and a pledge of earnestness and sincerity." He said that catechists had been sent into Udaipur for the sole purpose of meeting the earnest wishes of the new converts for religious instruction, and he stated that it was impossible for him to order that they should leave. On the 1st of March the Bishop again wrote to me saying that as I had expressed the wish that the giving of loans to Udaipur subjects should be discontinued he had passed orders to that effect. He also wrote that he had to repeat his decision that he could not order the withdrawal of Mission agents from the State but that he had issued instructions that if I issued warrants for their expulsion these orders were to be peacefully obeyed. I thereupon instructed the Political Agent to issue orders requiring all the Mission agents to remove themselves from the State forthwith and this order was carried out, the. Bishop intimating his protest at my action. Thereafter I received a communication from Colonel Murphy that on receipt of a report that the catechists expelled from the State had taken with them a number of children to keep in the school at Tapkara for instruction he was proceeding to Tapkara to enquire into the matter.

4. On the 9th of April the Bishop of Ranchi paid me another visit and endeavoured to secure a modification of my views. After this visit I received the Political Agent's report on his local inspection at Tapkara and he informed me that Father Gallagher had in his charge at that place 120 children, boys and girls, who had been brought over from the Udaipur State and kept in hostels at Tapkara for the purpose of education and instruction in religion. The Father alleged that these children had been brought away by the Mission agents before the orders of expulsion from the Udaipur State had been issued and he claimed that the children had been brought at the desire of their parents. A further report on this subject is awaited, but in the meantime I have considered it necessary to write to the Bishop of Ranchi requiring him to issue orders for the removal of the children from the Jashpur State. I have called his attention to the principle that I had stated in conversation, that I could not permit any action to be taken in the Jashpur State during minority which would be considered by any neighbouring State to be detrimental to its interests. I have drawn his attention to the fact that when the Mission in the year 1932 sought to have improved house accommodation His Excellency the Governor of the Central Provinces refused to entertain its request and stated that it was against the accepted policy of Government to grant to Missions in States under management facilities of a nature which ,would change essentially the *status quo* or commit the minor Chief, when he came of age, to a new policy. I have shown him that His Excellency had further laid it down that the Mission should not introduce any new activity into the State in time of minority, and I have made it plain that the Mission has been interfering with the Udaipur State and its people and taking action which represents a new activity. I have pointed out to him that when the Fathers were permitted to enter the State they did so on the understanding that they would go there for the supervision of the catechists and for work amongst the people of Jashpur and not with a view to using that territory as a base for operations in neighbouring States. I have warned the Bishop that the children should be returned to their homes in Udaipur and that if they are removed from Jashpur and not returned-to their homes the Mission will take this action on its own responsibility. I have intimated that, if the children have not been removed within 14 days from the date of issue of my letter, the State authorities will take action to ensure that my orders are carried out. I have stated that I assume that the Bishop will satisfy himself of the correctness of the position of the Mission with regard to sections 361 and 362 of the Indian Penal Code which define the offences of kidnapping and abduction. I had previously expressed to the Bishop my wish that he should transfer from Tapkara the Anglo-Indian priest in charge of that station, Father Gallagher, and in our conversation on the 9th April the Bishop had shown his inability to take that action. I have now required that Father Gallagher should be removed from the State and not permitted to return to it. This priest went to the State in the year 1925 and has never been *persona grata* with the State administration. In the year 1930 he erected buildings at Tapkara for hostel purposes without obtaining permission from the State and I have reason to believe that it is in those buildings the Udaipur children are now living. In the year 1933 this priest interfered in the administrative affairs of the State and threatened one

of the State patwaris with the result that my predecessor, Mr. Gibson, conveyed orders to the Superintendent that he should administer a warning to him. It is this priest who has been responsible for the activity of the Mission in the Udaipur State. I must explain to the Government of India that I considered the advisability of deferring action in this matter of the removal of the children and of Father Gallagher from the Jashpur State pending reference to the Government of India but that looking to the length of time that must elapse before receipt of orders from the Government of India and to the subtlety of the Jesuits in establishing their position I have thought it essential to deal with the matter at once on my own responsibility.

5. To enable the Government of India fully to appreciate the incidents I have related in connection with missionary work in the Udaipur State, I will give some account of the rise of Christian Missions in this part of India and of the spread of their activities generally in the Eastern States.

6. In 1845 the German Lutheran Mission was established in Ranchi. Prior to their coming-I quote from the Final Report on the Survey and Settlement Operations in the District of Ranchi, 1909-10-there had been deep seated agrarian discontent amongst the aboriginal population in the Chhota-Nagpur area. British courts of justice were established in 1834 and though they were useful in checking the most glaring abuses they did not remove the causes of discontent. By the year 1857 the missionaries had a considerable following and the Christians were becoming a powerful and organised society whose members, backed by the moral and financial support of the missionaries, were able to assert their rights successfully in the courts. An impression gained ground that the best means of successfully shaking off the oppression of the landlord was by becoming Christian. This resulted in the persecution of the Christians during the absence of the executive authorities after the Mutiny, but when the executive authorities returned the Christians were to some extent compensated for their losses and it came to be believed that they as a class were specially favoured by Government. The result was that by 1859 there had been a great accession to strength of the ranks of nominal Christians. The Chhota-Nagpur Tenures Act was passed in 1869 and the position of raiyats became one of contract and was greatly improved; and the influence of the European missionaries continually extended, and they became not only the spiritual head of the village communities but their advisers and guides in all temporal matters, supplanting the zamindar and the official in their power with the-people in large tracts of country. In further settlement operations it was found that the people of the khas villages of the Maharaja of Chhota-Nagpur, who were content with their tenancies, had not become Christians. The system of beth-begar or forced labour continued to be prevalent in the Chhota-Nagpur country and there was constant trouble on this account. About 1886 the Jesuits began Mission work in Ranchi on a large scale and they with the other missionaries took an active interest in the temporal affairs of their people. Within three or four years 40,000 converts joined the Roman Catholic Mission and the influence of the Christian population reacted on their non-Christian brethern disturbing their relations with their Landlords. A Commutation Act was passed in 1897 whereby tenants could secure under the orders of Government freedom from praedial services in return for cash payment. It was found however that little recourse was had to the provisions of this act for the reason that the system of praedial services was popular when fairly worked, and that the raiyats who were on bad terms with their landlords became nominal Christians and refused to perform any service whatsoever under the protection of the Mission organisations, while those who were on good terms with their landlords had no objection to working off a portion of their rent liabilities in the shape of labour.

7. The first direct evidence I have come across in the matter of missionary activity in the Eastern States is obtained in letter No. 13087 of 7th November 1904 from the Chief Secretary to the Chief Commissioner of the Central Provinces, to the Secretary to the Government of India in the Foreign Department. That letter shows that in the year 1893, Mr. Fraser (afterwards Sir Andrew Fraser), who was at that time Commissioner of Chhattisgarh, gave authority, without reference to the Local Government, for the acquisition of land for Mission purposes in the Baster State at a time when the State was under Government management. In the following year a similar application, for the acquisition of land in the Kawardha State was received, and the matter being referred to the Local Government, it was laid down that alienation of land for Mission purposes in a State under the administration of Government should be refused on the principle that the fiduciary position of Government required that it should not take action which might be liable to misconstruction and of which the result might be distasteful to the Chief on his attaining majority. In letter No. 4689 I. B. of 31st December 1904; the Government of India indicated their approval of this statement of policy.

8. About the year 1900 the German Lutheran Mission opened two stations in the Gangpur State without she permission of the Ruler and without reference to the Local Government. The Chief made protest, but the political authorities decided that as the missionaries were actually settled in the State they should be allowed to remain there. One of these missionaries thereafter openly preached disobedience to the Chief□s orders in the matter of begar, the demand for which was moderate, and the missionaries generally made promises to the raiyats that they would secure their freedom from various petty demands of the Darbar, a principle of insubordination being set up and fanned amongst the aboriginal people, who were of the same class as those belonging to the Missions in Chhota-Nagpur. The result of this was that one missionary was removed

from the State under the orders of the Commissioner of Chhota-Nagpur who acted at that time as Political Officer; but the teaching had taken root and for some years the Christian converts set themselves steadily to oppose the Chief, so that when a European Diwan was appointed to the State in 1903 he found it difficult to get any of the usual services performed for himself. He found that some of the people refused to make payment of part of their rents which were paid in kind. The Christians were quite out of hand, but he dealt firmly with the position, and later on took up settlement operations. He formed the opinion that the majority of people who joined the Missions did so out of motives of policy and in the expectation of so me advantage to be obtained and not for any spiritual benefit expected.

9. The missionaries entered Jashpur apparently at about the same time as they did the Gangpur State, and that they did not do so upon the willing invitation of the Chief revealed in a letter of 10th June 1923 from the Roman. Catholic Archbishop of Calcutta to the Political Agent, at Raipur in which occurs the following sentence: “In Gangpur [which is in many respects similar to Jashpur and where we started establishing, Christianities (sic) about the same time as in Jashpur], the Raja-under pressure of the Government of Bengal, within whose jurisdiction Gangpur then was-gave me a perpetual lease at the usual rent, of an extensive plot of tent ire land at Kesramal in 1907; and since then, the Chief-quite willingly this time-has granted me leases of two more plots one at Hamirpur and one at Gaibira. In Jashpur so far we have had only verbal grants.” The Archbishop desired the Political Agent to give him a set of perpetual leases, action in which he failed.

10. The first mention on the Agency record of the work of the missionaries in Jashpur is contained in a memorandum made by the Commissioner of Chhattisgarh in 1903 on the subject of a conversation he had had with the Diwan of Jashpur. I extract this passage : “I understand from Mr. Mears (the Diwan) that European Missionaries have had hitherto no footing in this State. The recognised custom is that no European is to be allowed to go into any Feudatory State without the permission of the Commissioner having been first obtained. The Raja should see that this is duly observed. With regard to tenants who allege themselves to be Christians and refuse to render beth-begar, since such services are part and parcel of the rent due from such tenants, the refusal amounts to a refusal to pay the rent due. Any such instance occurring should be treated as a case and the party concerned called on to show cause why he should not be ejected from his land.” The Commissioner sent a copy of his note to the Raja. This Chief was afterwards deposed with the approval of the Government of India for maladministration (letter No. 1021-883-P, dated the 26th June 1923, from the Government of India to the Government of the Central Provinces) and it being my purpose to show that that deposition was the direct result of Mission activities in the State I feel that I must trouble the Government of India with a fully detailed narrative of subsequent affairs.

11. In the year 1906 the German Lutheran Mission made application to the Political Agent stating that people of Jashpur desired to become Christians and that the Raja had no wish that they should become Christians ; and the Mission requested that the Political Agent should issue a licence for the entry of Indian preachers into the State. The Political Agent sent reply that he could not issue any such licence but he said that he had reason to know that the Raja had no prejudice against Christianity and that he would address him on the subject. At the same time he advised the Mission to be careful not to flout local prejudice and he expressed the opinion that it would be preferable that the Mission authorities should arrange that aborigines of the State who wished to change their religion should go over for that purpose to the Ranchi district. The Political Agent wrote a letter to the Raja that he should observe complete impartiality in matters relating to religion and that he should not prevent the entry of Mission preachers into the State. In the same year the Archbishop of Calcutta wrote to the Political Agent complaining of the treatment accorded to Christians in Jashpur. The Political Agent in reply wrote to the Archbishop that the Chief was “a most benign and gentle Ruler” and he warned the Archbishop that those people in British India who stirred up agitation against the system of beth-begar in the States knew nothing whatever of the meaning of the system as applied there and that the system was not a harsh one as they imagined. On the same day the Political Agent wrote to the Raja and administered to him a peremptory warning with regard to the complaints made in the matter of the treatment of Christians. This brought a reply from the Chief that he did not want any Christians in his State as he felt that their presence was a danger to him and to his administration. The following year serious friction occurred and the Political Agent, Mr. Laurie, brought about an agreement for the future conduct of Mission work at a conference held by himself and attended by the Roman Catholic Archbishop of Calcutta and some Jesuit Priests and representatives of the German Lutheran Evangelical Mission. The Raja was prevailed upon to agree to terms of a modus vivendi but friction continued and a few months later the Raja sent in a memorial of protest. His case was that “conversion to Christianity was synonymous with subversion of old custom and existing rights and obligations” He stated that the catechists induced catechumens to rebel against his authority, and refuse to render services due from them as rent-free holders of certain lands. He demanded that he should be permitted to vindicate bib authority and enforce his traditional rights. The Political Agent was anxious to support the Missions and while admitting that catechists did ignore the Ruler he held that the latter must abide by the agreement to which he bad subscribed and advised that he should abolish the system of beth-begar and assess all tenants to full rent. The matter was examined by a new

Political Agent, Mr. Brett the following year and he reported that he had made special enquiries in the Jashpur State and had found that some 30,000 people were claimed by the Roman Catholics and some 15,000 by the Lutheran Mission as enquirers after Christianity. All these people were of the Uraon tribe of aborigines. Almost all-of them had signified abandonment of their old beliefs by having their top-knots of hair cut off, a ceremony performed in the presence of a European father or pastor, and very few of them had actually been baptized. None of the European missionaries at that time resided in the State, but they were posted at- various places beyond and close to the border and they carried on their work in the State by means of catechists who were converted Uraons belonging to neighbouring British territory. These catechists were distributed throughout the villages, the residents of which had submitted to the top-knot-cutting ceremony, and their duty was to instruct enquiries in the elements of Christianity and to gain over new converts. Referring to the complaint of the Raja that the catechists interfered in secular matters and instigated people to refuse to tender compulsory forced labour, the Political Agent showed that this labour was an incident of the State tenure common to all the States and expressed the opinion that in this respect the people had no legitimate cause of complaint and that the Chief was a considerate and indeed a generous Ruler.

12. Mr. Brett stated that the Chief maintained that he had accepted the agreement of 1907 under pressure from the Political Agent and that he would not be satisfied until all foreign preachers had been expelled from his territory. The Political Agent expressed his own opinion that it was a matter for regret that the missionaries had ever been allowed to extend their propaganda to this State, but that matters having advanced so far it was not possible to give the Chief permission to take the action he desired. The Central Provinces Government passed orders in September 1908. They held that the Raja could not be given general permission to forbid all missionaries and preachers from entering the State. The Political Agent was ordered to advise the Raja that it was inconsistent with the principles of liberty recognised in British India that the missionaries should be prevented from building houses in his State. Any resistance by Christians to the lawful demands of the State should be dealt with according to law. At the same time the Political Agent was instructed to warn missionary societies that they must not expect any support from Government against the Raja if their preachers encouraged his subjects to resist his lawful demands. It was to be explained to the societies that it was their duty properly to supervise their preachers, and that if they were found to be stirring up dissatisfaction with the Chief’s authority the Political Agent would be justified in excluding them as a class from the State. If the preachers faithfully abstained from any action of this kind and confined themselves to religious preaching the Chief would not molest them. Thereafter there was continual complaint on the part of the missionaries against the conduct of the administration and continual complaint by the Ruling Chief in respect of the missionaries and their activities. A serious state of affairs having developed the Political Agent, Mr. Blakesley, made a thorough enquiry in Jashpur and. submitted a full report to the Local Government in 1913. He found that the movement towards Christianity in the Jashpur State was in no sense a religious one: it was one actuated in lesser measure by the expectation of social benefits to be obtained, Christians being able to get their children married by missionaries in the adjoining districts of British India without incurring heavy expenditure, but the real governing causes were political and agrarian. It was the, belief of Christian converts that by becoming Christians they would secure freedom from compulsory service, the commutation of cesses into cash rental and the settlement of their land revenue such as had been secured in the Chhota-Nagpur division. He found that the missionaries bad advanced loans to many of their converts and that the missionaries had a considerable hold on them by means of these loans. He found that the catechists interfered on every possible occasion in the temporal affairs of the Christian converts, whom they called ‘their raiyats’. These catechists carried complaint to the missionaries, wrote petitions for the converts, accompanied them to the courts, worked out cases for them, and generally acted as unrecognised vakils, the State authorities having on control over them at all. The Political Agent was of opinion that the Ruler had no antipathy whatever to Christianity as such. The Ruler was a Hindu, and the aborigines were animists, and the Chief, he thought had no more interest in the aboriginal faith than he had in Christianity. His distrust and dislike of missionary propaganda, especially that of the Jesuits, arose solely out of the agrarian and political agitation and the subversion of his authority which he foresaw, and against which he sought in vain the protection of the political authorities. Mr. Blakesley showed that, under the guise of religious proselytism, political propaganda had been spread throughout the State. The Roman Catholic priests alleged that they had no concern with the temporal affairs of the State, but this was abundantly disproved, and the Archbishop had himself been continually referring to the Political Agent in respect of temporal matters. He expressed the opinion that the Ruler’s authority bad been seriously undermined, a result which, he observed, the Chief had himself expected from the spread of mission activity in his State. Re pointed out that his predecessor had in 1906 assured the Chief that he would be responsible that his authority in his State would not be weakened by people becoming converted to Christianity, a promise that had not been maintained. He showed that the Raja had acted under political pressure in allowing extension of missionary activity in his State. He recommended that the Chief should be permitted to exclude Jesuit missionaries and their catechists from the State. He did not recommend that his action should be taken in respect of the Lutherans who, he said, were less inclined to interfere in temporal affairs. If this proposal were

not accepted, he advised that no missionary or catechist should be permitted to enter or reside in the State except with the permission of the Chief.

13. Mr. Blakesley's report was submitted by the Commissioner of Chhattisgarh to the Local Government. The Commissioner was Mr. Laurie who had been Political Agent in 1907 and it was this officer who had, according to the Raja, brought pressure to bear upon him in that year in accepting the agreement with regard to the conduct of mission work. Mr. Blakesley had stated in his report that Mr. Laurie had favoured the missions as against the Ruler and there was a definite cleavage between the two officers. The Local Government passed their orders in the matter in June 1913. It accepted the Political Agent's conclusions as to the actual state of affairs in Jashpur, but declined to accept his recommendations. The Chief Commissioner was then Sir Benjamin Robertson and he found it impossible to take any action other than that indicated by Sir Reginald Cradock in his orders of 1908. This decision was soon followed by the entry into the State of the Belgian Jesuits who had hitherto worked from the Ranchi District and since that time they have been in residence there. Sir Benjamin Robertson left it on record that the Raja of Jashpur was a very well disposed and kind Ruler, He made a note of an interview he had had with the Archbishop of Calcutta and wrote that he had had to disabuse the Archbishop of his idea that the State was British territory. The Archbishop he said, had intimated to him that the preachers employed in the State were as a class not all that they should be. Sir Benjamin indicated his own personal feeling of repugnance to giving support to the missionaries against such an excellent old man as the Ruling Chief. Another interesting admission of the Archbishop of Calcutta is recorded by Mr. Napier, who was acting for a time as Commissioner of Chhattisgarh in 1912. The Archbishop said to Mr. Napier that, putting aside all cant, he did not suppose that the majority of the aboriginal Christians in the States had much feeling either way in the matter of religion but that they saw how the Uraons over the border in British districts had prospered in material welfare and they embraced Christianity in the hope that such material benefit would result to themselves. That being so, the Archbishop said, he could not understand the hostile attitude of the Raja who must also gain from the material prosperity of the people. The Archbishop told Mr. Napier that when trouble had occurred in Gangpur Sir Andrew Fraser, the Lieutenant-Governor of Bengal, had intervened, and had secured an arrangement whereby priests were settled in Gangpur State to supervise the preachers. He desired that that action should be taken also in Jashpur. Mr. Napier told the Archbishop then that what the Raja of Jashpur was afraid of was that the missionaries "would raise up a power within his power and would undermine his authority". I will set down here also the gist of a note made by Mr. Napier that the Anglican Bishop of Nagpur, who had worked by the side of the Jesuit Mission, had told him that they had no real hope of Christianising adult men and women but that they did hope to be able to instil the doctrine into the minds of children. This accounts for the recent action of the Jesuits in removing children from the Udaipur State to the Catholic station at Tapkara in Jashpur.

14. I now come to the disturbances which occurred in Jashpur in 1922 and which resulted in some loss of life and in the deposition of the Chief. In May 1922 the Superintendent of Police at Ranchi, informed the Bihar and Orissa Government that a society had been formed by the Lutherans of Ranchi called The Unity Samaj, that its object was the improvement of the lot of aborigines generally, and that people of all creeds had joined it. In July an Englishman, who had been in Jashpur in connection with the recruitment of coolies for the tea-gardens in Assam, reported to the Political Agent that there was a dangerous movement amongst mission preachers in the State and that secret societies had been formed. In August 1922 the Roman Catholic Archbishop of Calcutta wrote to the Political Agent sending an account by one of his priests of the bad state of affairs then existing in Jashpur. This priest showed that the Raja had ceased to take any interest in the affairs of his State, that the administration was bad, that Lutheran preachers were fomenting trouble that would lead to rebellion and that the Roman Catholics had no hand in the movement. I will not go into the details of the disturbances. Enquiry revealed that the trouble was caused by the Unity Samaj acting through the agency of the Lutheran pastors and preachers. A state of rebellion ensued, and the Raja connived at illegal acts of repression designed to secure his secret purpose of expelling the mission agents from his State. The Raja clearly failed in his duty at this stage and was deposed as has already been stated. An Extra-Assistant Commissioner of the Central Provinces Government was appointed as Diwan and after the death of the Chief some years later this officer was appointed Superintendent of the State, a position which he still holds.

15. After the deposition of the Chief the Superintendent, a Muhammedan officer, took a strong hold of the administration and proceeded with settlement work. The principle was laid down that in respect of the missions, matters were to be left as far as possible in *status quo*, missionaries neither being encouraged nor discouraged and they being allowed no better footing in the State than they already enjoyed. No trouble of any serious dimensions seems to have taken place till 1927 when the Superintendent made report that the Roman Catholic Mission was taking strong action in spreading Christianity through the large Khuria Zamindari, a jagir of the State, which had hitherto not entered the field of missionary activity. The Political Agent thereupon wrote to the missionary in charge. He stated that the Zamindar had very strong objection to missionary work, holding that where missionaries went there went trouble. The Zamindar, he stated, had

made personal complaint to him in respect of the invasion of his country by preachers and Christians and of their settlement there without his permission at the instigation of the missionaries. These people the Zamindar had said, were being taught by the preachers to flout his authority. The Political Agent warned the missionary that if there was the slightest likelihood of trouble, he would have no hesitation in closing this ilaqa to missionary work altogether. He pointed out that the settlement of this Zamindari was no concern of the mission and that if the Zamindar did not want Christians he would certainly not force them upon him. The Superintendent at the same time was ordered to go into the ilaqa and make a report on the conditions obtaining there, and he found that the priests had commenced their operations thereby sending Christians into the country who concealed the fact that they were Christians and took service as field labourers or lived there with relations. When in course of time a sufficient number of such people had taken up their residence in the ilaqa three preachers went into the country and they appointed sixteen assistants from amongst the Christians who had gone to live there, and a mass movement of conversion to Christianity ensued.

16. Describing the position as it is to day in Jashpur the Superintendent gives the population of the State as 193,000, the number of Catholics 50,000 and that of Lutherans 4,000. Christians are now to be found in practically all villages of the State and continual pressure is being exerted by the fathers to secure the conversion of the remaining part of the population. Since the deposition of the Chief a settlement has been effected and all trouble has ceased, and this is ascribed to the influence of the missions. They are 12 Jesuit fathers resident in and distributed throughout the State, the same number as in Gangpur. There are 163 Indian preachers paid at rates of Rs. 4 to Rs. 6 plus a small quantity of rice from each Christian family. The Christians have given these preachers a little land so that each holds also a small farm. They (the preachers) are badly educated people and the Superintendent describes them as mere pawns in the hands of the priests. They act as vakils for their people in all matters, and interfere continually in all temporal affairs. They compound non-cognisable criminal cases and pay the composition money into the mission funds; and they at times hide criminal cases occurring in their communities. In 1935 a preacher was convicted for attempting to suppress the offence of murder and the record of the trial shows that one of the Catholic fathers knew of the murder and connived at the concealment of the crime. There was a case in 1928 in which preachers so persecuted certain aborigines who had renounced Christianity that one of them committed suicide. The Superintendent shows that these people have no regard for the Ruling House, and that they have it in their hands to cause riot and rebellion. The Superintendent has shown tact in his dealings with the European priest and gets on well with them, but he states that they have no interest in purely humanitarian work and that they have done nothing for the people on the medical side, their whole aim being to secure converts and to increase the number of Christians in the fold. The younger generation, the Superintendent states, know little about religion but are staunch Christians, who are devoted to their priests and have no regard at all for the Chief. The Roman Catholic Mission has established co-operative banks and through these banks they secure the added obedience and devotion of the people. They encourage emigration to the Assam tea gardens, and on the return of the emigrants get them to deposit their savings in the banks. The Superintendent shows that it was only when the late Chief found himself completely trapped by the missionaries that he connived at the harsh measures, which led to his deposition. He draws attention to the fact that, as in Gangpur, the preachers first entered the State, and then the political authorities required the Chief to permit the missionaries to reside in the State in order to control the preachers. This officer is of opinion that in course of time the Jesuits will convert all the aborigines of all the States in this part of the Agency. If this were to occur and foreign priests were to be given full freedom of entry and residence the result might be virtually a foreign Government of the whole group. The Superintendent considers that it will be almost impossible for the Ruler of Jashpur to administer his State without the assistance of a European Diwan or of a non-Hindu Indian who is a Government Officer. He relates that when the Chief was deposed, his heir was obliged to leave the State and that the heir became Ruler in 1928 and died two years later, the Superintendent becoming his Diwan. Very strong pressure was brought on the Chief by Hindus in British India to counter Jesuit activity and win over the Uraons to Hinduism. The Chief was sympathetic and relations between him and the Diwan became strained. Had the Chief lived serious trouble would have ensued and he also might have been deposed.

17. After this lengthy historical account of mission work in the Jashpur State, I come to the concluding portion of my letter, and make proposals for the consideration of the Government of India. The general policy of the Government of India has been one of impartiality with regard to the practice of religion and it is now the plea of the Bishop of Ranchi that what he seeks is nothing more than the application of this principle in the States. He maintains that no ruling Chief has any moral right to prevent any of his people from the exercise of freedom of conscience, and he holds that if any Ruler take action to deny the exercise by his subjects of full freedom of conscience the paramount power should secure it; and of course the Bishop maintains that if this thesis is to be accepted it is the duty of the Government of India in its office as guardian of a minority State to apply the same principle. Now in many of the States of the Agency there is. missionary activity on a small scale which is looked upon without misgiving by Rulers concerned. One such mission does excellent work in the Nandgaon State in the treatment of leprosy. There is a small Australian Mission in the

Mayurbhanj State which has a very small number of adherents and is hardly a noticeable feature. There is a small Baptist mission in the Patna State, which has been established there for many years, and carries on work amongst Hindu outcastes. It too has not a large number of adherents and is not a source of any anxiety to the Darbar. I spoke to the Maharaja of Patna a few days ago on the subject of conversion, and asked him what he thought about the theory of freedom of conscience. His reply was that it was hardly possible to apply the idea of freedom of conscience to the aborigines in so far as conversion was concerned for the reason that they had no understanding of religion as an educated man understands the term, and that it was quite impossible for them to judge as between the merits of any other faith and those of their own. This, I venture to suggest, touches the root of the matter. I have shown the admissions of the Jesuit Archbishop of Calcutta and of the Anglican Bishop of Ranchi that in so far as religion is concerned the change of faith has practically no meaning for adult men and women amongst aboriginal people. It is to my mind clear from the methods adopted by the Roman Catholic Missionaries that they too know that the theory of freedom of conscience is a sham. They know full well that, as the historical account of missionary enterprise which I have given abundantly proves, the aboriginal people of this part of India change their faith and accept Christianity in the expectation only of material benefits to be received. True religion has nothing whatever to do with the matter. This being so the request of the Bishop of Ranchi for freedom of action in the States cannot be accepted. We are not concerned, I submit, with the question of benefit to be derived by that higher religious life to which it is the purpose of missionary bodies eventually to bring the people we are concerned with the matter of the interference with the people of the States by an outside body the members of which are in the present case Jesuits and foreigners. They have maintained that there should be no interference either on the part of the Government of India through its political officers or on that of the State administration with their work, which work is essentially one of interference with the people and, as my history shows, with the administration of the State. The Roman Catholic Missionaries are now firmly and perpetually installed in the States of Jashpur and Gangpur and I have shown that they are installed there against the will of the Rulers and owing to official pressure brought upon them. We have seen that the late Raja of Jashpur was described by many political officers and by the Chief Commissioner of the Central Provinces as a just and kind ruler. He was apparently a man of exceptional personal merit who had kept his people content. He saw the danger that lay in store for him after the Missionaries entered his State and he endeavoured to keep them out. They were forced upon him: he lost heart: and when the Missionaries stirred up agitation he was unable to cope with the situation and was deposed. He was deposed as a direct result of a well-intentioned but mistaken use of the advice clause in his sanad, which required him to act according to the instructions given him by the political authorities. It may be argued that we have in Gangpur a still greater number of Christians than they are in the Jashpur State and that there has been no rebellion there. I would reply to that that it has been fortunate that there has been no rebellion there: the conditions in Gangpur are not in fact exactly similar to those in Jashpur and the late Ruler there had the good fortune to have been a bad ruler and to have had imposed upon him at the beginning of mission, enterprise in the State a European Diwan who was able to control the situation which had already got out of hand when he assumed charge of his office. There has been a European officer of the Bihar and Orissa Service in Gangpur from 1903 till the present day and it cannot be maintained that the rights of the Ruler have been maintained as has been the public peace. I have made mention of the fact that the Maharaja of Surguja is determined to keep Christianity out of his State and I understand that he adopts on his border very summary methods with any preachers who make attempt to go into his country- methods which if they were officially resorted to me I would not be able to countenance, but which have been very effective for their purpose. Now if the Government of India are to accede to the prayer which the Bishop of Ranchi proposes to make to them against my action it will be necessary for me to apply whatever principle is to be applied in the Udaipur State to States under their own Chiefs through the advice clause. In Surguja there has never been a revenue settlement. The State is one of over 6,000 square miles in extent and the people are very primitive. They have been kept content through the exclusion of outside interference and by, I understand, a very light assessment, but were Jesuit interference to be admitted in that State there is every likelihood that a rebellion might ensue, the administration holding only a very light authority throughout the territory. In the Bastar State we have similar conditions, in an area twice the size. There settlement operations have created a more stable agrarian position but there are large tracts of country over which the administration has hardly any hold. Propaganda there, religious or other, would have effects which might conceivably be far beyond the power of the administration to deal with. It is, not to be denied that, when a State such as Jashpur is situated on the borders of a British district which has become permeated with Christianity, there must be certain influence in the State created through the natural effects of contact. These effects however will be gradual and must be left to be dealt with by the State administration in its own way, and I would urge that the Government of India should be very zealous to prevent a recurrence in any State of this Agency of the events that took place in Jashpur. In respect of the Udaipur State and of the particular points arising from my disagreement with the Bishop of Ranchi I make request that the Government of India give me their support in the following propositions:-

(1) The Udaipur State should remain in so far as the religion, habits and customs of its

population are concerned in the same general condition as it was on the death of the late Ruler, and no interference direct or indirect on the part of any missionary body should be permitted within its boundaries, the admission of catechists and priests across its borders being entirely prohibited, and all teaching designed to secure any change in the mode of religion being prohibited.

(2) It follows from the above proposition that the acceptance by State subjects of loans of money emanating from mission sources should be prohibited.

(3) The removal from the State of State subjects or their children for the purpose of religious teaching or for conversion should be prohibited. This prohibition will not, prevent any State subject having the State of his own free will and making his permanent residence elsewhere.

(4) Missionaries residing or working in a State should not be at liberty to use their stations in that State as a base for religious propaganda or for any work connected with the mission in a neighbouring State and no mission station should be established in any State within five miles of the border of a neighbouring State.

(5) The Darbar of every State has the right to expel from the State any person Indian or European, whose presence is likely to injure the interests of the people or Ruler, and missionaries are not exempt from the operation of this principle. It follows that a Darbar has power to exclude missionaries and mission activity altogether and to legislate for the control of such activity and of proselytism, to prohibit the entry or residence of foreign ministers of religion or their agents, or of any class of such persons, to require that ministration to Indian Christians shall be conducted by ministers of religion who are subjects of any State or of British India, to limit the number of all such persons aforementioned and to license them, and to take action to secure that religious teaching shall be based on the principle of loyalty to the Ruling House.

18. The acceptance by the Government of India of the propositions stated in my last paragraph and the signification of their approval to the action I have taken with the Bishop of Ranchi will meet the present needs of the Udaipur State. There remains for consideration the question of steps to be taken in the Gangpur and Jashpur States during the remainder of the period of Agency management to secure the position of the Ruler when he comes to the gadi. There can be no question as to the truth of the proposition that the Political Authorities required the Darbar in each case to admit the missionaries, forced the Darbar to submit to the extension of proselytism, and created a position which, if not now modified will make it impossible in all probability for the Ruler on accession to administer his country in his own way. I represent then that action must now be taken so to modify the existing state of affairs as to make it possible for the Ruler to administer his country. The missions have in each case a large Christian following. There can be no thought of securing its reduction and eventual extinction and on the contrary the probability is that Christianity will extend. Whatever arrangements therefore are to be made should provide for the full satisfaction of the religious needs of the Christian community subject to the maintenance of the public peace and the welfare of the State. This must form the subject of further special enquiry and consideration, which I will defer pending receipt of the instructions of the Government of India on the other matters brought to their notice in this report.

Copy of letter, dated the 27th April 1936, from Rt. Revd.O. Sevrin, Bishop of Ranchi, to Hon□ble Sir Bertrand Glancy, Secretary to the Government of India, Political Department

I beg to inform you that there has been recently a movement of conversions to Christianity in the Udaipur State of the Eastern States Agency.

Some of the measures taken in this connection by the Agency, have created serious difficulties and caused great dissatisfaction.

The Agent to the Governor-General has informed me that he intended referring the matter to Delhi. I am myself preparing a statement on the Mission views and desiderata. It will soon be forwarded.

I pray you may be so kind as to consider my report before taking any decision and to grant me an interview after perusal of my statement.

Copy of letter, dated the 12th May 1936, from Rt. Revd. O. Sevrin, Bishop of Ranchi, to Hon'ble Sir Bertrand Glancy, Secretary to the Government of India, Political Department

From the month of June 1935 onward a general movement of conversions to Christianity took place among the Uraons and Kharias of the State of Udaipur (and to a smaller extent in the State of Raigarh), Eastern States Agency. By the end of 1935 there were 5,949 converts in Udaipur (Enclosure 4). Subsequently the Agent to the Governor-General decided that this movement of conversions ought to be "stayed". In reality the measures taken under his orders had for object the stamping out of all traces of Christianity from the said Udaipur State. I tried in vain to obtain from the A. G. G. a minimum of religious toleration for the converts : his refusal only became more and more accentuated. I deem it now to be my duty to lay my case before higher authority.

It will be best, I think, in order to arrive at a fair appreciation of this movement, to clear the ground by stating from the outset what the movement is not:-

(1) This movement is not, as it might at first appear, the result of a widespread dissatisfaction among the raiyats with regard to the present administration of the Udaipur State, which dissatisfaction would impel the raiyats to seek the help of the missionaries for the redress of their grievances, for :

(a) The movement is confined to the Uraons and Kharias, to the exclusion of all other Aborigines.

(b) It has nothing in it of a political nature and it involves no change in the raiyats' relations with the State.

(c) It is essentially a peaceful development of these Aborigines within the domestic circle of their homes; in fact the movement has originated and developed without the slightest commotion on the part of the new Christians.

(d) Before admitting these aborigines as Christians the missionaries have carefully ascertained with each group coming over for enlistment that no political or subversive end of any kind was being pursued by them. I myself had a long talk with a large number of those converts and they assured me they were not becoming Christians in order to obtain relief from or redress of grievances.

(2) This movement is not the result of a propaganda on the part of the R. C. Mission. Up to May 1935 the missionaries had no relations with the Udaipur State subjects, barring the fact that occasional deputations had come to them from this State with a request for admission into Christianity. No heed was actually paid to these deputations, until the movement became so large and so pressing that it could not be further ignored. That the missionaries eventually welcomed it is evidently conceded : they could not consistently do less; but that they created it is contrary to facts.

(3) This movement cannot be explained by the lure of money. The correspondence of the missionaries in this connection makes it quite clear that they were themselves taken by surprise at this entirely spontaneous move of the Uraons and Kharias of Udaipur. Moreover, as there were neither missionaries nor catechists of the Mission in the said State at the time, it is inconceivable how such a propaganda could have been carried on. Subsequently, however, loans were given to the converts, and it is by basing themselves on this fact that both the Agent to the Governor-General and the Political Agent have assumed that these conversions were due to the lure of money. This is a misreading of the facts, for:-

(a) The missionaries gave small loans, not prior to the conversions, but after having satisfied themselves that these Aborigines really meant to embrace Christianity and had resolved to change their mode of life in accordance with Christian tenets.

(b) Only Uraons and Kharias came over for enlistment : other Aborigines equally poor and who, certainly, would have received the same treatment at the hands of the missionaries, kept altogether aloof.

(c) The converts set about with great eagerness to learn the prayers and the rudiments of the Christian doctrine, many staying at headquarters for the purpose, others sending their boys and girls to the central school for instruction, and all clamouring to have catechists sent to their respective villages in order to he taught there daily, as they could not get away from their homes. In those villages which did receive catechists, the converts went on gathering regularly, in spite of threats, vexations and occasional violence from State Officials and landlords. All this they certainly would not have done, had money been their sole motive, since it meant, risking all they had. As this question would need entering into details I beg to refer you to the correspondence.

The true explanation of the movement is, in reality, a simple and very natural one:

(a) The Uraons and Kharias of the Udaipur and Raigarh States form, towards the South-West, the vanguard, so to say, of these migrating tribes. Very few Uraons and Kharias are to be found in the States of Sarangarh and Sakti and in the adjoining districts of the Central Provinces. Towards the East, on the contrary, both these tribes are widely spread and have, for the greater part, adopted Christianity. What could be more natural, therefore, than that the Uraons and Kharias of the Udaipur State should wish to be one with their fellow-tribesmen, so as not to remain isolated and handicapped in their social relations and matrimonial alliances?

(b) They have gradually become aware that Christianity has meant for their fellow-tribesmen across the borders, not only spiritual, but also social, educational and economic improvement.

(c) It is a well-known fact that Christianity exercises a powerful attraction on these Aborigines, as answering best, apparently, their aspirations towards religious and moral uplift. This is proved, in particular, by the readiness with which they adapt themselves to Christian ways and discard their centuries-old animistic traditions and customs.

In view of the foregoing considerations I beg to respectfully submit:

(a) That the, said converts cannot morally or legally be prevented from following the religion of their choice.

(b) That the repressive measures carried on by the order of the Agent to the Governor-General constitute a mere trampling on a common human right.

(c) That the fact that the people concerned are poor and helpless, Aborigines could in no way justify a denial of their innate, rights.

(d) That the fact of the State of Udaipur being under Government guardianship cannot be put forward as a justification for denying the Aborigines their natural rights, for, if there are rights which a Ruling Chief occupying the gaddi is bound, his likes and dislikes notwithstanding, to acknowledge, respect and protect, the Custodian of the State during Minority cannot be bound to less with regard to the same rights.

In conclusion, I feel it to be my duty as Bishop to respectfully ask the Government of India to enact that sufficient facilities be given to the abovementioned converts for practising their religion.

This, in the case of the Roman Catholic religion, implies essentially, and in the present case without delay, liberty to receive instruction and sacramental ministrations, for, on account of the sacrificial and sacramental character of Catholicism, these, as is well-known, are part and parcel of the Churches dogma and practice.

For imparting instruction a certain number of lay catechists are needed; for the sacrificial and sacramental ministrations the Christians require the presence of the priests in their midst. I beg you to note that I am not asking facilities for proselytising. I should, however, ask, in order to be consistent with our principles and with the Government general policy in this matter, that no hindrance be put in the way of those who, of their own accord, should want to become Christians.

Along with this general statement of the case, I beg to submit three other statements on various aspects of the same (Enclosures 1-3).

ENCLOSURE 1 TO THE BISHOP□S LETTER

It has been the persistent, though not openly avowed, policy of the Agent to the Governor-General with regard to the conversion movement to Christianity in Udaipur, to use, on his side, every means at his command to entirely suppress this incipient, though already numerous, Christianity, and to exact from me that I should so act and direct my subordinates so to act as if these new Christians were non-existent.

You will readily understand, I am sure, that it is impossible for me to accept such a position, as it would amount to the dereliction of a clear duty. My repeated representations to the A. G. G. have only served to accentuate his determination and to lead him to more and more highhandedness, and he gradually gave me to understand that he would not deviate from the course he had chosen to follow, whatever my convictions might be on the matter.

In such circumstances I have no other course left open to me but to appeal to the sense of justice and the fair-mindedness of the Government of India. It is with great reluctance that I take this step against such a high and distinguished servant of the Government as the A. G. G., but the principles involved are too important to allow me to stand by and remain silent.

From the first the A. G. G. made known his intention of allowing no conversion movement in Udaipur, because, as Guardian of the Minor Chief, he could not tolerate any change in the religion of the State subjects.

The A. G. G., in his anxiety to safeguard the rights and privileges of the Ruler, has never consented at any stage to give a thought to the rights of the State□s subjects and it is evident that these weigh nothing in the balance with him. Yet the Report of the Indian States Committee, p. 39, states : □He (the Political Officer) has to identify himself with the interests of both the Paramount Power and the Prince and People of the States□. The mention of the □people□ is, I believe, significant and implies that the primary rights of the subjects must also be safeguarded. Such a right is undoubtedly liberty of conscience.

The A. G. G. warned me that Queen□s Proclamation had no bearing on the present case. Granted that it has no direct bearing, it remains true that religious toleration is the accepted policy of the Paramount Power throughout India, just as it is throughout the Empire. We might, therefore, expect that a high Government servant as the A. G. G. would show some concern with regard to this principle in a State under his guardianship. Instead of this the A. G. G. in many of his sayings, seems to endorse the old adage : □*Cujus est regio illius est religio*□, and in the measures he takes he has clearly as object to thwart the religious freedom of the Udaipur State Aborigines.

In the A. G. G.□s view □a change in the religion of the Udaiput subjects would infringe the rights of the future Ruler□.

It is hard to see how the conversion of Aborigines from animism to Christianity can possibly infringe the rights of the Ruler. It is, in fact, the Ruler□s duty to allow, and it is the subjects□ right to enjoy religious toleration. In fact unless this be admitted no room is left for any religious freedom of any kind. No doubt, were such a change to be the cause of a serious disturbance in the State, the Ruler would be entitled to take measures to safeguard the peace. But the change in question is not of such a nature. In the case of Udaipur there has never been any apprehension of trouble at any time and among the many fanciful allegations brought against the Mission the allegation that the Missionaries, or the preachers or other Mission agents have tried or shown any disposition to create trouble has never been brought forward.

It is well-known, besides, that Catholicism is an element of stability in any State. It bases obedience and loyalty, not on servile motives, but on religious grounds. Recent history, not only of British India, but also in Indian States like Gangpur and Jashpur, shows that in the course of periods of revivals and unrest such as chronically agitate the Aboriginal population, as for instance the troubles in Jashpur in 1922 and the last Haribaba movement, that the Catholic community had stood as a bulwark of law and order, a fact which has been officially recognised.

The A. G. G. had assured me that he would refer the matter to Delhi and that the case would be decided there. But the successive measures he took leave no doubt that he had prejudged the case and that he intended to settle it entirely according to his views:

(a) The period of vexations in Udaipur State began on the 23rd January 1936, immediately after the A. G. G.□s visit to that State. This, I take it, is more than a coincidence, *viz.*, it points to the views of the A. G. G. having become widely known.

(b) In the course of my first interview with him, on the 27th January, he declared that he could not tolerate any change in the religion of the State's subjects.

(c) In the second interview, 8th February, he requested me to withdraw the catechists for a period of three months and to stop all religious activity.

(d) In his letter of the 26th February, he states: "Pending the orders of the Government of India I fell it incumbent on me to secure that this mass movement of the people towards Christianity which you have described should be stayed, and I am issuing orders to the Political Agent to secure this result".

(e) Some days later warrants in the names of the A. G. G. and the Political Agent were issued against the Catholic pracharaks and Missionaries in Udaipur. There were no Missionaries in Udaipur and the pracharaks had committed no offence, yet the warrants were absolute and did not contain any clause as "pending further orders "as I had been given to understand they would I beg to remark here that this is the first time in the history of this Mission that an order for a general and peremptory expulsion of the pracharaks and Missionaries has ever been issued by an official of the Government of the A. G. G.'s standing. Yet not a word would he utter to dispel the impression made on us that he considered this matter as of no great import.

(f) On the 27th January, the A. G. G. had said that the Christians of Udaipur might be instructed out of the State. On the 14th April he gave me the peremptory order "that all the children studying in Tapkara be returned to their homes in Udaipur", and he added "you will no doubt satisfy yourself of the correctness of the position of the Mission under sections 361 and 362 of the Indian Penal Code". I need not comment on such an innuendo.

(g) On the same day was ordered the expulsion of Fr. Gallagher from Jashpur, on grounds, which I cannot in any way admit as valid. A letter of the 18th March had asked for the removal of the said Father "for improper interference in Udaipur". On the 9th of April, the A. G. G. does not press the point, as I had explained that the removal of the Father was hardly justifiable and feasible. On the 14th following the order of expulsion is repeated, but this time as final. The reason given now is "interference in Jashpur". The Father was offered no occasion to present his defence and the alleged facts go back to 1930 and 1932. I shall meet these allegations, as far as they have a general bearing on the Mission activity, when I shall treat of the Jashpur side of the question.

(h) Finally on the same day, was issued an order prohibiting the use of any Mission stations in Jashpur as a base for operation in any other State, thus definitely cutting off all communication between the new converts and the Mission.

All the facts mentioned above taken together go to prove that the A. G. G. handled the situation very much as a sort of rebellion where punitive measures are self-indicated and not as a delicate psychological problem involving the primary rights of those under his charge, in which tactfulness and considerateness were evidently needed.

If fact the repressive measures taken by the Agency, even if they are of a temporary character as I had been made to believe they would be, were calculated to suppress Christianity in Udaipur for-

(1) by the forcible expulsion of the catechists, the converts would be deprived of the means of being instructed in their new religion;

(2) by the ruthless removal of their children from Tapkara, they would be deprived of the right of educating them according to the new religion;

(3) by the prohibition to make use of Tapkara for any transaction in respect of Udaipur, they would be entirely cut off from the Mission;

(4) thanks to the slur cast on the Mission's doings through the enquiry and through the high-handed expulsion of Father Gallagher, they would be deterred from dealing with the Mission ;

and

(5) as they are refused the sacramental ministrations, they would be effectively deprived of the means of practising their religion.

All these measures intended, as they apparently were, to suppress Christianity in Udaipur have in fact created for the now helpless convert a state of vexatious discrimination and oppression amounting to persecution, in which there is no room left for liberty of conscience and freedom of religion.

+ O. SERVIN,
Bishop of Ranchi.

ENCLOSURE 2 THE BISHOP'S LETTR.

Note on the enquiry made by the Political Agent on the order of the A. G. G.

1. Previous to this enquiry the A. G. G. had declared that the conversion movement must be stayed. Therefore the enquiry was a step towards the supersession of the conversion movement and, partly at least, a foregone conclusion.

2. The enquiry was limited to a very small number of villages among the 89 concerned and it lasted but three or four days. Therefore it was but a semblance of an enquiry.

3. The vexations and threats which had preceded the enquiry, the mustering of the Aborigines through the Police, the presence of high officials of the State, all went to paralyse the Aborigines with fear, the more so that the views of these officials were fully known by this time. Therefore the method of the enquiry was not conductive to obtaining straightforward answers.

4. Not a few questions were puzzling or even meaningless. F. i. the following question was repeatedly put to the Aborigines: "Do you wish to remain Uraons or become Christians?" This could have any sense only if by becoming Christians Uraons ceased to be Uraons. Therefore the enquiry was not efficient.

5. To judge by what the A. G. G. quotes of the report following the enquiry the P. A. omits to mention the instances, and there were many, where right answers were given in explanation of the adoption of Christianity. Therefore the enquiry was one-sided and the report incomplete.

* * * * *

7. I beg to contrast with the above the missionaries' methods of enquiry. They have abundant occasion to talk to the people informally and in the tribal language, they have a good knowledge of Aboriginal psychology and customs, their past experience enables them to discriminate bogus converts from real ones and have nothing whatever to gain by registering nominal adherents, besides being forbidden to do so. It cannot therefore be denied that they are advantageously placed to ascertain the genuineness of the Aborigines' feelings. Now their findings flatly contradict those of the P. A. I may add that I have myself spoken to and examined a large number of these Udaipuria converts and that I have come to the conclusion that their conversion is perfectly genuine.

8. Finally I would beg you to note, in connection with the same enquiry, that the A. G. G. acted immediately on receipt of the P. A.'s report without eliciting the least explanation from us, and that he decided on the strength of the said report, as if it had been of value to have Fr. Gallagher removed from his post at Tapkara.

+ O. SERVIN,
Bishop of Ranchi.

ENCLOSURE 3 TO THE BISHOP'S LETTER.

THE ALLEGATIONS AGAINST THE MISSION

I.-Interference in Udaipur

The A. G. G. states, in his letter of the 14th April, that there has been it "an altogether improper interference of the Mission with the affairs of the Udaipur State" and that the Mission has indulged in activity "detrimental to this State's interests".

I cannot possibly allow such a statement to pass unchallenged. It is to be noted that not a single concrete instance is given of any interference with the State administration, down to its lowest officials, on the part of the Mission personnel, and that there is absolutely no record of any breach of the peace traceable to the same. It would follow, therefore, that what is thus qualified as improper interference must be the imparting of religious instruction or the giving of loans, or both. We certainly admit having instructed bona fide converts and having given small loans. But how either fact can be labelled improper interference with the affairs of the Udaipur State or an activity detrimental to the States interests passes comprehension. Besides, with regard to giving loans, we stopped all loans as soon as the A. G. G. expressed the wish we should do so, though we did not, by any means, accept the ground of his request, but rather considered the latter as an undue interference in our private affairs.

II.-Unauthorized activity in Jashpur

According to the A. G. G., the Mission would have broken its promise made in 1907, with regard to Udaipur, and the present movement of conversions would be the result of a deep-laid plan and secret manoeuvres. These are perfectly gratuitous assumptions. I deny any breach of promise and that there was any promise at all. The question of Udaipur had not arisen and was not thought of at the time: there were no converts and there was not the least prospect of future conversions in Udaipur. I deny that Tapkara was chosen as a base of operations in view of Udaipur, or that Tapkara huts were erected to lodge future Udaipurias. I deny that there was on our part any infringement of the instructions issued by H. E. the Governor of the Central Provinces, as communicated to the Mission in the Jashpur Superintendents letter of the 2nd February 1933. These instructions are simply being misinterpreted by the A. G. G. They refer to land acquisition, extension of existing buildings and the creation of new kacha centres in the State of Jashpur, and they refer to nothing else.

In his letter of the 14th April 1936 the A. G. G. says: I must lay it down definitely as a principle that the Mission stations in Jashpur shall not be used as a base for the extension of Mission work in any neighbouring State. If this principle is not respected it will be for the State administration to take such action as it sees fit in the matter.

I would beg you to note that the A. G. G. seems here again to go back on his promise not to take final steps pending the orders of the Government of India.

Concerning the principle itself I should say that it is useless to expect that the Aborigines of one place will have no relation with their neighbours, as f. i. for marriages, feasts, tribal meetings. They will have them, and as long as these relations are carried on in peace and within the law it would be sheer tyranny to attempt to check them. Now, if in consequence of such relations, these neighbours too should wish to become Christians and should approach us for that purpose, then these neighbours, on their side, would be exercising their natural right, and we, on our side, would not have the right to refuse them. Again, if the said neighbours actually became Christians, it would be our duty to minister to their spiritual wants, the principle of the A. G. G. notwithstanding.

I beg to draw your attention to the fact that throughout this movement, my missionaries and myself have chosen to adopt an open and frank policy and I fail to see when and where we have deserved to be shown so little consideration, to be the object of such insinuations to be dealt with such punitive measures, and especially to see the primary rights of those who have freely chosen to accept our teaching and ministrations utterly disregarded both in and out of their own State.

However, notwithstanding all that the Mission has had to bear during the past months, considering that the measures taken were to be only temporary as we may, I trust, rightly infer from the earlier statements of the A. G. G. we are quite prepared to forget and forgive and to work in entire and cordial harmony with the Agency provided this be rendered possible by the grant of that minimum of religious toleration and freedom in Udaipur to which I have drawn attention in my general statement.

O. SEVRIN,
Bishop oil Ranchi.

ENCLOJURE 4 TO THE BISHOPS LETTER

Sequel of Events

Preliminary Remarks.- There is question here of the movement of conversions to Christianity which has been going on since June 1935 in the Udaipur (and to a lesser extent in the Raigarh) State of the Eastern States Agency, where several thousands of Oraons and Kharias have declared themselves Christians as their fellow tribesmen in the Jashpur and Gangpur States and in the Ranchi district had done before.

In earlier years occasional deputations from Udaipur had approached the Missionaries when the latter were camping in Christian villages in Jashpur or had been sent to the R. C. Mission Centre, Tapkara, in Jashpur, some. 10 miles away from the frontier of Udaipur to ask about the possibility of inhabitants of Udaipur being admitted into Christianity. Each time they had been refused admission (however much the missionaries might have wished for it) and had been told to think it over seriously, and to consider the difficulties which would result from their conversion, the need of a thorough change of life, the distances, etc. These deputations, besides, were only occasional and isolated.

From the beginning of 1935 the deputations became so numerous that in February the missionary in charge, Tapkara, applied to the Bishop for an allowance for the maintenance of two Catechists in Udaipur. This, however, was refused owing to shortage of funds at that time.

In May 1935 three groups arrived at Tapkara from three different parts of Udaipur stating they had made up their mind to become Christians. Father Gallagher told them to think it over seriously. As they asked for a catechist, one was sent along with one of the groups to see how far their intention was genuine. So far no inscription had been made.

The Movement.-1. *First Inscription* (6-6-35).-The first inscriptions were made on June 6, 1935. The deputed members declared they had fully made up their mind to become Christians, to learn the prayers and the rudiments of religion provided a permanent catechist be appointed to teach them and hold the Sunday Services and they agreed to send their children to school in course of time. They asked for some help to enable them to buy seeds or bullocks.

2. *Policy.*- In a letter of the 14th June 1935, Father Gallagher inquired what policy he was to follow. Was he to go on admitting Udaipurias, a very large number of whom, it appeared, were ready to come over? Could he help them as the crops had been very poor and many had suffered loss on account of the cholera epidemic in 1934? The Bishop answered that “Since the converts were coming of their own accord without any enticement or inducement on our part there was only one course open to him, namely to accept and instruct them. Those in need of assistance could be given a small help, but only in the shape of a loan. They had a natural right to adopt and practise any religion they chose, and there could be no doubt that such a right would be respected”.

3. *Extent on 1st August 1935.*- By the 1st August 1935, 206 families representing 1,365 persons belonging to 21 villages of Udaipur had been inscribed; several families from Raigarh also had come over. The Bishop then decided to inform the Agency, although the movement had taken place in broad daylight and the authorities of the State were aware of it.

4. *First Interview with Acting A. G. G.* (6-8-35).-On the 6th August 1935 the Bishop and Rev. C. Timmerman approached the Acting Agent to the Governor-General, Eastern States Agency. The Bishop described the movement and explained his plans. He intended sending missionaries to visit the new Christians of Udaipur and to minister to their spiritual needs; but he did not wish the missionaries to appear to the Authorities as if they were spies or to the State subjects as if they were in opposition to the Authorities. Hence he proposed to pay a visit to the Superintendent of Udaipur before starting the series of ministerial visits to the Christians.

The Acting Agent to the Governor-General approved this way of proceeding and said he did not anticipate any difficulties in respect of visiting the Christians. He would see the Superintendent of Udaipur at Raipur on the 22nd August and would ask him whether he had any objection to the missionaries visiting the Christians. In the meantime Rev. C. Timmerman wrote a letter to the Superintendent informing him of the Bishop’s interview with the A. G. G. and announcing the A. G. G.’s meeting of the 22nd August.

5. *Second interview with Acting A. G. G.* (21-9-35).-On the 21st September, the Bishop paid another visit to the Acting A. G. G. and was informed he had seen the Superintendent of Udaipur. The latter had no objection to missionaries visiting the Christians of Udaipur. Only the missionaries should take note of the fact that the Minor Chief was the son of the Maharaja of Surguja.

Extent about (1-10-35).-By this time 699 families representing 4,464 persons in 67 villages of Udaipur had been inscribed and some eight or ten catechists and masters had been appointed.

In the beginning of October, the Bishop wrote to the Superintendent of Udaipur to propose the visit of two missionaries to Dharamjaigarh, but was informed that the Superintendent would go on leave on the 13th October to return only in the end of November. He proposed the first week of December as a suitable time for a visit.

In the meantime out of courtesy, the Bishop refrained from availing himself of the oral permission given and did not send his missionaries to visit the Christians inspite of their repeated requests.

6. *Visit to the Superintendent of Udaipur* (3-12-35).-Eventually on the 3rd December, Rev. C. Timmerman and H. Gallagher paid a visit to the Superintendent of Udaipur. The latter now showed himself unwilling to allow missionaries to visit the Christians. His argument was that he had no power to allow the introduction of a new religion in the State during minority, all the more so that the Minor Ruling Chief was the son of the Maharaja of Surguja. He could not therefore allow the missionaries to visit the Christians without written permission from the Political Agent or the A. G. G.

Extent (1-12-35).-By this time 810 families with 5,117 persons belonging to 78 villages had been inscribed.

7. *Application Interview with A. G. G.* (12-12-35).-On the 12th December the Bishop wrote to Lt.-Col. Meek, the new Agent to the Governor-General, for an interview but was informed he was on tour till the end of January. Between the 20th and 24th January 1936 the Agent to the Governor-General passed through Udaipur.

8. *First Interview with A. G. G.* (27-1-36).-On the 27th January the Bishop and Rev. C. Timmerman were granted an interview. To the Bishop□s request that the Christians of Udaipur should be allowed the ministrations of their priests, the A. G. G. replied lie could not allow any such change of religion during the Minority. The case had to be referred to the Government of India. Information as to the extent and causes of the movement was given and reference was made to somewhat similar circumstances in Gangpur in 1903. On the 29th January the Bishop forwarded to the A. G. G. a statement describing the situation and applying for permission for missionaries to minister to the new Christians.

9. *Reports from Catechists.-* In the end of January and the beginning of February reports were received from catechists to the effect that immediately after the visit of the A. G. G. to Udaipur, the Superintendent of the State began bringing pressure to bear upon the catechists who were told that by order of the A. G. G. they were to leave the country within a fortnight. The landholders were asked not to give the catechists shelter in their village and the raiyots not to admit them to their houses.

From this time onward the darogas and other minor officials began a regular campaign of intimidations and threats against the new converts.

10. *Second Interview with A. G. G.* (8-2-36).-The Bishop showed these reports to the A. G. G. in an interview on 8th February 1936, and added that thanks to the action of minor officials of the State the very situation he had been trying to avoid from the start was being forced upon him and his flock: *i.e.*, Catholics were made to appear as opposed to the Sarkar.

The A. G. G. then asked that all missionary action in Udaipur should be stayed. The Bishop replied that if there was question of forbidding the catechists to go to villages where there are no Christians or to enroll new members pending decision in Delhi, he was prepared to issue instructions to that effect, but if it was meant that he should withdraw the catechists from Udaipur, he could not take the responsibility of such a step: it would be an admission that the catechists, *i.e.*, the Mission had committed a breach of the peace, or had acted illegally and it would mean leaving a free hand to the police and other officers and they had just shown by their threats and intimidations that they were opposed to Christianity. There were Christians in the State and they had a right to be taught.

The A. G. G. replied it was beyond his power to allow free scope to Missions during Minority and as the case would be referred to higher authorities, he asked the Bishop to stay all activity in the State pending decision in Delhi; hence the catechists should be withdrawn during the intervening period, say three months. In the meantime he would issue orders that no one should in any way molest those who have expressed the wish to become Christians. The Bishop said he could not take such a step without consulting his staff.

11. *Date of meeting settled.-* On the 14th February, the Bishop went on tour and it was only whilst in Camp at Rengarih on the 20th February that he was able to fix a date for a meeting of his staff. It was to be held in Gholeng on the 27th February.

12. *Inquiry.-* In the meantime an inquiry was being conducted in Udaipur by Colonel Murphy. A few villages were visited out of the 89 in which there were Christians.

13. *Visit to Tapkara* (24, 25-2-36).-On the 24th February the Bishop went to Tapkara and saw there 400 Udaipuria converts or catechumens; 95 of whom had been baptized and talked with them in their own language: Oraon. They made upon him as upon everyone who saw them an excellent impression. It was clear they were determined to become Christians, to learn their religion and to live as Christians. They protested they had not come for money□s sake nor in order to get rid of forced labour, but they had come to join their bretheren of Jashpur who were all Christians. They asked the Bishop to send a Father to Udaipur.

14. *Meeting in Gholeng* (27-2-36).-On the 27th a meeting was held in Gholeng at which the Bishop and 7

Fathers were present. The decision arrived at was that the Bishop could not consistently with his principles withdraw the catechists from Udaipur.

15. *Receipt of formal request to withdraw catechists.-* On Sunday, 1st March, while the Bishop was in camp Ginabahar, Jashpur, he received a letter, dated the 26th. February, from the Agent to the Governor General making a formal request that he (Bishop) should withdraw the catechists from Udaipur, and asking him to stop all loans. To this the Bishop answered that to please him, be was prepared to stop all loans but he could not take upon himself to withdraw the catechists. If warrants were issued by the State authorities, the catechists would be instructed to obey.

16. *Issue of notices* (9, 15-3-1936).-Soon after the catechists of Udaipur were served notices to quit according to orders received from the Agent to the Governor-General. By the 19th of March all the catechists had left Udaipur. From this time onward the vexations, intimidations and threats of confiscation and expulsion became more and more numerous and acquired a fresh vigour.

17. *Protest re: wording of notice.-* On receiving a copy of the warrant the Bishop sent in a protest against the absolute wording of the notices.

18. *Report of P. A. and request to transfer Father Gallagher* (18-3-36).-In the meantime an abstract of the report of the inquiry by the P. A. was forwarded to the Bishop on March 18. The A. G. G. asked for the transfer of Father Gallagher.

19. *Reply re: P. A.□s report and transfer of Father Gallagher.-* On the 30th March the Bishop replied he could not admit the unwarranted conclusions of the report and could therefore not accept to transfer Father Gallagher.

20. *Extent end of March 1936.-* By this time 1,135 families representing close to 7,000 persons in over 90 villages had been inscribed.

21. *Accusations of abduction.-* In the meantime accusations of kidnapping and abduction were being forged in more than one place, e.g., in Chiro where the Christians were being forcibly tutored by unscrupulous policemen (after having been fined Rs. 4) to make statements to the effect that their children had been forcibly taken away to Tapkara.

22. *Third interview with A. G. G.* (9-4-36).-On the 9th April, the Bishop had another interview with A. G. G. The Udaipur affairs were once more discussed, with the same result. The only concession the Bishop could obtain was that the A. G. G. would not for the present press the point of Father Gallagher□s transfer.

23. *Peremptory order from the A. G. G.* (14-4-36).-But on the 14th April 1936, in a letter the tone of which cannot but be deplored, the A. G. G. asked for the unconditional transfer of Father Gallagher, and the removal of all the Udaipur children from Tapkara and forbade the use of any Mission station in Jashpur as a base for operations in any other State.

24. *Reply to letter of A. G. G.* (21-4-36).-On the 21st April, the Bishop protested against the tone of the letter and questioned the validity of the grounds for such unprecedented measures.

25. *The conduct of the Christians.-* While all these transactions were going on, i.e., from the month of August onwards the new Christians had been learning the prayers and the rudiments of religion. They had been gathering every Sunday for the customary religious service. By the 24th April all the children of Udaipur had left Tapkara and Rev. H. Gallagher□s departure took place on April 1928.

COPY OF NOTES AND MINUTES ON THE FOREGOING LETTERS

This is an exceedingly difficult problem and one that is likely to be with us for sometime as the minor Raja of Udaipur is only 13 years old and the State will probably be under minority administration for another six or seven years.

2. I have placed a map with the file which shows the boundaries of the following States: -

(a) Udaipur.
(b) Raigarh.
(c) Jashpur.
(d) Gangpur.
(e) Bonai.

(f) Bamra.
(g) Surguja.

The Bishop of Ranchi makes two statements in his letter of the 12th May 1936 which, if true, have an important bearing on the problem from the geographical and tribal point of view. He says-

(a) that in the present mass movement only Uraons and Kharias are concerned and no other aborigines; and

(b) that the geographical limits of these two tribes do not extend in a south-westerly direction beyond the boundaries of Udaipur and Raigarh while to the east, *i.e.*, in the States of Jashpur, Gangpur, Bonai and Bamra, these tribes are numerous and have for the most part embraced Christianity.

If this is true and if the movement has a genuine tribal impetus and is not due solely to the machinations of the Jesuits the problem becomes more intricate if only for the practical reason that any repressive action on our part may lead to local excitement if not to active resistance and the whole business may become a first class issue.

3. Udaipur State-the A. G. G.□s present proposals have only to do with Udaipur and he intends to refer the question of Gangpur and Jashpur later when he has had orders about what to do in Udaipur-has a total area of 1,045 square miles and a population of 97,738. At the 1931 Census, there were no Christians in Udaipur while from June 1935 to the 1st April 1936 7,000 persons appear to have been □inscribed□ as converts. In nine months therefore about 8 per cent of the whole population of the State has been affected so there is obviously a problem. From the 1931 Census Report the details of the population of Udaipur are as under:-

Hindu	80,759		
Muslim	271		
Christian			
		{ Uraons	14,336
Tribal	16,708	{ Kharias	465
Total	97,738		

If there is anything in the Bishop□s contention then that Uraons and Kharias outside the States of Udaipur and Raigarh □have for the greater part adopted Christianity□ and if we do not put a spoke in his wheel we may expect at the present rate of conversion that long before the minor Raja succeeds to his heritage 17 per cent of the total population of his State will at any rate in name have become Christians-including the entire tribal element. In Raigarh at the 1931 Census the total population emerged as 2,77,569 of which-

(a) 7,970 were Uraons, and
(b) 4,192 were Kharias.

Total 12,162 or about 5 per cent.

The problem in Raigarh-which is not cinder minority administration-is therefore less serious than in Udaipur but if the Jesuits have their way in the latter State the Raigarh Raja may have trouble with the administration of his new Conversion Act. That the missionaries are making a dead set at Uraons in both States is clear from the conversations between the Bishop of Ranchi and Mr. Evans in August last and later with Colonel Meek in January of this year.

4. The objectionable features which the A. G. G. finds in the Jesuits□ campaign may now be summarised:-

(a) The use by the missionaries of their station at Tapkara in Jashpur State territory for proselytising subjects of Udaipur and especially the despatch of □catechists□ to work in the latter State;
(b) the practice of making loans to attract converts;
(c) the opening of Mission Schools in Udaipur State without permission;

(d) the abstraction of 120 boys and girls from Udaipur for education in the Mission centre at Tapkara; and
(e) the enthusiasm displayed by one Father Gallagher in charge of the Mission centre at Tapkara.

5. The Bishop replies to these accusations-

(a) that the Jesuits never undertook not to extend their activities into Udaipur State when they got permission to open a station at Tapkara ;
(b) that small loans to new converts were Made

(i) because their economic condition was bad as a result of the cholera epidemic of 1934, and
(ii) because all Aborigines like to seal an engagement by a tangible pledge however small the latter may be ;

(c) that once the new converts had declared their intention of embracing Christianity it was his duty to provide them with religious instruction;
(d) that the children who came to Tapkara were sent by their own parents;
(e) that far from being a nuisance Father Gallagher behaved in a delicate situation with consideration and tact; and

generally that the Uraons, etc., of Udaipur have an inherent right to freedom of conscience whether the Ruler is in charge of the State or not.

6. The A. G. G. on his own responsibility has taken the following action:-

(a) He has succeeded in persuading the Bishop to put a stop to the practice of granting loans to converts ;
(b) he has expelled all mission agents from Udaipur State limits;
(c) he has required the Bishop to return the Udaipur children who have been collected in hostels at Tapkara to their homes-giving him 14 days to do it in; and
(d) he has ordered the removal of the offending Father Gallagher from Jashpur State.

7. The A. G. G. has summarised in paragraphs 6-16 of his letter the history of mission endeavour in this group of States. , There can be to my mind no possible doubt but that the phenomenal success the missions-and especially the Roman Catholic Mission-have obtained in a comparatively short period of time-the Jesuits gathered no less than 40,000 people into the fold in the four years, 1886-1890-has been due much more to the offer of material inducements than to any genuine conviction on the part of these aborigines of the truth of the Christian doctrine. The missionaries have also not contented themselves with the spiritual guidance of their new flocks but have posed as their champions in secular matter-often apparently with considerable success. It is no doubt a good thing that the standard of living should be raised among these aboriginal tribes and that they should be freed from any undue burdens or disabilities which the Darbars concerned may inflict upon them but from our point of view it is obviously undesirable that mass conversions to Christianity or indeed to an other religion should take place while we are in charge of the administration especially if conversion is going to turn a large section of the population into sea lawyers with Jesuits at their elbows ready to start nagging at the Darbar on behalf of their flocks at the slightest provocation. As far as the "uplift" of the tribal population is concerted this-from our point of view is far better effected by an enlightened minority administration in the States which are temporarily in our charge. We appear to have taken, to my mind, indefensible line on this matter of missions in Jashpur and Gangpur in earlier days which makes it all the more necessary for us to adopt a correct attitude now. The problem is however how to put a brake on Jesuits who are kittle cattle to handle.

8. The A. G. G. wants our approval to certain "propositions":-

(a) the prohibition of missionary enterprise in the Udaipur State during the minority administration whether with the aid of cash loans to converts or otherwise;
(b) prohibition of "removal" from the State of any person for the purpose of converting him;
(c) prohibition of the use of bases in one station for mission enterprise in another-all mission stations to be at least five miles away from the boundary of adjoining States; and
(d) missionaries like everybody else to be subject to the rule that any person residing in a State

stays there at the Darbar's pleasure and can be expelled if need be.

9. I think that the A. G. G. is right as regards his first proposition and that the mass conversion of Uraons, etc., in Udaipur must be stopped. If the Ruler was in control it would almost certainly not he allowed if only in view of the attitude taken by Surguja. In matters of this sort it is for us during a minority administration to anticipate the Ruler's wishes as far as this can be done and we need have the less compunction in taking action as there is something definitely bogus about the whole business-particularly the granting of loans to declared converts. The Bishop's defence of this practice strikes me as peculiarly thin. The question is however what is the least objectionable way of taking action. Whatever we do, there is likely to be some publicity given to our action both in India and at home and we should go carefully. Personally I feel inclined to suggest that a conversion law be introduced in Udaipur on the lines of that recently promulgated in Raigarh. This law seems to be a quite fairly reasonable enactment and if our action in promulgating a similar law in Udaipur is called in question I think that the "minority administration" argument is good enough to justify it. I cannot see however how we are going to take positive action to prevent the "removal" of people outside the State in order to turn them into Christians-the A. G. G.'s second "proposition". He has got rid of all Jesuit emissaries out of Udaipur already and if they stay out indefinitely there will be no underhand work going on inside the State limits. If the Udaipur Uraons however think that the Kingdom of Heaven is in Tapkara it would be very difficult for any administration to stop them from going there. This particular "proposition" I do not consider to be practicable. Nor do I like the third proposition with its 5-mile limit. The proposal is obviously aimed at Tapkara but Jashpur is, under administration and if the Jesuits there keep on making a dead set at Udaipur Uraons pressure can presumably be put on them to restrain them. The fourth proposition seems to be self-evident and the A. G. G. has already expelled Father Gallagher.

10. I think that we should tell the A. G. G. therefore-

(a) that the action he has taken so far is approved;
(b) that he should send us the draft of a conversion law for Udaipur on the lines of the Raigarh enactment
(c) that in the meantime and until the results of the promulgation of this law are ascertainable he should take no further action: and
(d) that he should instruct the Superintendent of Udaipur State to make quite certain that there are no such grievances among the Uraon population as would incline them to get themselves labelled Christians in order to secure the protection of the Christian priests. If any such grievances exist. steps should be taken to have them redressed at once.

The Home Department should see the file in the first instance for any comments or suggestions they may have to offer.

11. As regards the Bishop's request for an interview, no useful purpose will perhaps be served by bringing him here and I have added a draft putting him off which may issue before the file goes, to the Home Department. Copies of the whole correspondence will later have to be sent to the India

Office. F. V. WYLIE,
Jt. Secy.
6-6-1936.

Political Secy.

There stems to be no doubt that the activities of the Jesuit Mission are open to serious exception. Their methods of procedure, and in particular their habit of encouraging converts by means of "tangible pledges", are to be deplored. The story of the late Ruler of Jashpur as related by Col. Meek is an unhappy affair and we do not want such history to repeat itself.

As regards the Udaipur State, which was until very recently a virgin field so far as the missionaries were concerned, I think that Col. Meek should be supported in his view that the Mission's agents should be excluded as long as the minority lasts. Just as the missionaries should abstain from making convert of individual minors, so, I think, they should refrain from any material expansion of their activities in a State which is under minority administration.

As to the action to be taken in States bordering on Udaipur, it would be prudent, I think, to limit any immediate measures to what is actually necessary. It is clear that the base of the Mission's operation is Tapkara in the Jashpur State. I suggest that the Tapkara Branch of the Mission be asked to supply the State and the local Political authorities with a list of their missioners, etc., notifying any changes or additions as occasion may arise: that each missioner, etc., should be asked to confine his activities to the State in which

he resides and to give an undertaking that he will abstain from any action which is calculated or likely to undermine the loyalty of any State subject to his Ruler: that all who are authorised to make converts should maintain a register, which should be open to the inspection of the State and the local Political authorities, showing in the case of each new convert his name, his father’s name, his caste, his birthplace, his present residence and the date and place of his conversion; a record should also be made of any material benefits given to converts at the time of their conversion; and copies of relevant entries should be suppliable on demand to the State or the local Political authorities. Failure to comply would render the offender liable to expulsion from Jashpur.

If necessary, similar arrangements could be introduced at places other than Tapkara.

I think that this should be enough to enable the State officials and Political Officers to keep a check on the movements of the Mission, and we might ask the A. G. G. for his opinion as to whether he thought that this would, for the present at all events, be sufficient.

We should certainly, I think, take the opportunity of addressing the A. G. G., as suggested in paragraph 10 (d) of Mr. Wylie’s note in regard to the removal of grievances.

I am not in favour of suggesting to the A. G. G. legislation on the lines of the Raigarh enactment. The kernel of this legislation is that a change of religion, in the absence of official sanction, constitutes a penal offence. We should, I think, expose ourselves to severe criticism in certain quarters if we proceed on these lines.

The *ad interim* draft to the Bishop should issue please, and the file should then be sent to the Home Department. We shall be very grateful to receive their comments and suggestions.

B. J. GLANCY,
Pol. Secy.
10-6-36.

Home Dept.

I have read these papers, though voluminous, with considerable interest, for I have myself had considerable experience of the work of the Roman Catholic Mission which has its headquarters at Ranchi and saw many years ago, about 1910, the methods by which they were gradually filtering into the adjacent States of Jashpur and Gangpur. The Gumla sub-division of Ranchi district, of which I held charge for two years, bordered on Jashpur and Gangpur, and there were at least 4 or 5 Mission stations within a few miles of the border, the sites having been selected so that they might extend their influence into the States in which they were not at that time allowed to acquire any property. I think there is no doubt that the A. G. G. has correctly appreciated the position after the very careful study he has made both of recent and of more distant events. I cannot myself believe that there is a genuine movement among these tribes in favour of Christianity. It is true that, as the Bishop has pointed out (*vide* paragraph 2 of Mr. Wylie’s note on page 32) the present mass movement only concerns two aboriginal tribes, Uraons and Kharias, yet there is nothing surprising in that. These tribes predominate in the western and south-western portions of Ranchi district, where a large majority of them are Christians. It is not surprising, therefore, that the outlying members of the tribes in Udaipur and the other States beyond have been influenced to some extent by the conversion of their fellow tribesmen in Ranchi and Jashpur. But in spite of this I think there is no doubt that R. C. Missionaries are endeavouring to encourage converts by means of “tangible pledges”. That was certainly the policy, which they had adopted in Ranchi itself at one time. They recognised that it was hardly possible to convert an old man who had been brought up to animistic beliefs and practices and to a belief in devils and witches. They endeavoured, however, to get hold of the older men by means of loans or by giving them assistance in other matters such as disputes with their landlords or, in the case of the States, with the Rulers of the States. By this means they were able to get in touch with the children, give them good education and religious training and really convert them to Christianity. I entirely agree with what is stated on Page 11 of Col. Meek’s letter, where he quotes a statement made by the Anglican Bishop of Nagpur who told him that they had no real hope of Christianising adult men and women but that they did hope to be able to instil that doctrine into the minds of the Children.

2. I do not wish in any way to depreciate the excellent work which the R. C. Mission have done among the aboriginal tribes of Ranchi district but with the Jesuits “the end justifies the means” and one cannot always approve of the means which they have adopted. Still less can one approve of the adoption of these methods in the States. In British India Government as at present constituted have certainly to give freedom to members of all religions, but clearly in a State under administration Government as a paramount power have to administer that State on the lines on which it would be administered by its own rulers. I, therefore, agree generally that the A. G. G. is right in taking steps to prevent the gradual infiltration of Missionaries into Udaipur. I do not like the idea of enacting a Conversion Law on the lines of that enacted in Raigarh, for that

seem unduly drastic, and if prosecutions and convictions were instituted under such an enactment, it might stir up the aboriginal tribes to further opposition. I agree rather with-the views put forward by Political Secretary in his note of 10th June 1936, though the register which he suggests should be maintained may be a little too elaborate However, it will be well to put this before the A. G. G. to see what he says in the matter.

M. G. HALLETI,
Secy., Home Dept.
22-6-36.

F. & P. Dept.

I spoke to His Excellency today about- this case, which concerns the activities of Missionaries in the Eastern States, particularly in Udaipur, which is under a minority administration. The reports from the Eastern States and the representation of the Mission authorities are voluminous. Perhaps my note at page 36 *ante* and the note of Mr. Hallett, who agrees broadly with my conclusions, will be sufficient to explain the case briefly.

If His, Excellency approves, the conclusions that we have tentatively reached will be put to the A. G. G. (Col. Meek) who will be asked for his views. But I think that, pending his reply, I had better accede to the request of the Bishop of Ranchi, who is anxious to come to Simla and explain his case at a personal interview.

B. GLANCY,
Pol. Secy.
30-6-46.

P. S. V.

1. I have examined this file with much care. It will be of interest to observe how far the cessation of tangible pledges check the momentum towards conversion.

2. I approve the tentative conclusions reached by Political Secretary. I hope, when he sees the Bishop of Ranchi, he may make plain to him the very unfortunate impression created in the mind of the Government of India by this system of loans to prospective converts.

3. I wish, please, to be informed specifically of the course of this and ancillary matters once in each six months till my further orders.

LINTITHGOW.
6-7-36.

Copy of demi-Official letter, dated the 13th July 1936, from the Private Secretary to the Viceroy, to the Honble Sir Bertrand Glancy, Secretary to the Government of India, Political Department.

The Roman Catholic Bishop of Ranchi has applied for an interview with His Excellency during his visit to Bihar, and Sir James Sifton sees no objection to this. His Excellency is quite prepared to grant an interview but asks me, before I reply in this sense to the Governors Private Secretary, to find out from you on what date your interview with him will take place. You will, probably agree that it would be convenient that it should have taken place before the visit to Bihar.

I have informed P. S. V. that the Bishop is coming here on the 20th instant.

B. GLANCY.
16-7-36.

Copy of confidential demi-official letter No. F.233-P-36, dated the 17th July 1936 from Mr. F. V. Wylie, joint Secretary to the Government of India, Foreign and Political Department, to Lt.-Col. A. S. Meek, Agent to the Governor-General, Eastern States Agency.

Please refer to your official letter No. F.751-JMS-35, dated the 20th April 1936.

2. The Government of India have given this exceedingly delicate problem much anxious consideration and they concur in your view that the activities of the Jesuit Mission in the Udaipur State are open to serious exception, especially at the present time when it is the duty of Government to administer the State as far as possible on the lines on which it would be administered if the Ruler were not a minor. The methods of procedure favoured by the Mission and in particular their practice of encouraging converts by means of

□tangible pledges□ have created an unfortunate impression on the minds of the Government of India and it is clear that some action is necessary to restrain any undesirable activities in this direction. The Government of India, therefore, after mature consideration agree with your view that Missionary enterprise should not be allowed to develop in the Udaipur State so long as the minority administration lasts. But they all naturally desire that prohibitive action should be restricted to what is actually necessary to achieve the purpose in view. It seems clear that the main base of the Mission□s operations is in Tapkara in the Jashpur State and I am to suggest that as a first step this branch of the Mission should be asked to supply the State authorities and the Political Agent as well with a complete list of the missioners, etc., employed there undertaking at the same time to notify any changes or additions as occasion may arise. Simultaneously each missioner etc., should be asked to confine his activities to the State in which he resides and to give an undertaking, that he will abstain from any action which is calculated to undermine the loyalty of any State subject to his Ruler. It should be a rule also that all those persons who are authorised to make converts should maintain a register which would be open to the inspection of the State and the local Political authorities showing in the case of each new convert his name, his father□s name, his caste, birth place, present residence, and the date and place of his conversion. A record should also he made of any material benefits given to converts at the time of their conversion and copies of relevant entries in such registers should be available on demand by the State or by the local Political authorities, Failure to comply with these requests should render the offender liable to expulsion from the limits of the Jashpur State. Later, if circumstances rendered this course necessary similar arrangements could be introduced at places other than Tapkara. It is considered that these measures should suffice to enable the State officials and Political officers to keep a check on the activities of the Mission and I am to enquire if you concur.

3. The Government of India assumes that you have satisfied yourself that there are no such grievances-economic or otherwise-among the Uraon population of Udaipur as would dispose them to get themselves labelled Christians mainly in order to secure the protection of Christian priests. If you have not already done so the Government of India desire that instructions be issued to the Superintendent to look into this aspect of the matter and to take any remedial action which may be found to be necessary.

4. I am to add that ending your reply to this letter the Bishop of Ranchi who is anxious to explain his case personally has been told that he can come to Simla for an interview.

5. A copy of the correspondence is being sent to the Bihar Government for their information.

Note recorded by the Political Secretary after his interview with the Bishop of Ranchi.

I had an hour□s interview with the Bishop of Ranchi today. He gave me an account of the Mission□s activities in the Udaipur State and in the surrounding territories. He stated with considerable emphasis that the Mission had not gone out of their way to encourage converts from Udaipur, but that the Udaipur aborigines had of their own accord come into centres such as Tapkara and asked to be converted; they were instigated chiefly by the benefits which the aborigines in the neighbouring territories had received as a result of conversion to Christianity. It was not denied that □tangible pledges□ had been given, but these were of trifling value. The num. her of Christian converts in the State of Udaipur was now reported to be about 7,000. At present, in consequence of the orders recently passed, no actual Mission activities were going on in the Udaipur State; the converts, when an opportunity offered, came to Tapkara, about 12 miles from the nearest border of Udaipur, and sometimes to a place in British India about twice that distance away from the nearest Udaipur boundary, to receive spiritual ministration. The Bishop informed me that, although some time back, the Christians reading in Udaipur had had cause to complain of some oppressive treatment from the State officials, there has during the last few months been considerable improvement in this matter. The Bishop said that it was essential in the interests of the Christians of Udaipur that they should have constant religious teachings, etc., from priests and others, he therefore requested that catechists should be allowed to reside in the State and the priests should be permitted to go there whenever it might be necessary. He said that the Mission had no intention at present of building a Church or applying for a grant of land in Udaipur, as he realised that this might be an undesirable development while the minority administration still continued.

I asked the Bishop whether the Mission maintained a register of converts, etc., and also a register of □tangible pledges□ and other benefits which the converts received. He assured me that complete registers were maintained on the lines that I have indicated in my previous note on the file. He stated that there would be no difficulty in allowing the State or the Political authorities to inspect these registers whenever they wished to do so and though it would obviously be very difficult to send the entire registers for perusal elsewhere, it should be quite practicable to supply extracts whenever required. He also stated that it was carefully enjoined on all members of the Mission (including catechists, etc.), that they should do nothing whatsoever to undermine the loyalty of a subject to his Ruler. He maintained that this had always been the practice of the Mission: their activities differed markedly in this respect from those of certain individual

members of the Lutheran Mission who had sometimes been indiscreet and had been largely responsible for stirring up something in the nature of a rebellion in a certain State in 1922. He also said that the Rulers of States could rely on the Mission to combat any activities on the part of Congress agitators, though as yet no such agitation had manifested itself in the areas in question.

I told the Bishop that as far as Tapkara and similar centres in States other than Udaipur were concerned, I thought that a system of registers open to inspection and a careful abstention from anything in the nature of inculcation of disloyalty should meet the case, provided that the missioners, etc., confined their activities to the State in which they reside. It did not appear to me to be desirable that the States should be in any way encouraged to embark on legislation, based on that of the Raigarh State, whereby a change of religion became a criminal offence, in the absence of the approval of the State authorities-a form of legislation, which the Bishop in the course of his conversation most heartily condemned. I explained to the Bishop that, though I realised his difficulties and his point of view, it would in my opinion be better to abstain from anything approaching mass conversion in a State such as Udaipur which was at the beginning of the minority administration practically a virgin field to missionary endeavours and where the minority administration still continues. I pointed out to the Bishop that from my own experience it was very common for a Ruler on getting his powers to be prejudiced by his entourage against any substantial changes encouraged by the minority administration before he got his powers. And I suggested that it would be better in the ultimate interests of the Mission if during the seven years or so that remain of the Udaipur minority administration, they confined their efforts to other States and left Udaipur out of the picture except in so far as Christians might come to British India for spiritual ministration. I told him that the Rulers and the State authorities were not always successful in discriminating between one Mission and another and it would be easy to stir up ill-feelings against any Mission if it could be merely shown that the followers of one particular Mission had a few years ago been largely responsible for instigating a rebellion; also the giving of □tangible Pledges□ to converts would provide an easy source of criticism however much the converts themselves might appreciate this procedure.

The Bishop, I am afraid, remained unconvinced as regards the desirability of excluding Udaipur from the Mission□s crusade during the rest of the minority. He repeated his statement that spiritual ministration must be constant and he left with me an essay about □Liberty of Conscience and Freedom of Religion□, which I attach to this note. He said that, although he realised there might be some practical difficulties such as I had suggested, it was unfair to the people to deprive them of their liberty of conscience and their right to change their religion, and he thought that the Ruler, when he got his powers, should be duly grateful for the benefits conferred by the Mission on his subjects.

I told him that I would make a note of our conversation and inform His Excellency and that we would again take the A. G. G. into consultation. The Bishop said that he hoped a decision favourable to him would be arrived at as soon as possible.

2. It does not seem to me that there is any strong ground for departing from our previous conclusions. The A. G. G. should be given a copy of this note for favour of comments. In the meantime P. S. V. should see.

B. GLANCY.
20-7-36.

I agree with Political Secretary.

LINLITHGOW.
23-7-36.

Copy of demi-official letter No. F.233-P-36, dated the 5th August 1936, from the Joint Secretary to the Government of India, Foreign and Political Department, to Lt.-Col. A. S. Meek, Agent to the Governor-General, Eastern States.

Please refer to paragraph 4 of my demi-official letter No. F.233-P-36, dated the 17th July 1936.

2. I am desired to forward a copy of a notice recorded by the Political Secretary after his interview with the Roman Catholic Bishop of Ranchi on the 20th July 1936, and to say that the Government of India do not find in .he Bishop□s representation an good ground for departing from their previous conclusions. They will, however, be glad to receive your comments on the note as well as on the proposals mentioned in my demi-official letter under reference.

Copy of confidential demi-official letter No. F.751-JMS-35, dated the 24th August 1936, from Lt.-Col. A. S. Meek, Agent to the Governor-General, Eastern States Agency, to Hon'ble Sir Bertrand Glancy, Secretary to the Government of India, Political Department.

Please refer to Wylies confidential demi-official letter No. 233-P-36, dated the 17th July 1936.

2. I concur with the views of the Government of India and suggest for their consideration, in amplification of the proposals made, that the Missionaries in the Jashpur State should confine their activities to that State, that they should be enjoined to limit their activities to bona fide subjects of the State, and that they should not be allowed to entice subjects of the Udaipur State into Jashpur or other States or British Indian districts.

3. I heard only yesterday from Murphy that converts in the Udaipur State are no longer under the charge of the Tapkara Mission. The mission headquarters for Udaipur State activities have been transferred to Kurdeg- a village 10 miles east of Tapkara and 5 miles inside the Ranchi district. I send a map to show this position and on it I mark in red the mission stations in the Jashpur State. This is clearly a move to render supervision of missionary activities in Udaipur more difficult. Kurdeg is 20 miles from the Udaipur border but this distance means very little to aboriginals who are reported to the visiting the new headquarters frequently. It is also stated by the Superintendent of Jashpur that a number of Udaipur converts have sent their children to Kurdeg to be educated. This is being verified.

4. The possibility of the Uraon population having some grievance was prominently in mind during my original enquiry and at page 3 of my report of 20th April 1936 will be found the answer to this point. Murphy found on his visit to the area affected that the people had no complaints either against the revenue assessment or the State officials.

5. Please now refer to Corfields demi-official letter No. F.233-P-36, dated the 5th August 1936, in which I have been asked for my comments on the note recorded by you, after your interview with the Bishop of Ranchi. My report covers the matter of the Bishops cage and he merely repeated to you what he had said to me. I will however comment on certain his remarks:

(a) That the Mission had not gone out of their way to encourage converts from Udaipur

(i) The evidence shows that catechists and missionaries invaded Udaipur. In paragraph 3 at page 4 of my report of 20th April 1936 I showed that the movement began in 1929, when the State expelled a Jesuit preacher. Murphy has now reported that this man, Masihdas, came from Tapkara to Pita Amba in Udaipur, and that he was expelled from the State under the orders of the Central Provinces Government. In 1934 he returned to the village of Pita Amba and since then loans have been granted to converts. Last year the campaign was pursued with greater vigour and Masihdas toured numerous villages inducing people to obtain loans. A force of 200 Preachers then invaded Udaipur mobilised from many mission stations.

(ii) As recently as the 21st July the Superintendent of the Udaipur State reported to Murphy that between 40 and 50 young men and boys of the Udaipur State were given a three weeks course in Christianity at Tapkara at the beginning of last April. At the end of this period they were all Rent back to their villages with instructions to teach Christianity. For this work each was paid at the rate of Rs. 4 a month. This report has been personally verified by the Superintendent of Police of the State.

(b) That tangible pledges had been given but these were of trifling value.

Many aborigines never handle money and village purchases are made by barter. A sum of Rs. 3 is a considerable sum to such people.

(c) At present in. consequence of the orders recently passed no actual mission activities were going on in the Udaipur State.

This statement is untrue. Missioners have been withdrawn but the latest reports show that there is strong indirect activity and that the Mission will not now relax its efforts to secure its purpose.

(d) Although some time back, the Christians residing in Udaipur had had cause to complain of some oppressive treatment from the State officials, there has during the last few months been considerable improvement in this matter.

These allegations are conveniently vague and unsubstantiated, and almost certainly incorrect. Murphy found that none of the people bad any grievances when he paid a surprise visit to the affected area.

(e) The Bishop said that it was essential in the interests of the Christians of Udaipur that they

should have constant religious teaching, etc., from priests and others; he, therefore, requested that catechists should be allowed to reside in the State and that priests should be permitted whenever it might be necessary.

As I have shown, superficial conversion on a considerable scale has been undertaken since last March, and I am of opinion that this has been done with the express object of establishing the Mission for all time in Udaipur State.

(f) He also stated that it was carefully enjoined on all members of the Mission (including catechists, etc.) that they should do nothing to undermine the loyalty of a subject to his Ruler.

Murphy heard on all sides when he visited the State in March last that the Christians were the least tractable subjects of Udaipur and that they were frequently the spokesmen in all complaints genuine and frivolous.

6. While I entirely agree with you that the Roman Catholic Mission should be instructed to leave Udaipur completely out of the field of their activities during the period of minority administration, I feel that the Jesuits will follow the doctrine they have applied throughout history that the end justifies the means, and that having applied themselves to the conversion of this State they will leave no stone unturned to secure their purpose and to defeat any that the Government of India may enunciate in their restraint.

7. I must add a point I omitted to mention in my official report. After the disturbances in the Jashpur State the Political Agent, with the approval of the Local Government, expelled the Lutheren pastors from Jashpur. They are not now allowed to reside in that State but they are allowed to go into the State for ministration.

Copy of demi-official letter, dated the 8th September 1936, from the Private Secretary to the Viceroy, to Honble Sir Bertrand Glancy, Secretary to the Government of India, Political Department.

As suggested by you I showed the Bishops letter (copy of which I enclose for reference) to His Excellence and said that I proposed to reply that he had better approach the A. G. G., Eastern States.

2. His Excellency tells me that he was in fact non-commital with the Bishop. He informed him that he fully appreciated that the Bishop might find difficulty on grounds of conscience in accepting in full the proposition that he and his agents should have nothing to do with any person in Udaipur. But he tells me that he also indicated to the Bishop that he did not wish to deceive him and that he was conscious himself that it might be quite impossible to reach an arrangement between the Government of India and his Church which the Bishop could accept, and that if so there would be nothing for it but for matters to take their course.

3. His Excellency, in the light of the Bishops letter, asks me to say however that lie thinks the A. G. G. should let the State know in whatever way is proper that they must walk very carefully, that there must be no bullying of people who have accepted Christianity, and that it is indeed in their own interests to avoid any difficulties over such matters. Perhaps you would arrange for the necessary communication to be made to Meek, to whom also you may care to send copies of this correspondence?

Copy of demi-official letter, dated the 2nd September 1936, from the Bishop of Ranchi to the Secretary to the Viceroy

I am writing to you for advice in connection with the question of Udaipur.

I was very favourably impressed by the attitude taken by His Excellency the Viceroy on the occasion of my interview in Ranchi. After that interview I began to; entertain very serious hopes that as His Excellency put it a solution world soon be found that would be acceptable to me in conscience.

But the more this question is kept dragging on the more delicate the situation becomes for the new Christians: the darogas and even the Superintendent of the State himself are bringing pressure to bear upon them with renewed intensity. Threats of confiscation and of expulsion are of frequent occurrence in several villages; in some parts the Christians are forbidden to gather on Sundays; others are incessantly urged to withdraw their children from the Catholic school they attend in, British territory: others are harassed in many other ways including violence.

Now I do not know to whom to apply first to obtain redress on behalf of the Christians who have to bear the brunt of what is little short of persecution; next to secure that the solution of the whole problem be expedited so that my missionaries may soon be permitted to visit the Christians and instruct them and minister to them.

I think the best is to apply to the Political Secretary. However, I would be glad to have your advice on this point. You have been so very kind to me throughout this delicate transaction that I trust you will not mind my asking you more advice in a question which concerns the liberty of conscience of so many souls.

I shall ever be grateful for your kindness.

Copy of demi-official letter, dated the 8th September 1936, from the Private Secretary to the Viceroy to Rt. Revd. O. Sevrin, Bishop of Ranchi

I have delayed replying to your letter of 2nd September, which I received only on the 6th, so that I might have an opportunity of talking informally to Sir B. Glancy. As a result and in the light of discussion with him, I think much the best thing if I might suggest it would be chat you should approach the A. G. G. direct, and bring to his notice the facts referred to in your letter to me. He may not, I am well aware, be able on all points to see matters from the same angle as you do yourself, but you can, I am sure, rely upon him to give a fair and courteous bearing to any representations that you make and in so far as there is any ground for complaint with which he can deal, to do all in his power to assist you.

Copy of letter No. F.233-P-36, dated the 23rd September 1936, from the Joint Secretary to the Government of India, in the Foreign and Political Department, to the Agent to the Governor-General, Eastern States

I am directed to refer to your letter No. F.751-JMS-35, dated the 20th April 1936, and to say that the Government of India have given careful consideration to your report and agree that the activities of tile Jesuit Mission in the Udaipur State are to be deprecated, especially at the present time when it is the duty of Government to administer the State in this respect on the lines on which it would be administered if its Ruler were not a minor. The methods of procedure favoured by the Mission and in particular their practice of encouraging conversion by means of giving loans have created an unfortunate impression on the minds of the Government of India, who have, after mature consideration, decided that Missionary enterprise should not be allowed to develop in the Udaipur State so long as the minority administration lasts.

2. The Government of India consider that, in addition to the action already taken by you, such Mission stations as, you are satisfied, are in close touch with converts from the Udaipur State, should be asked to supply the State authorities and the Political Agent with a complete list of the missioners they employ and to notify all changes and additions in the future. Simultaneously each missioner, etc., should be asked to confine his activities to the State in which he resides and to give an undertaking that he will abstain from any action which is calculated to undermine the loyalty of any State subject to his Ruler. It should also be arranged that all persons who are authorised to make converts should maintain a register, which would be open to the inspection of the State and local Political authorities, showing in the case of each new convert his name, his father□s name, his caste, birth place, present residence and the date and place of his conversion. In this register a record should also be made of any material benefits given to converts at the time of their conversion and copies of relevant entries in such registers should be available on demand by the State or by the local Political authorities. Failure to comply with these requests would render the offender liable to expulsion from the State, in which his Mission station is situated.

If an examination of these registers indicates in due course that the purpose in view is not being achieved, the Government of India would be prepared to consider the advisability of imposing further restrictions.

3. I am to add, that if you see no objection, it might be suggested to the Superintendent, Jashpur State, that remedial action should embrace a wider field than the removal of grievances, if any, and might extend to some plans for rural uplift such as would tend to divert attention from the purely tangible advantages of conversion. This suggestion might also be made to other States where, in your opinion, it could usefully be adopted.

4. The Government of India will be glad to receive, until further orders, half-yearly reports on the working of these arrangements commencing from the 1st January 1937.

Copy of demi-official letter, dated the 3rd October 1936, from the Joint Secretary to the Government of India, Foreign and Political Department, to Lt.-Col. Meek, Agent to the Governor-General, Eastern States Agency.

With reference to the correspondence resting with this department official letter No. F.233-P-36, dated the

23rd September 1936, I am desired to forward for your information, a copy of the correspondence cited in the foot-note* and to request that, if you see no objection, instructions on the lines desired by His Excellency the Viceroy may be conveyed to the Superintendent, Udaipur State, in such manner as you think best.

2. The map of the Jashpur State received with your demi-official letter No. F.751-JMS, dated the 24th August 1936, is returned with thanks.

Copy of letter, dated Ranchi, the 21st November 1936, from the Bishop of Ranchi, to the Viceroy of India

On the occasion of your visit to Ranchi and of the interview you granted me on the 29th July 1936 you were so kind as to allow me to expose briefly to Your Excellency the special difficulties which had arisen between my Mission and the Agent to the Governor-General, Eastern States, with regard to the spontaneous conversion to Christianity of several thousands of aborigines of the Udaipur and Raigarh States, and you very graciously gave me to understand that you would use your influence towards bringing about an equitable settlement.

Great was my hope, therefore, that a solution would be found which be acceptable to my conscience, but the bitterer was my disappointment when, on the 9th October, I received from the A. G. G. what purports to be communication of the orders of the Government of India on the subject of the supposed activity of my Mission in the State of Udaipur.

The implications which the said communication contains, and the consequent measures therein formulated, are so offensive as to be hardly believable. According to this document it would be the intention of the Government to have us treated as political suspects and dangerous underhand schemers; whose word can in no way be relied on; who must be fettered and followed up, as public wrong-doers are, by the State officials high and low; who are so little to be trusted that a threat of summary expulsion must ever hang over their heads.

If Your Excellency will kindly peruse this document, a copy of which I enclose herewith, you will realise how difficult it is for me to believe that this can be the last word on the subject on the part of Government who has ever dealt with us with fairness and justice and to whom we, on our side, have ever been staunchly loyal. Yet. I must needs assume that the said communication outlines in a substantially correct manner the policy which the Government intends to follow henceforth. This is why I now come to lay my most earnest appeal before Your Excellency.

I shall not here, before Your Excellency, cover once more the ground already gone over, but I beg to declare most emphatically and with full knowledge of all the circumstances of the case that the Agent to the Governor-General has totally misrepresented my Missionaries, either because he based his views on false reports, or because he failed to comprehend the actual facts, or owing to both causes. It is by no means my intention to impugn the good faith or veracity of this distinguished servant of the Government, but only to affirm that his findings and conclusions constitute objectively a miscarriage of justice in which the fair name of British administration is deeply involved.

The stand taken all along by the A. G. G. in this Udaipur affair has been, and is still, though unknown to him no doubt, the cause of untold sufferings being inflicted on the poor aborigines concerned. The recent happenings in that country, and I am in a position to substantiate the facts, make harrowing reading and point to a ruthless and systematic determination on the part of the A. G . G.'s subordinates to stamp out all traces of Christianity, regardless of the most elementary human rights.

It is, therefore, as much on behalf of these helpless and down-trodden aborigines as on behalf of my Missionaries and myself that I appeal to Your Excellency, as to the highest authority in the land, for fair treatment and justice for the reconsideration of the orders of the Government of India as embodied in the A. G. G.'s communication to me of the 9th October 1936.

Copy of letter No. F.751-JMS-35, dated the 9th October 1936, from Lieut.-Colonel A. S. Meek, Agent to the Governor-General, Eastern States, to the Bishop of Ranchi

I have the honour to communicate to you the orders of the Government of India in the matter of the report which I made to them on the subject of the activity of Your Lordship's mission in the Udaipur State. No doubt you will receive a separate communication on this subject from the Government of Bihar in so far as the representation which you made to the Government of India is concerned. It rests with me now only to make known to you what the orders of the Government are in so far as their execution depends upon me.

2. The Government of India have approved of all the action taken by me in the restriction of the activities of the Mission in the Udaipur State and they have intimated-their decision that Missionary enterprise shall not be allowed to develop in this State so long as the minority administration lasts.

3. Further I have to intimate to you that the Government of India consider that, in addition to the action already taken by me, such mission stations in Jashpur as appear to me to be in close touch with converts from the Udaipur State should be required to supply to the State authorities and to the Political Agent a complete list of the missionary whom they employ and to notify all changes and additions in the future. Simultaneously each missioner-in this term I include priests and catechists-will be required to confine his activities to the State in which he resides and to give an undertaking that he will abstain from any action which is calculated to undermine the loyalty of any State subject to his Ruler. This undertaking should be in writing and I request that Your Lordship will kindly send a copy of it in each case to the Political Agent for record in his office. I have also to make request to you, under the orders of the Government of India, that all persons who are authorised to make converts shall maintain a register which shall be open to the inspection of the State and the Political authorities, showing in the case of each new convert his name, his father□s name, his caste, birth place, present residence and the date and place of his conversion. In this register shall be made a record of any material benefits given to converts at the time of their conversion, and copies of relevant entries in such registers shall be furnished on demand by the State or by the Political authorities. Failure to comply with this request will render the missioner concerned liable to expulsion from the State.

4. In requesting you to kindly intimate to me in due course that instructions on these requirements of the Government of India have been issued, I would particularly ask you that the Mission should now desist from any attempt to proceed further with missionary activity in the Udaipur State. The orders of the Government of India that missionary enterprise in the State shall not be allowed to develop are fully clear and can admit of no possible misunderstanding and it will be my duty to take effective action to secure that they are carried out. Prior to what I can only describe as the invasion of the State by the Mission last year there was no manner of trouble between the Political authorities, and yourself and I would express the very earnest hope that the former good relations be now resumed and that there may in future be no clash of interests as between us.

Noting on the above Letter.

I mentioned this case to His Excellency yesterday. In substance the A. G. G.□s communication to the Bishop of Ranchi was sufficiently correct, but he might well have been less stilted in his style. It was, for instance, hardly necessary for him to refer in his letter to the □invasion□ of the State by the Mission last year. At the same time this expression was not without justification if the report is correct that a preacher. called Masihdas, systematically laid down ground-bait in Udaipur State in the form of loans to converts, and a detachment of 200 preachers then advanced on the State in order to develop the position.

I put below for His Excellency□s consideration a draft reply from him to the Bishop of Ranchi. If there is no objection I should like to send copies of the correspondence confidentially to the A. G. G. and also to the Bihar Government.

B. GLANCY,
2-12-36.

P. S. V.
As proposed.

LINLITHGOW.
4-12-36.

Copy of letter, dated the 5th December 1936, from Lord Linlithgow, Viceroy of India, to the Bishop of Ranchi

I write to thank Your Lordship for your letter of the 21st of November 1936, on the subject of the difficulties which your Mission has encountered in the Eastern States. Let me assure you that it is very far from being the desire of myself or my officers to belittle the good work that your Mission has achieved, nor have I the slightest wish that any form of restrictions beyond those which practical considerations appear to demand should be imposed on the Mission□s activities. But, while I fully sympathies with Your Lordship□s difficulties, I trust that you will not fail to appreciate my own.

In regard to Udaipur, this State is, as you are well aware, under minority administration. There is, I think, no denying that, if any movement in the nature of mass conversion is to take place in an Indian State, the most appropriate time for such a movement to occur is when the Ruler of the State has the power to decide for

himself what attitude he should adopt towards a development that intimately concerns his subjects and himself. Moreover there appear to be good reasons in the ultimate interests of the Mission itself for abstaining from any marked extension of missionary activities in a State of which the Ruler is still a minor: it would be no difficult matter for persons who were so disposed to prejudice the Ruler, once he assumed his powers, against sudden and substantial changes that had taken place during his minority in the beliefs and professions of his people, especially if it could be shown that these changes were not unconnected with material inducements in the form of tangible pledges conferred on the individuals concerned. Consequently, after giving Your Lordship□s letter my most careful consideration, it is still my opinion that any further development of missionary enterprise in the Udaipur State should be avoided until the period of the minority is over. I hope and believe that in the meantime your Mission will be able to find ample scope for its beneficent labours in other fields.

So far as concerns the work of the Mission in other States, I trust that the procedure which my Agent has indicated in his letter will give rise to no serious inconvenience. For I understand from the account which my Political Secretary gave me of his interview with you that you informed him that registers on the lines of those mentioned by Colonel Meek are already maintained by the Mission, that there would be no difficulty in providing for the inspection of these registers by the State or Political authorities-or in supplying extracts when required and that it is already carefully enjoined on all members of the Mission that they should do nothing whatsoever to undermine the loyalty of a subject to his Ruler.

I have noted with much pleasure that it is by no means Your Lordship□s intention to impugn the good faith of my Agent in the Eastern States, and I fully share the hope which he has expressed that the former good relations between the. Mission and the Political authorities may henceforward be restored.

Copy of letter No. F.E.3-1-37, dated the 15th April 1937, from Lieutenant-Colonel H. W. C. Robson, O.B.E., Resident for the Eastern States, to the Secretary to His Excellency the Crown Representative, Simla

I have the honour to invite a reference to the correspondence resting with my predecessor□s letter No. F.E.3-1-37 of the 24th March 1937, on the above subject and to submit an interim report for the period ending the 31st December 1936. A further report will be submitted on receipt of a reply from the Political Agent, Chhattisgarh States, who has been asked for some further information.

2. *Udaipur State.-* The Mission station at Tapkara in the Jashpur State was asked to submit a list of the missioners and to notify all changes and additions. They replied that no records are now maintained there as instructions have been received for that station to cease activities as regards the Udaipur State. The Superintendent reports, however, that missionary activities continue in the eastern portion of the State adjoining Jashpur and that these are controlled from the Kurdeg Mission Station at Khalijore in Bihar. Villagers are being trained in Khalijore in increasing numbers as preachers and catechists, and special efforts are being made to win over young people. A school is maintained, and under the guise of education, attempts are made to convert them to Christianity. Pressure continues to be brought by Khalijore agents on the people who have taken loans to repay them or become active Christians. The Kurdeg Mission has very recently expressed its willingness to keep registers of converts, to supply a list of missioners and to notify changes and additions. Notwithstanding the measures already taken, the Superintendent of Udaipur is still of the opinion that Christianity is steadily pushing its way into the State.

3. *Jashpur State.-* The Jesuit Mission at Gholeng has produced lists of their missioners and catechists, but the Political Agent has not reported whether registers of converts are being maintained or whether any undertakings have been demanded or received from the missioners. A further statement is being called for from him.

The German Evangelical Lutheran Mission has supplied a list showing three names of mission workers.

4. The most disturbing feature which has recently come to light is the shifting of the base for missionary activity in Udaipur from Tapkara in Jashpur State to the Kurdeg Mission at Khalijore in Bihar, and the obvious inference is that this has been done to evade the orders already issued by Government. It would be difficult for the Political Agent or the local State authorities to inspect such registers as may be maintained at Khalijore and I would point out that the penalty for non-observance of Government orders to keep up registers of converts, viz., expulsion from the State, cannot apply to Khalijore. I suggest that the only remedy is the issue of orders by Government through the Local Government for this Mission to cease its activities in the Udaipur State and I would enquire whether it would not be possible to refuse entry into any State to any missioner from Khalijore. Although the information at present available to me is not complete, it seems nevertheless apparent that the measures already taken have not been successful in meeting the situation.

5. Pending a more detailed report and recommendations on the Gangpur and Jashpur States as promised in Colonel Meek□s letter No. F.751-JMS-35, dated the 20th April 1936, there seems to be no reason why the measures in force in Udaipur should not apply to these States also. I have asked the Political Agents whether it would be possible to adopt a generous policy in the granting of taccavi loans as it seems to me that this might more quickly and effectively counteract the mission activities than the development of rural uplift in which the missions seem to have obtained such a start that it would take years to catch up.

6. The Political Agent, Chhattisgarh States, reports that he was recently visited by the Maharaja of Surguja, who enquired anxiously what measures were being taken to combat the spread of Christianity in Jashpur and Udaipur. He is very apprehensive lest his State should be the next to suffer from the attacks of the Jesuits. He is being asked to keep the Agency informed of all activities of this nature as soon as they come to his notice.

Noting on the above Letter.

I see that the Kurdeg Mission has agreed to keep registers of converts, to supply lists of missioners and to notify changes and additions. It is difficult therefore to accept at present the Resident's inference that missionary activity has been shifted to Kurdeg in order to □evade the orders already issued by Government□. I suggest that the Resident could arrange with the Bihar Government that no objection would be raised if the Political Agent or the State authorities inspected these registers from time to time. In the light of the information so obtained and the lists supplied by the Mission the Resident could make sure whether missionary enterprise was developing in the Udaipur State or not. If it is so developing, it will be necessary to forbid entry to missioners except for a few specified persons sufficient to minister to existing converts.

2. We may also ask the Resident if he has obtained any direct evidence of pressure to repay loans and whether he anticipates that this pressure can be alleviated by the taccavi loans which he suggests.

3. A further report in regard to Gangpur and Jashpur may be awaited. The administrations in these States are also under minority and, provided similar evidence is forthcoming, such measures as would be justified in the case of Udaipur can also be adopted in these two cases.

Political Secretary may wish to mention this case to His Excellency.

C. L. CORFIFLD,
Jt. Secy.
3-5-37.

Pol. Secy.

I have informed His Excellency of the position. He approves the action proposed. He has received no further letter from the Bishop of Ranchi.

As regards Gangpur and Jashpur I think that these both differ from Udaipur in that they were not virgin fields for missionary enterprise at the time when their minorities started.

B. GLANCY.
11-5-37.

Copy of letter No. F.233-P-37, dated the 26th May 1937, from the joint Secretary, Political Department, to the Resident for the Eastern States

I am directed to refer to your letter No. F.E.3-1-37, dated the 15th April 1937, and to say that, as the Kurdeg Mission has expressed its willingness to keep registers of converts, to supply list of missioners and to notify changes and additions, the Crown Representative would hesitate as yet to accept the inference that missionary activity has been shifted to Kurdeg in order to evade the orders already issued by Government. I am, however, to suggest that you should approach the Bihar Government so as to ensure that there would be no objection to the Political Agent or the State authorities inspecting these registers from time to time. In the light of the information so obtained and the lists supplied by the Mission, it should be possible to arrive at a definite conclusion whether missionary enterprise is developing in the Udaipur State or not. If this is found to be the case, it may be necessary to forbid missioners entering the State except for a few specified persons sufficient to minister to existing converts.

2. As regards Gangpur and Jashpur it is understood that both these States differ from Udaipur in that they were not virgin fields for missionary enterprise at the time when their minorities started, in which case exactly

the same measures as prove justified in the case of Udaipur could hardly be adopted there also.

3. I am also to ask if you have obtained any direct evidence of pressure to repay loans and whether you anticipate that this pressure can be alleviated by the taccavi loans which you suggest.

Footnotes:

[1] D. O. letter from the Private Secretary to His Excellency the Viceroy, dated the 8th September 1936, to the Secretary to the Government of India, Political Department. (pages 45 ante).

[2] D.O. letter from the Private Secretary to His Excellency, the Viceroy, dated the 8th September 1936, to the Bishop of Ranchi. (Page 46 ante).